

# The Lutheran.

God's word and Luther's teaching will never perish.

Forty-first year.

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### Only without fear the first step!

Only the first step into the new year was taken without fear, He Himself, your Jesus, walks with you through joy and suffering, hardship and danger; He Himself, the Father's own Son, goes along, the right Gideon, and does not let Satan succeed in wresting His protégé from Him.

And if you hesitate and even doubt in your heart, Your Jesus is called Wonderful according to God's wonderful word; Therefore he also leads his own according to his wonderful custom, And helps in a wonderful way For your salvation and his praise.

And if you are afraid on your path of the many fires of affliction, your Lord and Savior is your counsel; ask him, and he will help you. The mouth of eternal truth says, "Take up my cross, and do not falter; O soul, if thou wilt be saved, take up my cross on earth."

O, do not be afraid; He is called strength. He knows you are so weak and feeble, His strong, mighty arm gives you help against Satan's blow; And if the old enemy becomes too bold, The omnipotence throws him to the ground And hands him over to you for the robbery, That hold fast and believe, believe.

He is called hero and is a hero, To whom belongs earth and heaven. O know, who sticks to him and swears loyalty to his flag, He leads him from victory to victory Through this life's strife and war And through defeated columns Up to the eternal crown of life.

Rejoice, rejoice! too good for you Is called Eternal Father this child;

Eternally his blood redeems you from hell, devil, death and sin. He lives eternally, never dies, eternally cares fatherly for those who, like children, give him their whole heart.



In his kingdom you will taste peace forever, For this child is called Prince of Peace, Despondent soul, even for you;  
Not peace, as the world loves it, Is it, which your Prince of Peace gives you; No, no, his peace will endure, When earth and heaven perish.

Well, risen up in faith!  
And call out when you falter and err:  
"Help, Wonderful, Hero, Counsel and Power, Help, Everlasting Father, Prince of Peace!  
Be my strong castle, my shield, my protection and protector, when it is time to rearm for the hot battle with the devil, the world and carnal desires."

H. Rd.

## Foreword

to

### forty-first year of the "Lutheran".

Newspapers, that is, periodicals that appear regularly from time to time and have the ultimate purpose of reporting on either the secular or the ecclesiastical-religious events of the day, are a new invention in Christendom. Even in Luther's time, nothing was known about them. It is true that even then individual pamphlets appeared from time to time when important events had taken place in the state or in the church, e.g. when the Augsburg Confession was read out before the emperor and the empire in 1530. But such newspapers did not appear regularly. The first real so-called newspaper, namely a secular one, was published in Germany only in 1661 in Berlin, the first ecclesiastical religious one in 1701 in Wittenberg. From that time on, however, there have been more and more of them. Today there are so many of them in all countries of the world that they can hardly be counted. It is not without reason that our time has been called the age of newspapers. Not only because of the enormous number of newspapers that now appear, but mainly because they exert such a great influence on their readers, and thus on the state and the church, as no other newspaper has.

other printed matter. Newspaper writers have gradually become the main teachers and educators, one can almost say, of the whole world. And because the vast majority of newspapers are full of the poison of false principles, their writers have also become the main corrupters and seducers of the people. It is true that the number of secular or political newspapers is incomparably greater, and they appear incomparably more often than the ecclesiastical-religious ones. The former appear to a large extent even daily, and usually in a size that hardly anyone can read them daily; but also the ecclesiastical-religious newspapers have gradually become such a large quantity that city and country are literally flooded with them.

If these many ecclesiastical-religious newspapers were altogether good, if they all taught and defended only the pure divine truth and thoroughly and bravely refuted the errors that are now appearing, then one would probably want to apply the judgment that Luther made about the many good books to the many good newspapers as well. Luther writes: "There has never been too much of good books, and not yet." (XIV, 172.) But even then at least that would be from the evil that so many ecclesiastical-religious newspapers are so excessively large and offer a colorful, truly monstrous reading material. For if those who keep such large newspapers really read through them, where is the time left for them to read the Holy Scriptures? But should not this be the Christian's daily home and main book? Does not the Lord exhort everyone: "Search the Scriptures"? (Jn. 5:39.) Does not Paul exhort the Colossians in his letter to them, "When the epistle is read among you, let it also be read in the church at Laodicea, and let you read those of Laodicea"? (Col. 4:16.) Yes, does not the same apostle write to the Thessalonians, "I adjure you by the Lord that you cause this epistle to be read to all the holy brethren"? (1 Thess. 5, 27.) Are not the Bereans highly praised because they "sought the Scriptures daily"? (Acts 17:11.) Finally, does not St. Paul exhort his assistant Timothy:

"**Stop reading**"? (1 Tim. 4,13.), which first of all applies to preachers, but without a doubt to all Christians at the same time. It is true that the apostle does not explicitly state what a Christian should read; but precisely from the fact that he does not say this explicitly, it can be concluded that he means nothing other than the book which, above all others, deserves to be called "the book," "the Bible," "the book of all books," namely the holy Scriptures, the written Word of God, this daily bread of the soul. The fact that daily Bible reading and Bible research have become so rare, even among believing Christians, is undoubtedly due in large part to the all-too-large ecclesiastical-religious newspapers, not to mention the large non-religious journals. However, it is truly no small fault to keep Christians away from the pure source of all blessed truth.

And yet the fact that many ecclesiastical-religious newspapers are so excessively large is by far the lesser thing, by which they, instead of being only useful to Christians, at the same time do great, irreplaceable harm. Most ecclesiastical-religious newspapers fight the truth in many ways instead of fighting for it, and fight for error instead of fighting against it.

We do not even need to think about those papers that deal with religion alone, but only for the purpose of ridiculing it and tearing it from the hearts of their readers. After all, they are not religious as well as anti-religious publications, i.e., those that are written against religion. Without our remembering, all our readers themselves know sufficiently that such papers are written only by men, but actually by the evil enemy himself. He is their real editor. When such newspapers are held and read in a house, Satan himself makes the house his chapel, opens his pulpit in it and preaches that cursed gospel of the flesh that leads straight to hell. The mottos of such sheets are: "There is no God! Man is nothing but an evolved ape! Let us eat and drink and do as we please, for after death all is over! Live like cattle, for you die like cattle!" From the writers of such sheets applies what St. Peter wrote already 1800 ears ago, 2 Petr. 2,12-19. Read it, dear reader!

It is true, praise be to God, that the number of those ecclesiastical-religious papers which loudly testify against these atheistic, religion-mocking papers, which also profess the holy Scriptures as God's Word and which also present many theuriferous, beatific truths, is still far greater than the number of those who fight against God and everything divine in diabolical blindness and malice; but - God be lamented! - Even among those, there are very few who present God's Word to their readers purely and truthfully. The vast majority of ecclesiastical-religious newspapers of our days, unfortunately! do not consistently stick to God's Word as it reads. On the contrary, the vast majority of them change and pervert it, especially where it contradicts human reason, which is naturally blind in spiritual matters, and the natural human heart, which always wants to go astray (Ps. 95:10). They mix with the saving truth most dangerous error for the soul, yes, they even fight against many precious, highly important things in God's word for the salvation of mankind.

clearly revealed doctrines. Each of the almost innumerable parties in Christendom cherishes its particular errors, for the sake of which it has separated itself from the true visible orthodox church, and for this very reason also publishes its own newspaper, in which it not only publicly expresses its particular errors, but also fights for them with great zeal as its most precious treasure and persistently combats the divine truths opposed to them. For example, the papists fight for nothing so earnestly as for their particular error, namely, that the pope, who has long since been revealed as the Antichrist by the Reformation, is the infallible representative of Christ on earth, the visible head of the church and the lord over all the lords of the world. Furthermore, the Calvinists argue for nothing so earnestly as for their particular terrible error, namely, that God does not want to make all men blessed, but has already created and predestined the greatest part of them from eternity to damnation. For nothing do the Zwinglians argue so earnestly as for their particular error, namely, that the body and blood of Christ are not truly and essentially present in the Lord's Supper and are partaken of by all communicants, and that therefore the clear words of Christ, "This is my body, this is my blood," are not to be taken as they read, but are to be interpreted according to reason: "This signifies my body, this signifies my blood." The Methodists and all the sects belonging to them argue for nothing so earnestly as for their particular error, namely, that a man can and should attain perfect sanctification already in this life. The Baptists and Mennonites, or, what is the same, the Anabaptists, argue for nothing so earnestly as for their particular error, namely, that children may not be baptized. The Synergists argue for nothing so earnestly as for their particular error, namely, that the conversion and blessedness of man does not rest with God alone, but with man, and that therefore the election of a man to blessedness is made in view of his better conduct, that therefore man's blessedness rests in the last analysis on his own decision and cooperation. The Chiliasmists argue for nothing so earnestly as for their particular error, namely, that a visible, glorious, millennial kingdom of Christ is still to be expected on earth. Finally, the Unirtevangicalists or religious men argue for nothing so earnestly as for their particular error, namely, that it is not necessary for the true church to have only one faith, that for the sake of external peace it must tolerate diversity even in the main points of Christian doctrine, and that therefore a right-believing Christian should also hold church and communion fellowship with those who persistently reject certain important doctrines of the Word of God. All these false-believing communities, as I said, now have their own newspapers. We rejoice when, in this atheistic age of ours, even these newspapers still profess the Holy Scriptures as God's Word, when they also profess that man is by

nature a lost sinner who cannot be saved without a Savior; when they also profess that Jesus Christ is truly God, from the Father in eternity, also truly man, born of the Virgin Mary; when they also profess that this Christ is a true man, born of the Virgin Mary, born of the Father in eternity, born of the Virgin Mary, born of the Father in eternity, born of the Virgin Mary, born of the Father in eternity, born of the Virgin Mary, born of the Father in eternity.

They also confess that man is not justified and saved before God by his works, but only by faith in this Christ; they also confess that no one can enter the kingdom of God who has not been born again by the Holy Spirit, and so on. We are not as fanatical as we are falsely accused of believing and teaching that no one can be saved apart from the visible Lutheran church. Rather, we believe that even in the false churches that still profess God's Word, there are true Christians, true believers, true children of God, who will certainly be saved, not through the heresies of their false church, but through the pure, saving teachings that they have retained and preach. We heartily believe what Luther says about the Zwinglians in this regard, although they do not believe in the presence of Christ in Holy Communion. He writes: "We must confess, however, that the Zwinglians have the Scriptures in other articles, and whoever hears it from them and believes it will be saved. (XVII, 2675.) We do not condemn those who are in false-believing churches, but out of weakness do not see through the errors which are taught in their church, and therefore remain in it out of ignorance, but do not blaspheme the truth and believe in Iesum Christum with all their heart. We therefore subscribe wholeheartedly to what our Lutheran church has declared in the preface to its Concordia Book or Confession concerning entire unbelieving churches and especially the weak in them. There it says: "As for the *condemnationes (condemnations)* ... it is not our will and opinion that persons who err out of simple-mindedness and do not blaspheme the truth of the divine word, much less entire churches within or outside the Holy Roman Empire of the German Nation, are meant by this; . Since we have no doubt at all that many pious, innocent people are to be found even in the churches which have not hitherto compared themselves with us, who walk in the simplicity of their hearts, do not understand the matter correctly and participate in the blasphemies against Holy Communion, as such is unanimously taught in our churches according to the foundation of Christ and by virtue of the words of his testament, have no pleasure at all, and will hopefully, when they are properly instructed in the doctrine, by guidance of the Holy Spirit, go and turn to the infallible truth of the divine word with us and our churches and schools." (Concordia Book, St. Louis Jubilee Edition, pp. 11 f.) However warmly we rejoice, as I have said, that even in the ecclesiastical-religious newspapers of the false-believing churches there is a great deal of very good, beatific truth, we cannot rejoice that there are always so many errors mixed in with the divine truths. For as the divine truths are the good seed from which the children of the kingdom grow, so the errors in matters of salvation are the evil seed from which the children of wickedness grow. (Matth. 13, 38.) As God's word is the medicine for life, so is man's word, which is the medicine for life.

[3] God's word contradicts, the poison to death. If at the same time damning error is presented in writings, it is only a work of special divine preservation, if the readers only accept the truth of the heart from it; for the truth goes against our nature, but the error agrees with our nature. When only one error was planted in the hearts of the Galatians by false teachers, Paul sternly warned them: "A little leaven leaveneth the whole lump!" (Gal. 5:9.) Even a single error is truly not to be joked about. It is not a harmless thing, but a most dangerous thing that can easily lead a man astray and finally deprive him of soul and blessedness. The word of false teachers, says the aforementioned apostle, "eats away like cancer." (2 Tim. 2,17.) The newspapers of the false believing churches are therefore most dangerous papers. In part, they maintain those already seduced by them and strengthen them in their error; in part, they "seduce innocent hearts with sweet words and splendid speeches". (Rom. 16,19.) Whoever is not yet firmly established in the truth and has no vocation for it at all should therefore not read them, but should stick to such publications only, which confess and defend the teachings of the word of God purely and loudly without any admixture of error.

Since many readers have much to criticize about the publications of the orthodox church, we will also deal with this in the next issue of this newspaper, as a preface to this new volume.

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(To be continued.)

(Submitted.)

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### **The state of emergency in Addison.**

The dear readers of The Lutheran learned several weeks ago through the Honorable General Praeses and through Pastor Große of the Addison Board of Supervisors that there is a great lack of space at our seminary in Addison. In those reports it was pointed out that all the rooms used for sleeping, studying and dining were completely overcrowded, that twice the number of students was accommodated in the rooms than should actually be accommodated in them, that bed to bed stood without leaving much space between them. This has certainly been deplored by all readers, and many have thought that this problem should be solved by procuring new space. Our dear synod has already decided on a new building in Addison. However, the supervisory authority of the seminary has not yet dared to begin the construction of a new building, because the required two-thirds of the sum necessary for the construction are neither available in cash nor covered by signatures. What do you think is the reason for this? Certainly not because our dear congregations thought that we would not have a strong demand for new teachers in the next few years, and that therefore the admission of new students to the seminary could be omitted. After all, the whole synod knows by bare proof by numbers that annually for a number of years always a much larger number of teachers was desired than could be dismissed in the seminary in June. Almost every congregation in the synod, both in the countryside and in the city, has had the experience of how difficult it often is to find a teacher.

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to fill a vacant or new school class with a teacher. So it is a fact - no congregation, indeed, no member of our synod can deny it - that we must be concerned about training more teachers. For this reason, young people are invited to join our institutions; parents are encouraged to offer their sons for service in church and school. It is with joy that we hear when such appeals bear fruit, when large numbers of new pupils enter our institutions. This year, too, we have the joy, the great joy, that our dear seminary in Addison has received 80 registrations of new pupils. But alas, how bitter melancholy, great sorrow, deep concern mingle with our joy! It is very gratifying to see how many young men's hearts have been won for the school ministry, how many parents have given their sons to serve the lambs of Christ. But when one sees how these young boys and young men are crammed together in living rooms, dining rooms and bedrooms, one's heart aches and one is urged to give away the last thaler with the greatest willingness.

The writer of these lines had the opportunity at the last Northern Illinois Pastoral Conference in Addison to personally see for himself that all the rooms were not filled. The whole conference present (about 70) decided to convince themselves of the great state of need in the institution by personal inspection. What the conference saw on its tour of the seminary building is to be described by the undersigned by decision of the conference. Unfortunately, however, I have to draw a very sad picture, I may start my pen and ink drawing where I want. Visitors are confronted everywhere with overcrowding in all rooms, and one cannot help but feel a deep sense of regret as soon as one enters the living quarters and the dining hall, where the inmates have to live and eat so closely together. But when one enters the dormitories, how sad and gloomy our picture becomes! There is, for example, under the roof of the southern wing, an unplastered, low, old rumpus chamber, with a few small windows: it is so filled with beds that half of it would be enough for the narrow, low, dark room. But the saddest of all is the bedroom of the northern wing. There, a sight presents itself that is rarely found, perhaps nowhere else even remotely similar. I have often seen that bedrooms are often very narrow and restricted, and I have always found that one had several inches of free space to stand in front of the bed; but this space is completely missing here; it sounds almost unbelievable, and yet it is literally true: the only free space where one can see the floor is where the door must swing to enter the room. There is a free space of a few square feet there. Otherwise, every foot and inch of this room is occupied by beds. You can see rows of beds throughout the room, as close together as if they were riveted to each other. The smallest ball cannot find room to reach the floor between these beds. So is the 2nd, 3rd, 4th, 5th, 6th, in short, so are all the rows of beds. Everything in this room is an uninterrupted bed area from east to west, from south to north. If, for example, a narrow corridor remains free at the end points of the bed rows, it is occupied by suitcases, which can only be opened and closed when the closer is standing on the bed. The reader will now

How can the students get to their beds if there are no intermediate corridors at all, not even the sultriest ones? Well, the solution to this question is given by the students by climbing over the 4, 5, 8, 10 beds. Undressing and dressing can only be done on the bed. In order to make the bed, the student always ventures onto foreign territory, namely onto his neighbor's beds. To paint the picture of this bedroom quite faithfully, I must also mention that several sleep on raised beds, as if the compression in the lower layers of the bed had pushed them up. - This, dear reader, is a faithful description of the dormitory in the north wing of our seminary at Addison. What do you say to this picture? In your house or cottage, hut or cabin something similar is not repeated. In which house do children have to climb over several beds when they go to sleep? In every penal institution, the convict has at least one narrow corridor in front of his dungeon cell. Yes, hardly any domestic animal is assigned such a narrow and uncomfortable place to sleep as the bedroom described here in Addison. But what is not denied to the convict in terms of space, what is not denied to the senseless creature, should also be granted to the prisoner in our institution.

I have no doubt that anyone who reads this report, in which nothing is exaggerated, nothing is overstated, but everything is the naked and sad truth, as our entire conference testifies, will exclaim: "This is a state of emergency that could hardly be more detrimental to health, and which we must remedy without delay. We could not justify leaving our students crammed into such rooms. Fresh air to breathe and a place to sleep, which can be reached without any particular difficulty, should be accessible to every pupil without any climbing exercise. He should also be able to bring his spoon to his mouth without coming into conflict with his neighbor's chest. Oh, whoever would see it on the spot would undoubtedly be moved by this sad state of affairs. The writer of this article is not afraid to openly confess how, when he recently spent about a quarter of an hour alone in silence in the overcrowded dormitory described above and took a close look at everything, his heart ached and his eyes became wet. I do not have my flesh and blood at the asylum in Addison, but I look at the boys and young men all as if they were my sons. They are my pupils, all of our pupils, for whom we intercede every Sunday, whom we would like to see grow in body and soul, who will one day render a blessed, even the best service to our children and children's children.

But what danger do we expose them to if we banish them to such stifling air for the third part of the time they spend at the institution? May God in his mercy prevent illness! May he make our hearts warm and ardent for mercy, so that we hurry without delay to remedy this sad situation. You cannot, you may not, oh, I know you will not think: What is the emergency in Addison to me? as little as you can think: What is it to me whether my children receive Christian instruction and are led to the Lord Jesus or not? Behold, here are 194 boys and young men who want to show your children and grandchildren the way to heaven. Should such future leaders and teachers

Do our children not also have room to study, eat and sleep during their preparation for this ministry? Can we justify it if they fall ill in such unhealthy rooms, or lose their desire and zeal to study under these conditions? Never! - It is true that, on the advice of the Conference, former living rooms have been converted into dormitories by Director Krauß, in order to relieve the terrible overcrowding in the dormitory of the northern wing; but now the students often have to wander around during working hours to see if they can find a teaching room empty for an hour or two, if the air in the crowded living rooms becomes unbearable for them. This does not achieve much. The biggest problem in the dormitory has been remedied somewhat, but other new problems have arisen.

Then, all without exception who are members of our dear synod, pastors, teachers, men and women, rich and poor, young men and maidens, yes, children in school, let us help! The smallest and poorest hand can at least give a little stone for the new building. Even the widow's mite builds God's kingdom. Do you want to come with a but, but! I already know what you want to say: "But when does it end, the giving, the continuous giving?" In heaven. When we no longer have to care for our own and our children's bliss, we will no longer need churches, schools and educational institutions. But as long as we are still down here, it is necessary to build God's kingdom by establishing and maintaining orthodox teaching institutions. You have given many times. I am glad. Thank God that you were able to do it. He will reward you. You have often nursed the sick. Will you stop caring for the sick in the future? Yesterday you would have fed seven hungry people. Will you now leave a famished person without bread today? You sent gifts to St. Louis. Well done! But should Addison now go empty-handed? Space has been made in St. Louis - but shall the opposite happen in Addison? Are 194 children to ask us in vain for a little fresh air, for a little more space? Oh, the good Lord has given so much fresh air, created a wide, large space - do we want to, may we be stingy with it and deny it to our pupils in Addison? I ask: Should the teaching staff in Addison find itself in the sad necessity of rejecting hopeful newly enrolled pupils, of taking in only as many in the coming June as are leaving, namely 19? Shall this sad picture remain before the eyes of the Synod for a whole year without any steps being taken to remedy the sad state of affairs in the seminary at Addison?

From east and west, from north and south, I hear the sound: No, no, ten times, a hundred times, a thousand times no! And the word is followed by action. Poor, rich, merchants, day laborers, pastors, teachers, young and old people, widows and children, send their mite, speak with Luther, who gave away his last Joachimsthaler: "Joachim, come out, the Lord Jesus is here." And whoever would not have it to give now, will go to his pastor without delay and declare to him, "I am also for a place to sleep and fresh air in Addison; put down for me 1, 2, 3, 4, 5 or even more thalers, which I will then pay in the coming summer or fall." If this were done in every community, that by January 10 or 15, 1885, reported to Addison If you were to contact Pastor Große or Teacher Bartling about how much could be expected from the congregation for the new building in Addison, then the supervisory authority in Addison could easily bring the building material this winter at little expense, in order to start the construction fresh in the spring. But there is no need for haste here. In the spring, when the roads are bad, nothing can be brought to Addison. So, dear congregations, let these words of a little brother be laid on your hearts in heartfelt love! If we now, on this happy, dear feast day, give our gifts to our children and the poor in our vicinity, then let us also be glad to help the great need in Addison with our gifts or with our signatures. For such work make us quite willing and ready the glorious gift of Christ, which has come to us from heaven, Jesus Christ. Amen.

In the name and on behalf of the Northern Illinois Pastoral Conference.

Chicago, December 1884. A. Reinke.

### **The professor and the farmer.**

A professor of natural science went for an early walk one fine morning in the mountains outside his town to look for strange rocks. He met a farmer who, with a hymnal under his arm and wearing a Sunday skirt, was apparently hurrying to the next church village to attend a church celebration there.

"Good luck, good friend!" he addressed the countryman. "On your way to church so early? But it's not Sunday today!"

"Wi hebbet hūte Mischonsfest," replied the farmer after a friendly greeting.

"You good people can also use your money better than throwing it away on such foolishness," the professor said.

"Dorheit? Where so?" asked his companion, puzzled.

"Well, let the heathen have their gods, and you keep your god for my sake; that will be about the same," said the naturalist.

"Lord", the farmer continued, "is it then glieke vāl, of ener ne Ratte oder en Steen anbäet, oder den wahrhaftigen Gott, de Himmel un Eere makt het? Of he commands his fellow men, dodsleit and upfrit or jüm leef het and Godes deiht? Is it gliek, of ener in den Himmel oder in de Hölle kummt?"

"Oh, foolishness, my good friend, pure foolishness! You let your priests talk you into it," the professor interrupted him.

"Ick marke all," said the farmer, "he is enen von de Nāsekloken!"

"I am a professor and a naturalist, but I don't like fairy tales and silliness," was the answer.

"Yes, sir," he replied, "but the saying goes: the scholars are the wrong ones. I think that our priests and scholars are smarter than he is. He does not take me dat for ungood."

"Well, what are you learning with your schoolmaster?"

"Yes, what do we learn? God's Word, Scripture, Reknen, ut de Natur und Geschichte un up de Lankort."

"So from nature, too!" the professor asked.

"That's what I mean, that's what the Lord has given us!"

created, as us de Beibel distributed, wo dörf an Lehrer davon swigen?"

"But do you believe what the Bible tells us about creation?"

"Ja, glöwt he denn dat nicht?"

"Good friend, think to yourselves, can such a world become in 6 days?"

"Dat he se nich maken kann, ok keen Grashalm in dusend Jahren, mit all sine Klokheit, un ick nich, un kien Minsch, dat wet ick ook. Man, does he know then, where veel unse Herrgott kann?"

"Dear man, you don't understand now, we can calculate exactly how much time it takes and such a mountain must have with its stones and metals to form as it is by fire and water."

"That's what I wanted!" the farmer exclaimed. "Mine Grete gets a bit more feet under the pot, if he wants to work more quickly. And our Lord God needs a prayerful sin, if He wants to smelt bread; but in the fruit-supplying mountains He needs more feet in the pot, so that the stones smoothen to the ground and runner, which we call lava. And if He wants to smelt gold or salt in the isles, where we humans need whole days, then He takes a lightning foot. Dat hew ick sül- bens in minen Naher sinen Huse seihn. And it is still the case when our Lord speaks: Let it be! that's how it was. No, Lord, if his toilet doesn't work, I want to take it up with him, because I'm a simple citizen."

"Methinks," spoke the professor with a mocking smile, "you are itching for the money in your pockets for the heathen. Or, since you think I am a heathen, will you put it on at once?"

"Where so? Wo meent he dat?" asked his companion.

"Well, I take you at your word; you want to bet with me. Each of us may put a question to the other; if he answers it, he has won the Thaler; if he does not know it, he has gambled away."

"Ick weet nich, ob ick Sünne doh oder nicht, dat ick mi mit em inlate," hesitated the farmer. "But man to," he continued, "there schrewen: 'You come to me with sword, spear and shield, but I come to you in the name of the LORD of hosts/ '"

"Well, he will bless you already the thalers for betting wonderfully in the pocket, or enter the wisdom in all languages, like the apostles at Pentecost," mocked the scholar.

"The Lord forgave him his blasphemous speech," said the farmer sadly; "Man, now I have to wedden all for my God, whom he schännt. Only one condition I make: Ick gah up fien Feld und doh em ne Frag aus de Natur, un he kummt up mien Feld und deiht mi ne Frag aus de Beibel", demanded the farmer.

"That's no more than cheap, there weapons are equal," laughed the professor. "Now do a question from my nature."

"Da kummt just Schlächter Zost her, de kann Tüge sin, dat allens ehrlich togeiht und kann de Dohlers in de Hand nehmen, und an den gewen, de winnt."

"I am satisfied," said the scholar. Jost came and listened to the whimsical deal and was ready to cooperate. Both put their thalers into his hand.

"Now your question, good friend!" repeated the professor.

The farmer began: "He wants to know nothing about a creation from God's word: Let there be."

"No, that's silly stuff," the professor interrupted him; "every thing must behave according to the laws of the



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Develop nature as we find it. Nothing becomes nothing."

"Good dat!" continued the farmer, "nu kummt awer na de Naturgesetze de Eekel van den Eekboom."

"We call that an acorn," the professor interjected.

"Nu, mienetwegen may dat Ding Eichel oder Eekel heten, he weet nu, dat ick mit miene Eekel fiene Eichel meene. Genog, wenn en Eekboom wassen schall, so muss man irst ne Eekel planten, awer man ne Eekel hewwen hewwen will, so muß irst en Eekboom da sein, de Eekeln drägt. According to its natural development, therefore, the egg must be more like the egg boom and yet the egg boom more like the egg must have been at the beginning. Now, tell me, which of the two is then more like the other, which would be before him?"

"That's a question no one knows, so I can't answer it either," cried the professor angrily.

"But he could know it, if he had a full and sound mind, because it is written in the Bible and in our laws that no nature can develop naturally and from the beginning and no machine can follow its laws rather than being made. What do you say, Jost?"

"Dat is klor as Water," said the latter.

"Good, dat hew ick wunnen," spoke the farmer, as lost handed him the thaler, "un nu is an em de Rege to fragen, awer ut de Beibel."

The professor, whose anger could be read on his face, pondered for a moment, then he said: "Well then, it shall not have done anything. Now put in a thaler again with me, and now tell me, what was the name of Habakkuk's wife?"

"Dat het em de Düwel ingewe, dat he sone Frage deiht, wich nicks in unsen Verdrag un in de Beibel steiht: na, dat schall nicks dahn hewwen, se heet doch jümmer Fru Habakuken."

"Yes, I suppose that's true," said the professor, puzzled, "but" -.

"Well, if you're right, he can keep the "but" for himself. But he did not forbid his dahlers, who now want to go with him to the Mischonsbüß and help to teach the heathen and also the professor the right toilet. Now, however, we have to go our separate ways; God help us to hope that they will return to heaven.

Saying so, the farmer took the road to the nearby church village, and intoned:

"They shall let the word stand and have no thanks. He is with us well on the plan With his spirit and gifts."

(From the Lutheran Church Messenger for Australia.)

(Submitted.)

## **Necrology.**

No. 19 of last year's "Lutheraner" brought the news of the death of Pastor Kleppisch. At his request, we inform you of the following about the deceased confrere.

Rev. C. S. Kleppisch was born at Baltimore, Md. on December 11, 1838. Encouraged by their pastor, the late Rev. Keyl, his parents sent him to Fort Wayne in 1854 to be trained for the ministry of the church at our institution there. His teachers, however, soon thereafter sent him to the high school in St. Louis. From 1860 to 1861, in that stormy time of the first year of the war, which also included the resettlement

After the fall of our high school to Fort Wayne, he was a teacher at this institution. He then studied theology in the seminary at St. Louis and was ordained to the holy preaching ministry at Holstein, Mo. in 1864. Expelled from here, he answered a call from the congregation at Waterloo, Ills. and subsequently served the congregations at Belleville and Troy, Ills. He was a faithful and hard worker. Studying was his heart's desire. Besides a thorough knowledge of the truth, he also possessed a good gift for preaching and presentation. Thus, in the almost twenty years during which he was worthy to preach the gospel, he certainly became a help to many a soul - for God's word does not return empty - in their salvation. God had also equipped him with the necessary gifts to be able to participate in the work of the church in the wider circle, and he wrote many valuable articles for the ecclesiastical papers to explain and defend the truth, especially in English, of which he was perfectly proficient.

In 1865, May 18, he was married to Mathilde Römer, a daughter of Mr. C. Römer of St. Louis, of honorable memory in the Synod. After the death of his wife in 1874, he entered into holy matrimony for the second time the following year with Maid Margaretha Hurhold. From each of the two marriages four children are alive.

Last July, the deceased felt compelled to resign his ministry at his church in Troy, and now moved with his family to Indianapolis, Ind. His intention was, after a short rest, to see if it pleased God to resume work in the vineyard of God. But the Lord had decreed otherwise concerning him. He was already ailing when he arrived here. In September, he was stricken with a nervous fever and already on the 19th he fell asleep. Since he was constantly in feverish fantasies, it was not possible to talk much with him about the one thing that is necessary. However, from the few remarks he made during his illness, and especially from discussions that the scribes had with him before his illness, it is clear that he was a sincere Christian and, with humble recognition of his many sins and shortcomings, was quite certain of his salvation through faith in his Savior and thus well prepared for his end. - On September 21, his body was buried in our parish churchyard with great congregation. The undersigned preached on Rom. 14,8.

May the Lord comfort the aged parents of the deceased and be a comforter, father and provider especially for the grieving widow and the orphaned children of the deceased. May he continue to give his church faithful shepherds and teachers, and may we all not forget the admonition written in Luc. 12:40: "Therefore be ye also ready: for the Son of man shall come in the hour when ye think not.

C. C. Schmidt.

## To the ecclesiastical chronicle. I. America.

**The English Conference of Missouri.** Of the last meeting of this conference, a member of it, Rev. L. M. Wagner, reports the following in the "*Lutheran Witness*." This body was in session at Gravelton, Mo. from November 1 to 5.

The pastors and delegates of the same were not fully present, mainly due to illness; however, the conference was significantly strengthened by the presence and assistance of Pastors C. L. Janzow, B. Sievers and H. Birkner of the Missouri Synod. They discussed theses on the proper constitution of a well-established Lutheran congregation. The meeting was a very beneficial one. A letter from Pastor F. Kügele was read concerning the uniting of all viable English Lutheran elements within the Synodal Conference into an English Lutheran Synod within the same. The proposal was favorably received by the Conference, but more definite decisions on it were postponed until the next meeting because of the limited number of those present. In the meantime, the proposal will be made known to all congregations and pastors. - The conference comprises seven congregations served by five pastors. The prospects for the Conference are good, better, I think, than they have ever been before in the history of this body. Three pastors belonging to it are at present without pastoral activity because of sickness. Rev. A. S. Bartholomew, of Springdale, Ark. joined the conference at this meeting. It has received a valuable addition in him. The officers for the commencing year are Rev. L. M. Wagner, president; Rev. A. S. Bartholomew, secretary; Mr. D. M. Linebarger, Springdale, Ark. treasurer. The next meeting will be held, God willing, in October, 1885, at Immanuel's church now served by Rev. A. Räder, in Webster County, Mo. L. M. Wagner.

**The Minnesota Synod** now has its own teaching institution. On Nov. 9, its "Martin Luther College" was dedicated in New Ulm, Minn. About 2000 people were present at the dedication. The keynote address was given by the Reverend Father J. Albrecht, President of the Minnesota Synod, on Matt. 5:14-16, the theme of which was: "When will our Martin Luther College become in truth a city on a hill? 1. when true art and science are taught and learned in it; 2. when teachers and students also let their light shine before the people." This was followed by the solemn introduction of the second professor, Cand. G. Burk, who is mainly appointed for the Academie. After the guests had been fed and had seen the building of the institution, a service was held in the church at 2 o'clock. Father Schulz preached on Jos. 1, 8. f. He answered the question: "When will our institution not lack prosperity and blessing?" thus: "1. when those who have to care for its prosperity do so confidently and with undaunted courage; 2. when God's Word has and retains supreme rule in our institution. The next day the institution was opened. Although the opening had been announced only 14 days before, 20 students had already arrived. In addition to Professor Burk, Father Reim helped out until the first professor and director was found. - May the Lord of the Church also bless this institution abundantly.

**The Antichrist.** The local "Herald of Faith", a Jesuit journal, deplores those who consider the Pope to be the Antichrist; and yet in the same number (Dec. 24) he brings proof that the Pope is the Antichrist, that he fights against Christ, that he robs the Lord Christ of his honor. He writes: "We remember with joyful consolation the revelation that the virgin mother ... will crush the head of the serpent." This is the old

antichrist teaching that it is not Christ who, according to the promise given to the first parents, should crush the head of the infernal serpent and has crushed it in the fullness of time, but that this honor belongs to Mary.

## II. foreign countries.

**P. Harms and the Saxon Free Church.** It is with great joy and certainly to the great joy of our readers that we can report the following. On November 25 of last year, a so-called colloquium took place between four members of the Saxon Free Church and Father Th. Harms in his house. Those four members were the pastors Hübener, Meyer, Stallmann and Willkomm; on Harms' side a missionary named Kük (?) was present. The purpose of the colloquium was, of course, unification in the pure doctrine of the divine word, on which true church unity alone is built. First, they discussed the doctrine of conversion, since in the now disputed doctrine of the election of grace everything depends on how one believes and teaches about conversion. If the latter is wrong, the latter will not be right either, and vice versa. So that the discussion would have a guideline, Father Hübener had 13 theses concerning the doctrine of conversion drawn up and printed on behalf of his brothers. These were sent to us and included in the January issue of "Lehre und Wehre". They are quite excellent and present the doctrine of conversion from God's Word in the clearest and most concise way. After all the theses had been discussed, the result was finally a complete unity of faith between the colloquists on this point. Both parts therefore closed this colloquium with heartfelt thanks to God, who bestowed such great grace. It is true that there are still many things to be cleared up before a complete agreement is reached on all points; but since such negotiations are to be continued later on the basis of this previous understanding, all friends of unity on the basis of truth can look forward to the future with good hope. May they all also diligently call upon the Lord, the God of truth and peace, for such a complete agreement in the name of Jesus! For here we, the so-called Missourians, must say: If it goes well with our Saxon brothers, it goes well with us; their faith is our faith; their God is our God; their people is our people. W. [Walther]

## To the old adage, "If you paint the devil on the wall, he will come."

Farmer H. lived on a single farm near the town of N where he went every week went to the market twice. But he was a godless man and cursed God and the creature horribly. So he sat one Saturday evening in the inn of the city, and around him other farmers. They got to talking about this and that, among other things also about the weather. "If only I could, I would like to throw him down right away. Nothing will ripen in this infernal weather." The others were frightened by this speech and one said: "Are you not afraid of sins? You summon the devil, lest he come upon your neck! One should not joke with such things." "What, joking?" he answered. "Do you think I am afraid of the devil? Let him come and get me. I belong to him already." He tore open the window and called out into the descending night, "Did you hear that, devil? Come and get me." Then the innkeeper stepped forward: "I will not tolerate such talk in my house. Either you leave at once, or you will speak of other things." "I'll go," laughed H., and he went out, harnessed his horses to the cart, and off they went with a merry crack of the whip. It was dark, but you could see the road and the trees planted next to it. He had been driving for a quarter of an hour when he suddenly sees a man on the road next to him. "May I not sit up?" asks the stranger. The farmer felt a chill down his spine; instead of any answer, he beat the horses so that they flew along in a frantic rush. But how is he? There was a man sitting in the back of the wagon, and he looked at him steadfastly. "What do you want?" he asks him. But he gives him no answer. Cold sweat beads on his forehead, and he drives and drives as hard as the horses can stand. His homestead still won't come. It is only an hour away from the city, and he has already been driving for two hours and nothing is before his eyes but the dark night. Finally he sees the light, he drives towards it, he stops the horses and jumps down from the wagon. It is the town from which he had left, it is the inn where he had cursed the devil some hours ago. He mounts again and steers the horses toward the road home. The stranger is no longer with him, but his heart is half dead with fear. After half an hour he arrives again at a light. He knocks on the window: "Where am I?" A woman looks out. "God, my husband, how you look! Don't you know your own farm anymore?" She hurries to help him off the wagon, for he has become so weak. As he enters the parlor, his wife sees that his hair has turned gray. "What happened to you?" she asked him. In a weak voice he told her everything. A violent fever seized him and after three days he was dead.

It was never known whether the stranger was merely a figment of the imagination or a real apparition. Enough, the curser died after this experience; he himself claimed until the last hour that it was the devil. ("Freimund.")

## External reverence for God's Word and Sacrament.

Luther writes: "In our times, with so much contempt for the Word and the holy sacraments, there are few people who pay attention to whether they sit or stand where the divine Word is read or preached, and in the papacy, as among the people of Israel, the right knowledge and understanding of the Word and of true godliness have been left undone, and the people have indulged only in outward ceremonies, both when the text of the Gospel was read and also when the holy sacraments were administered and used." Cf. Nehem. 8, 5. Judges 3, 21. (II, 2710 f.)

## Ordinations and introductions.

Candidate Michael Leimer was ordained by the undersigned in the congregation at Swiss Alp, Texas, on the 2nd Sunday of Advent, in accordance with the commission received, and installed in his office as traveling preacher for West Texas. A. Wilder.

Address: Usv. LlWüel I-simsr,

Lrvts ^.lp, LÄz-öttö 6o., ?6XU8.

By order of Mr. Präses Wunder, Pastor E. Füllung was introduced in his congregation at Harvel, III, on the 2nd Sunday in Advent byL . Tooth.

Address: Röv. L. l'ueUivF,

Ilurvöl, Llovtxomör^ 6o., III.

On the 3rd Sunday of Advent, by order of the Reverend Mr. President Niemann, Rev. C. F. W. Huge was installed at Briar Hill by the undersigned.

W. C. Ko ch.

Address: Uov. 6. V. liV. LuZo,

Lriar LM, Lludonw^ 6o., 0.

On the 3rd Sunday of Advent, Pastor M. Lücke was introduced to his congregation in Trotz, Ill, by the undersigned on behalf of Praeses Wunder.  
W. Dorn.

Address: Rsv. Li. IEekö, Droz-, IAackison Oo., Ill.

On the 3rd Sunday of Advent, by order of the Reverend O. Clöter, Pastor A. Müller was installed in the congregation near Alma City, Minn. by the undersigned.

Address: Rev. Mueller,

Ch. Alpers.

60th, Lillil.

On the 3rd Sunday of Advent, Pastor L. Schütz was introduced to the Zion Parish in Caledonia by the undersigned on behalf of the President Strafen. C. Dam.

Address: Uev. I., Ueacitwiz, Oo., ^ls.

On behalf of the Honorable President Crämer, Pastor C. Küffner was introduced by me on the 4th Sunday of Advent in his congregation at Fairbank, Iowa. I. H o rn.

Address: ksv. 6. loeL'uer,

Lox 72, Nairbullk, LuoLanau Oo., lorvu.

## Church dedications.

(Delayed.)

On the 23rd Sunday after Trinity, the congregation in Town Penn, McLeod Co., Minn. which had to leave their beautiful church property a few years ago in order to remain faithful to the word of God and the confession of the Lutheran Church in the doctrine of the election of grace, consecrated their newly built little church to the service of the Triune God. Mr. N. Frey von Moltke, Stbley Co, Minn, preached the sermon. The undersigned said the consecration prayer and delivered the confessional address.

H. Kretzschmar.

On the I Sunday of Advent the Lutheran congregation on Elk Creek, Lancaster Co, Nebr. dedicated their church, a handsome frame building (30X60 with spire) to the service of the Triune God. Mr. P. C. E. Bode preached in German, Mr. P. F. King jua. in English.

W. Brakhage.

On the 2nd Sunday of Advent, the St. Paul Lutheran congregation at Leon Rtver, Bell Co., Tex. consecrated their newly built little church to the service of the Triune God. The undersigned preached morning and afternoon. L. Ernst.

On the 2nd Sunday of Advent, the Lutheran congregation of St. Peter's in Wentworth, Lake Co., D. T., dedicated their newly built church (18X30) to the service of the Triune God. Festival preachers were: In the morning Chr. Böttcher, in the afternoon k. O. Clöter znn, in the evening P. E. G. Starck (English). The consecration prayer was said by Christ W. Otto.

Thanks to those who helped us with our business.

On the 3rd Sunday of Advent (14 December) 1884, the Lutheran congregation at La Fayette, Jnd. consecrated its beautiful church (60X112) with its first service. The Ns-storloei performed the liturgical part of the service and Pastors Sauer from Fort Wayne and Rohrlack preached.

On the 4th Sunday of Advent, St. Peter's congregation at North Nidge, Niagara Co, N. U., dedicated their renewed and enlarged church (the old building 50X30 and the addition 25X38 with 8 feet of spire) to the service of the Triune God, Fr. I. Gram preaching in German in the morning and N. A. T. Hanser in English in the afternoon.

Gerh. Rademacher.

## The Southern District

The Synod of Missouri, Ohio, and other states will meet on February 4, 1885, in the midst of the Lutheran St. John's Parish in New Orleans, La. Among other things, the secular associations will be discussed.

The secretaries of the Dtstrctcs conferences are to submit their minutes of 1883 and 1884. G. Birkmann,  
d. Z. Secr.

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## Announcement.

Mr. Albert Sparkuhl, educated in the teacher training seminary in Hanover, wishes to enter the teaching ministry of our synod. Further information about him can be obtained from Pastor A. Senne in Buffalo, N.Zj. I. P. Beyer.

## Correction.

In the list of pastors of our synod in the calendar the name "E. Nemeshy" has accidentally appeared.

Concordia Publishing.

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## Conferenz displays.

The Third District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., Feb. 3-5 at Mr.? Schulze at Mankato, Minn. I. F. Rubel.

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The Eastern Michigan Pastoral Conference will meet, s. G. w., January 13 and 14, in Detroit at the home of Bro. Hügli. W. Schwartz.

The Fort Dodge and Le Mars Specialconferences will assemble, s. G. w., January 27-29, 1885, at the parish of Mr. P. Ph. Dornseif. - People are registering.

C. F. W. Maaß.

The mixed teachers' conference of Minnesota will meet February 3-6 at the church of Mr. ? Sievers at Minncapolis.

The following papers have been presented: 1) How can visual instruction be given in the most appropriate way? (Ref.: Teacher Beck.) 2. How and to what extent should natural history be taught in our schools? (Ref.: Teacher Walz.) 3. What is the goal of the mixed school (Part II.) with regard to education? (Ref.: Teacher Rödiger.) 4. oon 8tituUon ok Uee United 8tute8. (Ref. : Teacher Van Herwynen.) 5. Teaching the biblical story of how Isaac blessed his sons. How can a teacher prevent the vice of unchastity and how can he suppress it? (Ref.: Teacher H. Ehlen.) 7. To what extent is the teacher responsible for those bad habits of his students which they commit after school? (I. V.: Mr. Beeskow, teacher.)

Applications should be sent to Teacher I. Trapp, 409 S. 9th St., Minneapolis, at least 14 days in advance.

L. I. F. Meyer.

#### Proceeds to the Illinois - District treasury:

For the synodal treasury: From Fr. Gieseke's congregation in Secor -4.05. Collecte on Thanksgiving Day from Fr. Gruber's Gem, in Bethlehem 8.20. Fr. Nachtgaß's Gem. in Wartburg 3.40. Fr. Straub's Gem. in Peoria 10.50. From I?. Succop's Gem. in Chicago by F. Dabelstein 2.00. P. Lochner's Gem. in Springfield 16.50. By I?. Wagner in Chicago by Mrs. Lübke 1.00. (p. -45.65.)

ToNewbuildingin Addison: By P. Wunder in Chicago from M. Fleischer 5.00, Mrs. D. Welge 2.00. By P. Brauer in Ntles 6.00. By Kassirer T. H. Menk in St. Paul 19.45. (S.-32.45.) Pledges were: By P. Wunder's Gem. in Chicago, Ill, 300.00, P. E. A. Brauer's Gem. in Crete, Ill, 200.00, P. C. C. E. Brandt's Gem. in St. Louis, Mo. 100.00, ? A. Wagner's Gem. in Chicago, Ill., 800.00. (p. -1400.00.)

For inner mission: By?. miracles in Chicago by F. Rank 2.00.

For Negro Mission: Fr. Strieter's Gem. in Proviso 13.00. By Fr. Hölter in Chicago from N. N. 1.00. By?. Succop there from F. Daberstein 2.00. (S. -16.00.)

For Jewish mission:?. Holtermann in Lost Prairie 2.00. By Fr. Engelbrecht in Chicago by Juliane Guderjan 1.00. (pp. -3.00.)

For Emigr. Mission: Through Fr. Engelbrecht in Chicago from Mrs. Range 5.00.

For poor students in St. Luis: Harvest Festival Coll. by ?. Wolbrecht's comm. at Okawville 22.90. By P. Bartling in Chicago for Ed. Albrecht and W. Kohn of the Women's Association 20.00, Young Men's Association 20.00, Young Women's Association 20.00. (S. -82.90.)

For poor students in Springfield: By Fr. Landgraf in Decatur from Fr. Krause .50. By Fr. Grüber in Bethlehem for Ph. M. Stephan ges. at the weddings of Joh. Laatschs 4.30, Franz Bisings 1.90. By?. Engelbrecht in Chicago for Bendin from the Women's Association 15.00 and Wed. coll. at Gust. Bagda6.00. (p.-27.70.)

For poor students in Ft. Wayne: From Chicago: By ?. Hölter from Jungfr.-Verein for Starks and Stephan 12.00: by P. Wagner for P. Eickstädt from Frauen-Verein 15.00 and from N. N. 2.00. (S. -29.00.)

For poor students in Addison: Through Kassirer T. H. Menk in St. Paul 5.00. Through Fr. Bartling in Chicago from Mrs. A. Heiden 1.00. Through Fr. Landgraf in Decatur from Fr. Krause for E. Petze! 1.00. From Chicago: by Fr. Engelbrecht of the Jungfr.-Verein for E. Riede! 15.00; by P. Wagner from the Frauen-Verein from E. Rischow 15.00, for R. Erdmann 10.00. (p. -47.00.)

To the Milwaukee household: By P. Estel of the Ckristus comm. in Fountain Bluff 3.00.

For maintenance and salary in Milwaukee: Fr. Steege's congregation in Dundee 9.95. Through Fr. Landgraf in Decatur from several members of his congregation 5.50. From Chicago: through Fr. Lochner, Coll. at C. Joern's house dedication, 10.00; through Fr. Succop from F. Dabelstein 1.00; from a Chicago Local Conference treasury 2.28. ?. Burfetnd's Gem. at Nichton 10.00. P. Bünger's Gem. at New Bremen 9.00. (p. -47.73.)

For poor students in Milwaukee: Through Fr. Succop in Chicago from the Jüngl.-Verein for C. Abel 15.00.

For the college building fund in Milwaukee: P. Brauer's parish in Brecher, I. Zhlg., 33.30. P. Schröder's parish in Kankakee 30.00. Coll. on Thanksgiving Day by?. Großes parish in Harlem 27.60. Reformation Festival Coll. by P. Gruber's parish in Bethlehem 16.60. P. Nachtigall's parish in Wartburg 3.50. ?. Traub's Gem. in Peoria 14.27. Harvest Festival Coll. from?. Müller's Gem. in Schaumburg 38.50. Fr. Döderlein's Gem. in Homewood 44.50. Subsequently from Fr. Röder's Gem. in Arlington Heights 2.25. From Chicago: by Fr. Wunder from W. Totz 9.00; by Fr. Hölter from the Gem. 44.08, Leo Kiewert, Anna Wichmann, Karl N., F. Kaufmann, W. Prochnow, N. N., L. Evert, N. N., F. Scharf, C. Spörl, D. Meyer, W. Hacker and A. Prochnow 1.00 each, Marg. Herlemann, I. Tatge Sr. and Wittwe Junge each .50, Elise Kreft and Dor. Boy each 1.50, C. Haverland, H. D., Chr. Poock, L. Volte, I. K. and Chr. Schrö

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der 2.00 each, G. E. Anger and R. Franke 5.00 each, W. Rohn 15.00, G. A. Pudewa 20.00; by P. Engelbrecht from Wittwe Schalk, Aug. Johnske, Wm. Freder, H. Helms, W. Baumann sen-, Ernst Frantz, Gustav Vohs, Joh. Czech, Karl Schneckel, Joh. Streu, Joach. Müller, Karl Giese, Ludwig Schalk, Aug. Guder-jahn, Joach. Saß, Jul. Jarke, Herm. Nottke, Gust. Kirchhofs, Wm. Bank, Magnus Oesterreich, W. Schildt, Fr. Utesz, Karl Will, Karl Hoth, Adam Pann, Albert Schröder, Karl Siefert, K. Bank, Joach. Göllnitz, Karl Stüwe, Herm. Wegner, Albert Ohm, Joach. Beppin, Fr. Holtz (2. Zhlg.), H. Petzlaff and H. Bastian each 1.00, Aug. Bagda 8 00, Karl Vohs, Mrs. C. Schröder, Jul. Dallmann 2.00 each, Beruh. Müller .25, Karl Stenke, Fr. Zobjek, Tr. Tode, Joh. Lohrenz, Karl Wallenberg, Ed. Biskowskt, Mrs. L. Frank each .50, Ludwig Kindt, H. Plumhoff, Wm. Brübach 5.00 each, Rud. Spuhr .50. P. Lochner's Gem. in Springfield 16.50, I>. Schaller's Gem. at Red Bud 19.50. (p. -438.35.)

For the widow's fund: P. Love's Gem. in Wine Hill 4.00. P. Nacktigall's Gem in Wartburg 5.10. By P. Estel in Fountain Bluff ges. on Herm. Kuhner's wedding, 2.00. (S. -11.10.)

For the deaf and dumb: By Fr. Love in Wine Hill, sung at Heinr. von der Brelje's wedding, 4.35.

For the Orphanage near St. Louis : By Fr. Switches in Red Bud 5.00 (found in the collection bag).

For studying orphans from Addison: By k. Bartliug in Chicago from the Women's Association 15.00.

Addison, Ill, Dec. 15, 1884. H. Bartliug, Cassirer.

## Revenue into the Michigan District's coffers:

For the synod treasury: from the congregation in Amclith -7.10. By P. H. O. Schmidt 5.82. congreg. in Gr. Haven 7.76; 6.32; 6.16. congreg. in Manistee 30.00. congreg. in Gr. Ra- pids 15.00. by Fr. Feddersen 2.00. from Detroit: I'. Hüglis Gem. 24.80, P. Molls Gem. 20.00. Gem. in Bay City 22.00. (p. -146.96.)

To the new building in St. Louis: Gem. in Frankeulust 6.60. Gem. in Gr. Rapids 40.00. (S. -46.60.)

For new construction in Addison: Gem. in Frankenlust, 1st Sdg., 5.00. Gem. in Big Rapids, 2nd S., 13.50. By I'. Schumacher by G. Kundering 5.00. Gem. in Kilmanagh 2.25. Gem. in Moutague 10.00. (S.-35.75.) Signed: Gem. in Frankenlust 150.00. Gem. in Saginaw City 115-125 dollars.

For inner mission in Michigan: From God's Box in Caledonia 1.30. Cong. in Gr. Rapids 6.00, Cong. in Moni- tor 10.10. By I?. Geyer by I. Strieter 5.00. By I?. Fackler by L. Schneider 2.00, D. Stoll 1.00. By I'. C. Franke by F. Kisch 1.00, Mrs. Chr. Spuler 1.00. (pp. -39.40.) From the God's Box in Caledonia for allgcm. Box office .25.

For East L>aginaw: comm. in Hadley 3.13. comm. in Caledonia 3.76, comm. in Fowler 4.30. (p. -11.19.)

For the widow's fund: comm. in Sebawaing 17.00. comm. in Amclith 8.34. Mr. Jul. Becker in Detroit 20.00. 1>. H. O. Schmidt 4.00. comm. in Richville 5.00, comm. in Hadley 4.65. Fr. H. Bauer 4.00, on Fr. Masch's wedding ges., 3.00. Gem. at Tandy Creek 6.15. By teacher Weiß from Fr. K. Weiß 1.00. Feddersen 4.00. Gem. at Unionville 3.00. Gem. at Adrian 12.50. Gem. at Frankentrost 12.25. P. Parten- felder 3.00. By?. Hahn from Fr. Auch 2.50, Mrs. Auch 3.00. (P. -113.39.)

For the deaf and dumb: Gem. in Amclith 2.51. 1>. Müller's confirmands 1.55. By I?. A. Ch. Bauer by M. Geymann 1.25. From God's Box in Caledonia .10. Gem. in Richville 8.20. Gem. in Sebawaing 19.81. By P. Hahn by Fr. Also 5.00. (p. -88.42.)

For Negro Mission: Gem. in Lake Ridge 7.10. Gem. in Amelith 6.00. By Bro. Hahn from Wittwe Bach 10.00, Bro. Auch 5.00, Mrs. Auch 2.00. By Bro. Fackler from L. Schneider 2.00. By Bro. C. Franke from N. N. 1.00, C. M. 5.00. By Bro. Bolm from Wittwe Huber 1.00. Gem. in Rogers City 3.00. Gem. in Moltke 3.25. (p.-45.35.)

For E m igr. mission: jDurch Fr. C. Franke of Mrs. N.N. 1.00.

For Jewish Mission: From the God Box in Caledonia .25. By I>. C. Franke of C. M. 5.00, Mrs. N. N. 1.00. Through Fr. Müller, at I. A. Pound's wedding collected, 3.70. (p. -9.95.)

ForPaganMission: From the Bay City Mission Box Dec. 5 Thank Offering for recovery of Anna Hufnagel 1.00.

To the household in St. Louis: Gem. in Amelith 5.25. By miller of N.N. 4.00. Gem. in Frankenlust 7.75. By 1'. Rooster of Fr. Also 5.00. (S. -22.00.)

To the household in Springfield: Gem. in Amelith 5.00. Gem. in Frankenlust 7.75. By Fr. Hahn by Fr. Also 5.00. (S. -17.75.)

To household in Fort Wayne : Gem. in Amelith 3.00. Gem. in Frankenlust 7.75. By I'. Rooster of Fr. Also 5.00. (S. -15.75.)

To the household in Addison: Gem. in Amelith 2.00. By ? . Miller of N. N. 2.00, Gem. in Frankcnlust 7.75. Gem. in Frankenmuth 20.00. By 1>. Rooster from Fr. Also 5.00. (S. -36.75.)

For sick pastors and teachers. Mr. Jul. Becker in Detroit 10.00. Cong. bet Unionville 2.00. (S. -12.00.)

For the congregation in Dresden: By Fr. Hahn of Fr. Also 5.00.

For the orphanage in Addison: Mr. Jul. Becker in Detroit 2.50. Gem. in Frankenlust 5.15. From God's Box in Caledonia .50. U. Feddersen 2.00. U. Hüglis Gem. in Detroit 10.33. By 1>. Rooster from Fr. Also 2.50. (p. -22.98.)

For the orphanage Lei St. Louis: Mr. Jul. Becker in Detroit 2.50. By U. Hahn from Fr. Also 2.50. (S. -5.00.)

For the orphanage near Boston: Mr. Jul. Becker in Detroit 2.50. By U. Hahn from Fr. Also 2.50. By U. Witte froms. Pupilsas a Christmas gift2.40, (p. -7.40.)

For the orphanage in New Orleans: Mr. Jul. Becker in Detroit 2.50.

For the orphanage near Pittsburg: By U. Hahn of N. N. -25.

For the Progymnasium in Milwaukee: Gem. in Amelith 3.10. By U. Hahn from Fr. Also for the building of the same 5.00.

For poor Michigan sophomores: comm. at Amelith 7.62. comm. at Frankenlust 19.25. comm. at Sandy Creek 3.50. comm. at Monitor 6.50. (p. -86.87.)

For poor students in St. Louis: Gem. to Sandy Creek 4.00.

For Brunnian sophomores: M. Beyerlein in Frankenmuth 8.00.

For A. Stünkel in Concordia: Jungfrauen-Verein from k. K. L. Molls Gem. 5.00.

For A. Arendt in Springfield: By P. H. O. Schmidt, sent at Schwarz's wedding, 5.00.

For H. and F. H ahn in Fort Wayne: on F. Uhl's baptism, 2.75. For Ferd. Walther: on Bauer's wedding, 6.25; Hochthammer's wedding, 6.50; Weimner's wedding, 6.50; Fischer's wedding, 12.00. For Drögemüller: comm. in Montague, 8.00; comm. in Clay Bank, 2.00. For Drögemüller: comm. in Clay Bank, 12.00. 12.00. For Drögemüller: comm. in Montague 8.00; comm. in Clay Bank 2.00. (p. -39.00.)

For W. Frank in Addison: Virgins' Association in Adrian 11.60. By P. Fackler of N. N. 4.50. For Prange: Women's Association in Adrian 14.00. For Falch : Gem. in Waldenburg 9.63. (S. -39.73.)

Correct ung.

In my receipt ("Luth." N. 22) read under "Negro mission" instead of "Reed Cidy": Monitor; under "Poor students in Addison" instead of "by I?. Sievers, Jr.": at Jak. Bikel's wedding in Frankenmuth."

Detroit, Dec. 15, 1884. Chr. Schmalzriedt, Cassirer.

## Entered the caste of the Western District:

For college maintenance: From?. Zschoches community in Frohna -56.50.

For new construction in Addison: By P. Ehlers in Ellinwood fromk.Schwemley 5.00. Promised: by?. GriebelsGem. in California 80.00.

For inner mission in the West: Fr. Janzow's congreg. in St. Louis 10.00. Through Fr. Wolf, Theil of Mission Festcoll. in La Grange, 60.00.

For Jewish mission: part of the mission festival coll. in La Grange 8.45.

ForNeger mtssion: Theil of Mission Festcoll. in La Grange 10.00.

For the deaf and dumb: Through Fr. Link from Mrs. Schönewand in St. Louis 5.00. Mr. Joh. Meuschke in Lincoln 2.50.

For the widow's fund: P. Nützel in West Ely 4.00. Hrn. Meuschke in Lincoln 2.50. P. Rupprechts Gem. in Cole Camp 3.60.



For poor students in Springfield: through Fr. Lüker, Christmas gift from Mrs. Veits in Hepler, 5.00.  
For the orphanage near St. Louis: Through Fr. Link from Mrs. Schönewand in St. Louis 10.00. Through Fr. Nütze! in West Ely 8.00. Mr. Meuschke in Lincoln 2.50.

For Kansas City: Fr. Grimm's comm. in Washington 7.00. By Fr. Hanser in St. Louis from the Virgin Vcrein in Trinity comm. 10.35. Fr. Heyne's comm. in Lake Creek 7.00.

St. Louis, Dec. 20, 1884. H. H. Meyer, Cassirer.

#### **Incorporated into the Iowa District Caste.**

For the synodal treasury: By?. Dörffler from the congregation in Council Bluffs -2.25, By P. Brust from sr. Congregation in Dubuque 6.75. By Fr. Heinke from his congregation in Bauer 5.00. Gem. in Bauer 5.00. By Fr. Brandt of sr. Gem. at Clarinda 8.10. By ?. Mezger from Mr. Th. Scholze .50. (p. -22.60.)

For the synodal building fund: By Fr. Reinhardt from sr. Gem. at Van Horn 12.20.

For the new building in Addison: From Fr. Baumhöfener's parish at Homestead 26.00. Through Fr. Studt from Mr. Voelz 2.00. Fr. Zürrer's Joh parish 7.20. Fr. Seßler's parish. at Shcridan Tshp. 7.50. P. Lohr and Gem. at Sherrills Mount 14.00. P. Strobel's Gem. at Denison 15.00. By P. Gläß of N. N. 1.00, by F. Mummelthei .50. (-73.20.)

For inner mission in Iowa: Fr. HLndschke's congregation at Sumner, two-thirds of the mission feast coll., 39.00. By?.. Deckmann of sr. Gem. at Atlantic 7.00, at Wiota 6.28. ?. Baumhöfener's comm. at Homestead 80.00. P. Bretscher's comm. at Hanover Tshp. 82.50. ?, Strobel's comm. at Denison 10.10. ?. Maaß's congregation at Fenton 20.00. By Mr. Weiss, part of St. Paul's congregation mission festival coll. at Fort Dodge 55.00. By Fr. Guenther, part of congregation mission festival coll. at and near Boone 40.00. Fr. Lohr's congregation at Sberrills Mount 12.55, at French Settlement 5.35. By Fr. Seßler, mission festival coll. 14.11. ?.Herrmann's congregation at State Centre 10.00. Fr. Dörff- ler's congregation at Hastings 7.35. Fr. Mezger's congregation at Waterloo 8.10. By Fr. Brust, part of the Mission Festival Coll. 1.30, contribution of individuals 21.00. By Fr. Brammer, part of the mission festival and Reformation festival collections 15.87, surplus of mission dove and children's sheet 1.50. Fr. v. Strohe's congregation at Monticello 21.00. Fr. Bähr's congregation in Olive Tshp. 7.00. Fr. Zürrer's Joh. Gem. 14.00, P. Brandt's Gem. bet Page Centre 3.65. By ?. Grafelmann by Wittwe Schuster 2.00. (p. -384.16.)

For Negro Mission: Fr. Baumhöfener's congregation at Homestead, 12.00. Fr. Strobel's congregation, part of mission feast tax, 5.00. St. Paul's congregation at Fort Dodge, part of mission feast tax, 10.00. By Fr. Zürrer from Ernst Richter, 1.00. By ?. Lohr in Sherrills Mount, found in the jingle bag .50. By Fr. Horn from the alms fund of sr. Gem. 8.29. ?. Bretschers Gem. in Hanover Tshp. 5.00. Through Fr. Zürrer from Ernst Richter 1.00. Fr. Studts Gem. in Luzerne 7.86. Through ?. Mezger by Mr. Th. Scholze 1.00. P. Heinke's parish in Bruer 4.50. (p. -56.15.)

For Jewish mission: Fr. Strobel's congregation, part of the mission festival bill, 5.00. St. Paul's congregation in Fort Dodge, part of the mission festival bill, 10.00. By Fr. Guenther, part of the mission festival bill of the congregation in and near Boone 10.00. Fr. Herrmann's congregation, By Fr. Gläß of F. Mummelthei 1.00. By Fr. Grafelmann of H. Corder 1.00. By Fr. Studt's congregation in Luzerne 7.34. By Fr. Günther of H. Hager 1.00. (p. -39.84.)

For poor students from Iowa: Through Fr. Zürrers Joh.- Gem. 6.00. By Fr. Günther, part of the mission festival coll. of the

## 8

By Fr. Brust, part of the Mass Festival Coll, 10.00. By Fr. Baumhöfener, s. at the wedding of Mr. Hüdepohl 6.32, at the wedding of Mr. Heits-Husen 7.50. By Fr. Brammer, part of the Reformation Festival and Mission Festival Collect, 7.50. Fr. v. Strohe's congregation at Monticello 21.00. Fr. Zürrer's Triune congregation south of Marcus 11.00. ? Wiegner's congreg. at St. Ansgar 7.00. By Fr. Brust, thanksgiving offering of N. N., 1.00. Fr. Bretscher's congreg. at Hanover Tshp. 7.00. Fr. Heinke's congreg. at Bauer 3.25. (p. -116.57.)

For poor students in St. Louis: By P. E. W. Heinicke from H. Wolken 5.00.

For the deaf and dumb: Through Fr. Horn from the Almosenkaste sr. Gem. 5.77. Through Fr. Brandt from Mrs. A. H. Herzberg 1.00. Fr. Riedel's Gem. in Charlotte 6.50. (p. -13.27.)

For the orphanage at Addison: By Fr. Horn, sent at the wedding of Mr. H. Matthias, 17.50.

For the orphanage near St. Louis: Through Fr. Brust, sent at the infant baptism of Mr. Karl Schultz, 2.00.

For emigr. mission in New York: P. Horns Gem. in Bremer Co. 7.86.

For the Progymnasium in Milwaukee: By Father Brammer in Lowden, part of the Mission Festival and Reformation Festival Collections, 7.50.

For the community in Dresden, Saxony: By k. Studt from Mr. Fr. Voelz 1.00.

For the congregation in Davenport: By Fr. Studt from Mr. Voelz 1.00. !?. Grumms Gem. in Lyons 9.00. (S. 10.00.)

For the congregation at Hubbard: Fr. Heinicke's congregation at Dillon 11.75. Fr. Zürrer's congregation at Joh. 11.50. Fr. Baumhöfener's congregation at Homestead 11.00. (p. -34.25.)

Monticello, Iowa, Dec. 15, 1884. H. Tiarks, Cassirer.

### Incorporated into the Middle District caste:

For the building fund: For St. Louis: from Fr. Hüge's parish in Vincennes -15.65; Fr. Ernst's parish in Euclid 9.00; k. Kaiser's Gem. in Julietta 2.50. (S. -27.15.) For Addison: N. W. in Vincennes 5.00 ; from P. Heintz's Gem. in Crown Point 2.50; Gem. in Briar Hill 9.00; P. Zimmermann's Gem. in Purcells Station 4.00; P. Schwan's Gem. in Cleveland 30.00, etl. members of thes. 32.50; P. Jungkuntz's gem. in North Judson, 1st z., 4.75. (P. -87.80.) For Addison and Springfield: k. Niemann's Gem. in Cleveland, 1st l., 93.51.

For emigr. mission in New York: From P. Jox's Gem. in Logansport 5.00.

To the household in Springfield: Fr. Weseloh's comm. in Cleveland 25.00. Shall, at Fr. Luebker's wedding in Wanatah 3.33. (p. -28.33).

For stuck. Morh ardt in St. Louis: Wedding scoll. at D. Bischofs by teacher Hafner 12.61.

For poor students in Fort Wayne: 1) For glaziers: L. Schlaudruff in Marion Tshp. 5.00 ; 2) for M. Brüggemann: women's club in P. Niemann's Gem. in Cleveland 10.00; 3) for W. Deppert: from k-Schmidt's Gem. in Seymour 5.00; 4) in general: P. Lange's Gem. in Valparaiso 7.00; Mrs. Sp. in New Haven 1.00; 5) for Broders: wedding coll. at C. Lühns at Gar Creek 8.00. (S. -36.00.)

For inner mission: N. N. in Vincennes 2.00. Wittwe Hilgeneck in Seymour 3.50. W. Muchow in Cleveland 2.00. Unnamed in Evansville .50. (S. -8.00.)

For sick pastors and teachers: N. N. in Vincennes 2.00.

For the Taubst "mmen-Anstalt: Wedding coll. at W. Bühner sr. near Dudleytown 6.90. Desgl. at F. Petersheim in Evansville 7.00. (S. -13.90.)

For Jewish mission: Fr. Hastold's Gem. in Huntington 4.32. G. Fürhoff's in Cleveland 1.00. From Fr. Jox's Gem. in Logansport 2.25. (p. -7.57.)

For Negro mission: Fr. Thieme's Zion congregation 7.90. k. Weseloh's congregation in Cleveland 27.55. G. Fürhoff's congregation 1.00. Fr. Burgdorff's congregation in Euclid 5.94. l'. Has- solds Gem. in Huntington 2.76. (p. -46.15.)

For poor students in Addison: Luther Foundation of St. Paul's School in Fort Wayne 7.57. For L. Plothe through P. Franke: K. Pöhler 5.00, Mrs. Hormann 2.00, wedding scoll. at l. Fül- lting 11.35. (S. -25.92.)

For the orphanage in Pittsburgh: Mrs. V. in Cleveland 1.00.

For the orphanage in Addison: Mr. Vonderaue Sr. bet Fort Wayne 2.00.

For orphanage near St. Louis: school children at Vincennes 1.10. Wedding coll. at W. Weber's at Hilliard 4.86. Teacher Strteders Klaffe at Fort Wayne 1.25. (p. -7.21.)

For the synod treasury: Fr. Dreher's congregation in Fort Wayne 16.00. Fr. Maisch's congregation at Gar Creek 4.05. Fr. Wesel's congregation in Pomeroy 6.50. Fr. Schoeneberg's congregation in La Fayette 55.10. k. Lothmann's Gem. at Akron 13.00. Fr. Hastold's Gem. at Huntington 4.23. Fr. Daib and Gem. at Friedbeim 22.00. k. Schmidt's congreg. in Elyria 12.00. Fr. Kaiser's congreg. in Julietta 7.32. Fr. Werfelmann's congreg. in Neudettelsau 21.70. Rauh's Dreieinig.-Gem. 2.50, Jacobus-Gem. 3.50. Dr. Sihler's congreg. in Fort Wayne 43.50. Fr. Seuel's congreg. in Indianapolis 39.28. k. Hastold's country parish 1.35. Fr. Sauer's parish at Dudleytown 25.90. Fr. Stubnatzy's parish at Convoy 7.65. Fr. Franke's parish at Fort Wayne 10.20. Fr. Michael's parish at Fort Wayne 17.24. (S.-313.02.)

For the widow's fund: N. W. in Vincennes 2.00.

Lange in Valparaiso 4.00. P. Heintz's parish in Crown Point 9.45. Mr. Kahl in La Fayette 10.00. P. Brömers parish in Cincinnati 26.25. P. Zorn's parish in Cleveland 51.84. 1\*. Schmidt's Gem. at Seymour 11.50. Wittwe Hilgeneck's das. 3.50. G. Fürhoff's Gem. at Cleveland 1.00. W. Muchow's das. 3.00. Wedding coll. at F. Bockstege's at Evansville 6.10. P. Horst's Gem. at Dublin 4.00. Women's Club at Huntington 6.00. U. Dun- stngs Gem. at Wanatah 6.00, at Kouts 2.51. G. Rupprecht at Neudettelsau 1.00. P. Seuel at Indianapolis 4.00, whose Gem. 27.54. Mrs. Sp. at New Haven 1.00. P. Gotsch at New Haven 4.00. N. N. by Franke 5.00. Mrs.?. Jox at Logansport 5.00. P. Jox, surplus of travel money to Crown Point and Hobart, 1.00. Teacher Conzelmann at Julietta 4.00. (p. -199.69.)

Fort Wayne, Nov. 30, 1884. c. Grahl, Kassirer.

Hür poor students received with thanks from one signed "A Friend" (postmark Brenham) -10.00. By k. Bürger from his congregation in Hampton, Nebr., (especially for students from southern Nebraska) -16.00. From Mr. I. Meuschke in Lincoln, Mo., as a Christmas gift -2.50. By P. v. Strohe from his congregation out of the bell-bag -16.00 and from individual members of the same -7.05 (especially for Drögemüller). From Mrs. Fannie Sienknecht in Wartburg, Tenn. -5.00. From an unnamed person in St. Louis, a new fine black cloth skirt together with leggings and a little-worn ditto vest.

C. F. W. Walther.

## New print and art stuff.

The above picture is a reproduction of a large painting, 24 inches wide and 32 inches high, on a smaller scale. The original is a work of art by the world-famous Italian painter Raphael, who was born in the same year in which Luther saw the light of day, but died already in 1520. Schreiber is far from wanting to pretend to be a judicious art connoisseur; however, following the impression that he has experienced when looking at several Raphael and other original paintings of famous masters (in Dresden and Munich), he can not help but agree with the judgment of all art connoisseurs, according to which Raphael was the greatest Christian painter of all time. Also the just published picture, of which, as said, the above picture is a rejuvenated copy, is a confirmation of that judgment. Raphael is really the unsurpassed and by no one reached old master of the noble art of painting. As the reader sees, our picture represents the thorn-crowned Savior, as he is about to sink down under the weight of the cross on the way to Golgotha. It is a bust portrait, taken from the well-known large painting in which Raphael depicted the whole procession of the crowd accompanying the Lord on the way to the place of the skull. (Joh. 19, 16. 17. Luc. 23, 26-31.) No one will be able to look at the above picture for a long time without deep movement. But the impression it makes in its original size (24X32) is of course much more powerful than the tiny copy above can create. One stands, here he bends, whom the enormous burden of the sin guilt of the whole world presses to the ground, and who weeps not over his pain, but over the misery of a fallen world hot tears of divine compassion. - The price of the large magnificent picture is -2.00. Whoever wishes to receive the same framed, has to add \$2.50 to \$5.00, depending on whether the frame is to be less or more precious. It can be obtained from the co-publisher of the "Abendschule", Mr.

Louis Lange jun. allhier.

W. [Walther]

## Verhandlungen der achten Jahresversammlung der Synode der evang.-luth. Freikirche in Sachsen u. a. St. 1884.

This synodal report of our brethren in Germany contains discussions on two important subjects: the doctrine of the high priestly office of Christ and the new revision of Luther's German translation of the Bible. As far as the first subject is concerned, it was close to our brethren, since they are surrounded by those who, like the divinity of Christ, deny the atoning power of his blood and his vicarious atonement, and yet want to be regarded not only as Christians but also as faithful Lutherans. A testimony for this doctrine of the divine word and the Lutheran confession was quite timely, and the testimony given is quite splendid. The other paper concerning the question of Bible revision is also extremely excellent. In it, Luther's translation is put in the right light and defended, and it is shown that the new trial Bible, in which one has dared to change Luther's translation and which one wants to introduce in the German regional churches, cannot be accepted, that a revision is not necessary at all, that our time seems least suitable for it, that the men who worked on it were those who did not recognize Luther as a brother and who therefore could not revise "in Luther's spirit", that especially the prophecies of the Old Testament were influenced by modern science and were changed both in core sayings as well as in other passages without necessity, etc. The interesting report can be obtained from the Concordia publishing house. G.

### Third Synodal Report of the Lutheran Concordia Synod of Pennsylvania a. St., held. to Columbus, O., in 1884.

The Concordia Synod is composed of members who broke away from the Ohio Synod because of its false doctrine of election. The same found itself considering the doctrine of election again. "We must even now," says Mr. Brand in his presidential address, "confront the opponents with holy earnestness, since they continue to blaspheme the truth and do not cease to shoot the arrows of their hatred at Lutherans faithful to the confession." "But why do we not finally let the sad matter of dispute rest? - How gladly would we remain silent, if the opponents did not challenge us themselves to continued testimony." The synod this time discussed "the relation of the doctrine of election to the doctrine of justification." The 1st thesis says that both doctrines are clearly stated scriptural doctrines and that therefore both must be believed. According to the 2nd thesis, it was stated that both doctrines do not contradict each other. Of the parts of the doctrine of justification that are confirmed by the doctrine of election, and which the 3rd thesis elaborates, only two could be discussed; the rest will be done at the next meeting. The report is a beautiful testimony to how these dear brethren faithfully hold to God's Word and the Lutheran confession based on it. It can be obtained from Concordia Publishing House. G.

### Bible notes for the church year 1884-1885, for use in church, school and home services. To be placed in the Bible. Compiled by A. O. Engel, Lutheran pastor. Published by Brunquell and Rohde. Milwaukee, Wis.

This so-called "Bible note" is a nice little booklet in which instructions are given as to which section of the Holy Scriptures a Christian should read on each day of the church year during morning and evening devotions. Whoever follows these instructions will have, as the author notes, "read through the generally edifying Old Testament in three years, and the entire New Testament annually. The plan is beautiful. Printing and paper impeccable. May the booklet achieve its godly purpose of spreading Bible reading in home, school and church! The price is: Single 5 cents (the amount is always to be enclosed with the single order in post stamps), the dozen 40 cents, the hundred K3.00, with postage P3.20. W. [Walther].

SO" The receipts of Messrs. Fr. Janssen, G. Mezger, H. H. Schröter and A. Schuft will follow in the next number.

### Changed addresses:

Rev. V. Nil. Desttuou,

Lox 209, Oleueoe, NeDootl 6o., Lliuu.

Rev. D. IV. Doruseik, 273 8th lld 8tr, Denver, 6ol.

Rev. 6. ooessvvein, Vineennes, Incl.

kev. Is. kuppreelit,

6olo 6ump, Lenton Oo., Llo., not Lrrniervlls.

Rev. D. 8elmett, keuclüelcl, Wuupueu 6o., Wis.

W. Helmkump, 1039 31st 8tr, EdienAO, llls.

The "Lutheran" is published twice a month for the annual subscription fee of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought in by carriers, the subscribers have to pay 25 cents extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for kl.25 per- sandt.

Only letters containing information for "da" paper are to be sent to the editorial office, but all other letters containing "business", orders, cancellations. All other letters containing "business", orders, cancellations, monies, etc., are sent to the address: LutU. Conooräi"-Verlas" sLI. O. Lurtiel, Corner ol täliumi 8lreet L Inäiunu Venus, 8t. Louis, Llo., to be sent to you. - In Germany, this sheet can be obtained from Heinrich I. Naumann, 36 Pirnaische Strasse, Dresden. Lntoreäat tlw Dost OLee from 8b. Douis, Llo., as 8tzoollä-eLS8 matter.

Volume 41, St. Louis, Mon. 15 Jan. 1885, No. 2.

## Foreword

to

### forty-first year of the "Lutheran". \*)

(Continued.)

As is well known, there are many and various things that one finds to reproach even in the orthodox ecclesiastical-religious newspapers and therefore also in our "Lutheran" now, and not only on the part of ill-willed enemies, but also on the part of well-willing friends. One censures this, the other that, according to the different taste and according to the different insight which the one and the other have. But as far as the various expositions are concerned, which even the friends make of such sheets as the "Lutheran" is, all these expositions can be summed up mainly in a twofold rebuke. \*\*)

The first main criticism is that the orthodox ecclesiastical-religious papers are usually too dry, too little interesting and spicy, too little entertaining. Some think that at the top of each number there should always be a section of a longer interesting story and that this should thus form the main content of each number. This could be, for example, a so-called Christian novella, i.e., an invented story that is so exciting that the reader is always eagerly waiting for the next number to read the continuation. That alone is the right way to get a serious, orthodox newspaper into many hands. For then the readers would also gladly put up with the fact that the entire remaining reading material would consist of all kinds of longer and shorter church-religious essays, news, book advertisements, petitions, acknowledgements of love gifts received for the advancement of the Kingdom of God, and the like. May then, after all, some readers perhaps not read the ecclesiastical-religious articles at all or only a little bit.

\*) On the second page of the previous number read column 2 line 20 instead of: "created and" - to create.

It is not necessary to deal with what the unbelievers and false believers criticize in our publications, because they naturally criticize above all what is Lutheran in them, that is, what is obviously good.

Others think that the ecclesiastical-religious newspapers of the orthodox church are usually so uninteresting because they are too uniform and monotonous. The variety of content, which is such a necessary characteristic of a newspaper that is read with pleasure, is obviously lacking in our orthodox papers. In addition to a good part of a long, captivating story, they therefore think that every issue should contain a pleasant mixture of all kinds of interesting things and trivia, in addition to the ecclesiastical, always something political, in addition to the religious, always something useful, in addition to the serious, always something humorous, witty, serving for amusement and laughter, and the like.

To this first rebuke, that the orthodox papers are mostly too dry and not interesting enough, allow us to answer the following immediately.

That every newspaper, and therefore also an ecclesiastical-religious one, should not be dry, but interesting, is of course completely true without any question. What good would a newspaper be if it contained only things that did not interest its readers at all? But if one criticizes an ecclesiastical-religious newspaper because its content is not interesting for everyone, then this is a completely unjust rebuke. Such a newspaper wants to and should contain only what interests those who are interested in church and religion in general. But that is what all orthodox church papers contain, including our "Lutheran. Sometimes they present a Christian doctrine, justify and defend it; sometimes they deal with an emerging false doctrine, warn against it and refute it; sometimes they report on ecclesiastical events and conditions, sometimes pleasant, sometimes deplorable, sometimes from old, sometimes from new times. And so they seek to strengthen their readers in faith, to protect them from seduction, and to encourage them to works of love, especially to the spreading of the Kingdom of God. Now, if the reader, a true Lutheran

If a Christian has a heart for God's word and the church and is concerned for his own and other people's salvation and happiness, he will undoubtedly be interested in all this. It is true that the orthodox newspapers do not always make the hearts of their readers light and cheerful by what they report, but rather often heavy, sad and full of worries; but the better Christians the readers are, the more they are interested in the distress of the church and of individual Christians, of which their newspaper reports to them. When they read that help is needed somewhere, they are not unwilling, but rather moved and thus induced to help with joy as much as they can, and if they cannot give anything because of poverty, they are all the more moved to present the need, of which they learn through their church papers, to God in faithful prayer.

It is true that if orthodox church papers included longer stories, so-called Christian novellas, which are now read so gladly by many Christians, and if they contained spiritual and secular things colorfully intermingled, then they would lose their alleged dryness for many readers, who otherwise find no taste in them, and also become interesting for them. But in this way they would cease to be ecclesiastical-religious papers and become a hybrid between a spiritual and a secular paper. At least for the readers, the secular would soon become the main thing, the spiritual the secondary thing. The secular would finally appear as the legitimate merchandise of such a church messenger, the spiritual, however, as contrebände, as smuggled merchandise. The church newspaper would thus look like a trap that uses the secular as bait. But all this could only bring dishonor to God and harm to the readers.

As far as the so-called Christian novellas in particular are concerned, they are a very questionable part of a church newspaper that wants to be orthodox. It is true that they do not want to lie and deceive the readers, although they are all stories that did not happen; but most readers initially assume that the story told is a true one; if they then learn that everything that was told did not happen, they see that the story is not true.

They are angry about the sympathy and emotion they felt while reading it, and then scold the church bulletin that contained the novella as a lying paper. If, however, the headline were to say: "A fictional story." many would not like to read it at all, because they would think that it was only meant to lead them on a jester's rope, to tie something on them, as they say, and to have them for the best. There are, however, certain novellas or novels which not only contain nothing bad, but which, written by highly gifted writers, are also true works of art, which is why they can be read, and even studied, by certain people not only with pleasure, but as works of art with a certain benefit. But first of all, the so-called Christian novellas are not of this kind for the Christian people; indeed, they must not even be so; for if they were, the Christian people, who are not interested in a book as a work of art, would take no pleasure in it. On the other hand, among the so-called Christian novellas, which want to present certain Christian truths in the form of a fictional story quite vividly and vividly, there are only very few that have the pure healthy doctrine as their basis. Really written in the Lutheran spirit and on the basis of pure doctrine, at least very few are known to us, among which we count above all the delicious stories written by the blessed Director Lindemann. \*) Almost all the so-called Christian novels that we have read, when held up to the test of the Holy Scriptures, do not pass the test, neither as a whole nor in regard to the individual. Now one helps oneself by reviewing those "Christian novellas" with which one wants to make one's church newspaper interesting for everyone, correcting them, deleting this and that that is offensive and inserting what is genuinely Christian and Lutheran; but this helps little or nothing. Whoever is not a true, healthy believer, a biblical Lutheran Christian or theologian, cannot make a novella written in a biblical Lutheran spirit. In his work, his false teachings, principles, ideas and views will shine through everywhere when he lets his characters act and speak. Already his style, that is, his whole speech and manner of presentation will not be that of a healthy believer. But the more attractive such a novelist can narrate, the more dangerous his writings are for unfounded and inexperienced readers. The false doctrines and principles unexpectedly creep into the heart of them, and the delightful, flowing, melodious style spoils the taste for the simple, chaste language of the holy divine Scriptures and truly edifying human writings. Especially dangerous are those so-called Christian novellas that describe the life of a man who really lived in a novella-like manner and, in order to make it quite interesting, put words into the mouth of their historical hero that he never spoke and attribute actions to him that he never performed. This can have no other effect than to blunt the sense of truth, †).

The same are partly published under the title: "Erzählungen aus dem deutsch-amerikanischen Volksleben von J. C. Wilhelm (Lindemann)". Price: 25 Cts. To be obtained through our Luth. Concordia publishing house.

\*\*) Of course, we are not talking about the wretched romance novels here, because such are a real pestilence for body and soul.

†) What we have written here about inclusion of so-called Christian novels in the organs of the orthodox church, please

In short, if one censures a church-religious newspaper because it has only a church-religious content, this is a wrong censure, because just this and no other content should have such a newspaper.

However, there are also readers who do not criticize the orthodox newspapers for being too dry, but rather for being too sharp. What they do not like about them are the articles that contain doctrinal disputes. Therefore, we will also deal with this in the next number at the end of our preface.

(Conclusion follows.)

(Submitted by Dr. Sihler.)

### **On the terrible vice of drunkenness and its terrible effect also on the children of drunkards.**

It is hardly an exaggeration to say that drunkenness is probably the most widespread vice of our day, as over there, so over here. Moreover, our generation of the present time, through all strata of society, is afflicted with such a manifold, coarser and finer addiction to pleasure as has hardly ever been the case.

We Germans, however, have from time immemorial, and unfortunately not without good reason, the nasty rumor that our hedonism is particularly manifested in the drinking of beer and strong beverages. Before and during Luther's time, we were called "the mad and full Germans," and Luther was also of the opinion that our idol was the full barrel of beer or wine. And while the German peasants and mercenaries of earlier times were feared and respected for their courage and bravery, they were also despised for their drunkenness. For rarely is a drunken man seen in countries where wine is a native plant, e.g. in Italy,

Spain and Greece.

Thus our language, which, to my knowledge, is not the case in any other older or newer language, has a special word for the excess in drinking beer and spiritual beverages, namely the word "saufen," which we otherwise use only for the drinking of our domestic animals. And to this is then added, as a side relative, the no less noble word "eat" for the excess in eating.

The Roman historian Tacitus already reports in the 2nd century after Christ's birth about our ancestors' addiction to drinking beer and tells us that the Germanic tribes - as the Germans were called - prepared an intoxicating drink primarily from barley, which they then drank diligently and did not shy away from intoxication.

Unfortunately, things are no longer that simple in our country; sugar cane, rice, rye, potatoes and beets must provide the material from which the spirituous beverages are prepared; indeed, ungodly manufacturers do not feel guilty about using obviously harmful and perishable substances to counterfeit and apparently strengthen their common brandy.

Let us now consider this vice of drunkenness from the Christian and moral point of view.

There are then three kinds of servants of the strong Ge-

By the way, we do not consider them to be directed at sheets of other orthodox synods. Our remarks should merely be part self-promotion, part self-criticism. W. [Walther]



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The first of these is the brandy, but all of them still want to hold on to the Christian name.

Some are the daily habitual drinkers who, although not infrequently buzzed, are never grossly drunk or intoxicated.

The others are the occasional drunkards who often stay sober for months. All of a sudden, it is as if the devil leads into them, as into the swine of the Gergesen people, that they endure for a week mostly in the boozier and are drunk.

The third are the daily drunkards who are always great and full.

There is, of course, a degree of difference between these three classes, but what they all have in common is that they are servants of strong drink. It is very rare that, by virtue of the divine word, a thorough and lasting conversion takes place in a drunkard of these three classes and, as a consequence, the hating and abandoning of strong drink. The most convertible, comparatively speaking, are the occasional storm drunkards. With the others, at least in my experience, it almost does not happen at all; for it is especially part of the curse of this sin that the mind and conscience are preferably so terribly dulled by it. The sharpest threatening and powerful words of the divine law, as well as the sweetest enticements of the gospel, are almost always lost on them. They rebound from their thick minds and dull consciences as if peas were thrown against a wall. They are as fruitless as if one wanted to pierce the shell of a turtle or the shell of a crocodile and the thick skin of a rhinoceros with shotgun blasts. And therefore even the sweetest lures of the gospel - for I am speaking of those who are still baptized and want to hold on to the Christian name, indeed perhaps belong to a congregation - are lost on them.

After this introduction, I will now ask the question: In what way do those drinkers and drunkards trample on their Christian profession?

To this the answer is: First, that while they are called and set by God through baptism and faith to be lords over all earthly creatures, spiritually speaking, through their apostasy into unbelief they have become servants and slaves of strong drink and their lust of the flesh for its enjoyment.

If they were told that a king's son had broken away from his obedience to his father and had become a common glutton and fornicator, who was fooling around with fine courtesans, they would be astonished. They would find such a spoiled king's son contemptible. But what do they themselves do? Were they not called by baptism and faith to be spiritual kings and priests, children and heirs of God? And yet they have broken away from obedience to God and His will, have become faithless and covenant-breakers and servants and slaves of the creature and of strong drink and their evil desire for its enjoyment. Is not this apostasy and outrage against God, their Creator, Redeemer and Sanctifier, far more terrible and pernicious than that? For instead of "the crown of righteousness," they gain nothing but the eternal fire prepared for the devil and his angels, unless by God's grace they are snatched out of the fire as a fire and receive the grace of the Shepherd.

Secondly, through their unbelief and bondage under the dominion of their lust of the flesh, they crucify Christ from.

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[11] New. And is it not so, that this their Lord and Savior not only redeemed them by his blood and death on the cross from God's Rome and judgment and from the guilt, punishment and dominion of sin, and acquired for them the forgiveness of the same, but also washed away and cleansed each one in holy baptism by his blood from the filth of inherited and real sins and gave them true faith and the Holy Spirit? Is it not a terrible thing that instead of crucifying their flesh with their lusts and desires, as believers and baptized, they crucify Christ anew, groaning for the sin that brought him to the cross?

Thirdly, like the servants of Mammon, they are slaves of the devil, who rules over them through lust of the eyes and of the flesh; for as he knows how to cast a seductive glow on earthly goods, so does he in his secret dealings with strong drink, as Solomon also warns, Proverbs 23:31: "Look not on the wine, because it is so red, and stands so fair in the glass."

Fourthly, especially as drunkards and drunkards, they become more and more incapable of maintaining their special earthly occupation in a Christian way, namely in the serving love of their neighbor, and of providing for their wives and children by the wages of their work, if they are husbands and fathers. In this, therefore, they are "worse than the heathen" of respectable character. And these with the sober Jews and Mohammedans will come out against these apostate Christians at the last judgment and condemn them.

Fifthly, it is unspeakable what misery, misery and heartache they bring upon their families in other ways, in which they usually show themselves as "lions" and "bears" in a drunken state, and there is no shadow of loving attendance and fatherly attitude. If, moreover, they have unbelieving wives who bark, quarrel and scold, there is a kind of limbo in such a house. But to their poor children they can only give annoying or seductive examples.

Sixth, they are on average faster or slower suicides, in that through their life of vice they contract all kinds of diseases, shorten their lives, and some are also suddenly swept away in drunken madness and go to hell.

For the seventh, it is impossible that their favorite and habitual sins do not entangle them in other sins, such as: Lust, fornication, anger, quarrels, foul language, brawling, robbery, even murder and death, and sometimes suicide. Thus God's word, Proverbs 20:1, says: "Wine makes loose men, and strong drink makes wild; he who has a desire for it never becomes wise." Likewise Eph. 5, 18: "Do not drink your fill of wine, from which follows a disorderly nature." Further, Proverbs 23:31-33: "Do not look at the wine because it is so red and stands so beautifully in the glass. It enters smoothly, but afterward it bites like a serpent and stings like an adder. Your eyes will look at other women, and your heart will speak strange things. Proverbs 23:29, 30: "Where is sorrow? where is grief? where is strife? where is lamentation? where are wounds without cause? where are red eyes? Namely, where one lies with wine and comes to drink up what has been poured out." So also Isa. 56, 12: "Come, let us get wine and drink it up, and tomorrow shall be as today, and much more."

A historical confirmation of these words of the Holy Scriptures and how drunkenness also leads to other grave sins and vices is provided by the reports of the penal institutions; for it is evident from them that at least half of the crimes are a consequence and effect of this vice.

Eighthly, the drunkards and drunkards belonging to a Christian congregation - especially if they are not taken into church discipline and, where necessary, finally banished - make the Christian name and their congregation a great disgrace before the respectable and partly unchurched world. Such vicious people are rightly regarded and despised as stains and plagues of the civil community, excluded from social intercourse and spat out as morally incurable.

(Conclusion follows.)

(Submitted.)

### **The translation of the Holy Scriptures into German by Dr. M. Luther.**

In 1534, a complete Bible in the German translation of Dr. M. Luther appeared in print for the first time. Thus 350 years have passed since this event, and this event is well worth to be recalled not only in the memory of every Lutheran, but also to be celebrated in every Lutheran congregation. We do not know whether the latter has happened. But even then, if it should have happened everywhere, the following lines will, we hope, be welcome to some readers.

Luther was the reformer of the church, i.e., the man whom God the Lord prepared and used to purify the church from the antichristic heresies and abominations that had penetrated and dominated it over the centuries. But how did God prepare His instrument? Through various miraculous guides: Luther had to go to high and learned schools in order to stand opposite his later, partly learned, opponents as an equal in learning; he had to get to know the subtle theology of the most famous scholastics of that time, who were dominant in the church, in the most exact way, in order to be able to compete fully with his future opponents; the gate of the monastery had to close behind him, so that he could experience the monastic life to be fought later on himself and get to know it from his own experience; He had to enter into all inner and outer temptations in order to experience in himself the unspeakably deep corruption of human nature, its powerlessness to help itself out of it, the nullity of all its own works and all its own merit in order to attain God's grace and blessedness with it; but still he would not have become a reformer through all this if another thing had not been added.

What was it that caused the Church to sink into such deep ruin that hardly any doctrine remained unadulterated, that Christ the Savior was made a severe judge, that instead of justification by grace, justification by man's own works was taught, that the sacraments were falsified and mutilated, that purgatory was invented, that the sale of indulgences was established, that the veneration of the saints was introduced, and that the Church was made into a place of worship?

In one word, instead of true worship, pagan idolatry, only somewhat covered with Christian varnish, had been brought on the scene? The answer to this question is: because the Holy Scriptures, the Word of God, had been forgotten, had been put under the bench. In its place had been put the writings of the so-called church teachers, and even more, the writings of famous pagans. Even most of the learned theologians knew nothing of the Holy Scriptures; indeed, some of them had never seen a copy of them. They did not ask, "What does God's word say?" but, "What does this or that church teacher say, what does the pagan Aristotle say?" But if the one rule and guideline of pure doctrine in the Holy Scriptures had been completely lost, what else could have arisen but error and lies? Had the divine light been extinguished, what else could prevail but a more than Egyptian spiritual darkness?

How was Luther alone able to recognize error as error, lie as lie? By what alone could the right light come to him? Through the Holy Scriptures! He had to find it, read it, study it, make it his own, absorb its content, its truth, it had to become the light that enlightened him, the ground on which he stood, the

weapon with which he fought, the only rule and guideline of his faith, speech and action, in order to become and be what God had chosen him to be, the reformer of the church. With the holy scripture alone we see him lead and fight through the mighty battle. The Holy Scripture was the sword which Luther wielded as the double-edged weapon with which he could cut even the densest web of lies, the heavy gun with whose bullets he could and did lay a breach in the strong and well-guarded castle of the Roman Antichrist. We recognize him as a true disciple of the Lord Christ. Just as Christ wielded no other weapon in his battle with Satan than the Word of God, the "It is written", so too Luther in his battle against Satan's firstborn, the Pope. "The word they shall let stand!"

But if Luther had become the reformer of the church primarily through the Holy Scriptures, he could also lead the reformation of the church primarily only through the Scriptures; they had to be snatched from oblivion, sought out from the corner, possibly placed in the hands of every Christian, if the work begun was to last. Countless also longed to have in their possession and to be able to read the Word of God that had already become dear to them. Mathesius, for example, a student of Luther, tells us: "My father had a German postill, in which, in addition to the Sunday Gospels, several pieces from the Old Testament were also posted and interpreted. How gladly, my father says, I would like to see a whole German Bible. Just as Doctor Martinus heartily wished, when he read the histories in the Liberey to Anna, Samueli's mother, in Erfurt, that God would also give him such a book" (13. Eccles., p. 150.).

But if this wish was to be fulfilled, the Bible had to be translated into German. In addition to the translations of the Scriptures in Greek and Latin, there were also translations in German; but the latter were not only so un-German that they were difficult to understand, in many places not at all.

## 12

The existing copies were also so rare and expensive that they could only be purchased by rich people. The aforementioned Mathesius reports about it: "In my youth, I also saw an un-German Bible, no doubt translated from Latin, which was dark and gloomy. For at that time the scholars did not pay much attention to the Bible" (very).

Who should now undertake this equally necessary and difficult work? Luther had already been repeatedly asked by several of his friends to do so; however, he did not consider himself capable of doing so, but rather encouraged one of his friends, Professor Lange in Erfurt, who had published a German translation of the Gospel of Matthew from the Greek in the summer of 1521, to continue with the translation of the other books. But God himself had chosen him for this work. Even though others were equal to him in their knowledge of the Greek and Hebrew languages, none of them was so familiar with the Holy Scriptures, none of them could grasp the content and spirit of the words of Scripture so completely, penetrate the understanding of them, and, above all, speak and write German so clearly and skillfully, so simply and sublimely, as Luther. And if he thought that he lacked time for this work, God himself gave it to him by having him brought to the Wartburg against his will.

There Luther first began the translation of the New Testament from the Greek and worked on it with such zeal that on his return from there to Wittenberg he brought back a complete translation of it, and the printing was finished on September 21, 1521. Unceasingly, though with interruptions, work was done on the translation of the Old Testament from the Hebrew basic text, until finally in 1534, after twelve years of diligent work, that is, 350 years ago, the first complete Bible in Luther's German translation could go out in print.

So God the Lord had again made a tabernacle, a dwelling place, for the sun, i.e. his word, in the church, and it went out like a bridegroom from his chamber and rejoiced to run the way. She went up (in the garb of the German language) from one end of heaven and now runs to the same end again. Ps. 19.

Did we, the children of Luther, not have good reason in this new fatherland to recall this joyful event in the past year and to celebrate it? "Truly yes," will certainly answer every Christian to whom this precious Word of God in Luther's translation has become the source of light and comfort, and who confesses with the psalmist in the 19th Psalm: "The commands of the Lord are right and gladden the heart. The commandments of the LORD are louder and enlighten the eyes. They are more precious than gold and much fine gold; they are sweeter than honey and honey germ." And we have all the more reason to realize now what an incomparably glorious and valuable treasure we possess in our Luther Bible, since German scholars have undertaken in our time to deliver an "improved" German translation of the Bible, to which, however, the words of our Luther apply: "Interpreting" (Uebersetzen) is not an art for everyone, as the mad saints think; it requires a rather dull, faithful, diligent, careful, Christian, learned, experienced, practiced heart.

Therefore I hold that neither a false Christian nor a spirit of the Rottengeist can faithfully interpret." (Vol. 65, Erl. A. p. 115.)

How Luther worked on his translation, and what an unattainable masterpiece he gave to German-speaking Christianity through God's visible grace, will be explained in more detail next time.

R. Beeper.

(Submitted.)

### **The Unionist Interim at Reutlingen.**

On June 3, 1548, at 4 o'clock in the morning, the large council of the Lutheran free city of Reutlingen met. The emperor had most strictly demanded the introduction of the interim, and thus of the mass, the auricular confession, and so on. The lords had lost heart. They remained in session until 9 a.m. and then hurriedly sent the mayor, L. Decker, to Augsburg with the most humble request that the emperor's majesty spare his conscience. However, he returned just as hastily with the short notice that the city

should decide within five days whether it wanted to accept the interim or not. On June 14, the great council met again. The preachers Aulber, Baur and others faithfully testified about the infant in Bethlehem, whom the world still carried in its hands; only the majority of the councilors looked only at the diapers, the hay and straw and therefore decided, with sighs and groans, to submit to Herodi's will "to prevent bloodshed. However, because nine men strongly resisted, the matter was brought before the entire citizenry on the evening of June 15. The town clerk Benedikt Grözing read the emperor's demand and the opinion of the town regiment to the community. He then said: "Whoever will keep and accept the commandment of man, let him consider the saying of Jeremiah on the 17th: Cursed is the man who trusts in man, and who puts flesh for an arm, and departs from the Lord with his heart. He shall be as the heath in the wilderness, and shall not see the consolation that is to come, but shall abide in drought, in desolation, in a barren land." We are to put our trust in Him, and not fear what man will do to us." In the community there was a hard struggle between faith and unbelief. The majority held with the city fathers of little faith; 92 men, however, stuck to the declaration: "Take your body, goods, honor, child and wife, let them go! They have no profit. The kingdom must remain with us.

The emperor was satisfied with the result and commanded that the minority be disregarded. The faithful preachers had to leave the city. The church and the altar were papally "consecrated" and festively prepared for 14 days, after which the abbot Nicolaus of Zwiespalten said the first mass again. It was on August 19, 1548, that the confessors wept over the antichristic abomination, and the faith that moves mountains prepared to storm heaven with prayer and tears. Others, however, sighed in secret like the Christians in corrupt communities, whose faith in the struggle with unbelief does not get any further than the lamentation about the poverty and weakness of the babe of Bethlehem, who cannot rise against the lords of the land. But the Lord remembered the poor and miserable.

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On the morning of September 25, to the horror of the winegrowers, the grapes hung ripe on the vines. The sun, which should have ripened them, completed its demise. Now, like wildfire, the talk went through the whole town: "We have caused this by resuming the Mass!" God's judgment unified everything in public repentance. The interim was rejected. Even if many priests and interimists arrived and tried to persuade the citizens, they did not give in. The emperor threatened, but the faith was not afraid. The city was deprived of all guild rights and civil liberties, but it remained steadfast. The winegrowers ordered an annual festival to commemorate the rejection of the Interim, which has been celebrated in Reutlingen to this day. In order to enforce the interim nevertheless, the emperor had a new negation form established. For this purpose, on January 18, 1552, the imperial Commissarius Dr. Heim. Haas. The "hare government", as the popular joke called it, wanted to prove great power, but had made the calculation without the Wirth. After a short time, the hand of God hit the emperor so hard that he had to flee from his own friend. When the Hare government heard the great and strong God thundering from heaven and realized that he was still in the regiment, it ran away on June 17, 1552 and left the field to him. Faith had won. In 1576, Reutlingen received all its previous freedoms back from Emperor Maximilian. G. G.

### **To the ecclesiastical chronicle.**

**Coercive Measures against the Separates.** According to the Hannov. Pastoral-Correspondenz No. 22 of last year, Father Rautenberg proposed coercive measures against the Separates at the district synod in Uelzen. The latter said: "Preaching about it every Sunday in church would not be the right thing to do. Other obstacles would have to be put in the way of the separated, e.g. baptism would not have to be considered valid, likewise confirmation and marriage, and if the separated returned to the national church, everything would have to be made up for. According to this, Father Rautenberg strangely seems to regard a baptism and confirmation that is not performed in the national church as invalid and every marriage blessed outside of it as a wild one. Since he has not succeeded with his proposal and would like to see radical measures applied against the Free Churches, he will have no choice but to take the Papists as a model, who, when they once could not refute Luther in Worms, induced the Emperor to issue the famous "Edict of Worms," in which all subjects were literally commanded with great seriousness the following: "That you do not house, court, feed, water, or abstain from the aforementioned Martin Luther, nor show him any help, support, assistance, or aid, either secretly or publicly, either by word or deed; but rather, wherever you see him arriving and entering and may be powerful enough to do so, take him in custody and send him to us well protected," etc. etc. (See Luther's Works by Walch, XV, 2275.) Of course, this declaration of the Reichsacht once did not help the papists against Luther and the Lutherans, but should it not at least be worth trying whether such a measure might not perhaps be the right remedy in our enlightened age against the plague of separation? W. [Walther]

**Emigrant Mission.** In the "Kirchen- und Zeitblatt für Mecklenburg", No. 14 of the previous volume, there was an article in which a pastor from Mecklenburg harshly attacked the cause of the emigrant mission as it is carried out in Hamburg. On the other hand, the chairman of the "Evangelical Lutheran Committee for Emigrant Mission" there, Pastor Dr. K u s l e r, issued a leaflet in the name of this committee, in which he wrote, among other things, the following: "If the article attacks Pastor Keyl, we have known him for 12 years as a faithful, conscientious worker and have learned to appreciate him anew in personal encounters only this summer (1884).

**Alsace.** As we have reported earlier, there are several congregations in Alsace which call themselves protest congregations. These have arisen because the members of them have left the regional church congregations, to which they formerly belonged, because the highest church authority had imposed unbelieving preachers on them. In order not to be grazed by a wolf, they have constituted themselves into independent congregations without wanting to separate themselves from the regional church, but must now also maintain their preachers themselves. Naturally, the unbelieving church authorities are very angry about this and have therefore publicly announced that the preachers of the protest congregations "have been dismissed from the service of the Church of the Augsburg Confession in Alsace-Lorraine and have been deprived of the right to use the pulpit in the regional church. In response, 53 pastors of the regional church in Alsace sent a letter to their ecclesiastical superior authority in Strasbourg, in which they complain about this expulsion of those preachers, "refer to the principles of leniency and justice", which the superior authority "has always wanted to apply in its regulations", and express the hope that the expulsion will only be temporary. It seems to us - we must confess it - as if the shepherds wanted to persuade the chief wolves to prove themselves faithful chief shepherds by reminding the chief wolves of their innate known mildness and justice. We think that the only correct procedure here would be for the shepherds to simply declare obedience to their chief wolves and, whatever followed from this, to confidently command their true chief shepherd, the Lord Jesus Christ. For God's word does not say that one should ask heretical men for good rule, but: "Avoid a heretical man, if he is once and again admonished." (Tit. 3, 10.) W. [Walther]

**Well-intentioned, but badly executed.** Some years ago, when an attempt on the life of the German emperor by God's protection had failed to achieve its nefarious purpose, it was decided to build a new church in Berlin in memory of it under the name "Dankeskirche" (Church of Thanksgiving) from voluntary contributions. The contributions came, of course, mostly from the hands of Christian-minded people. But when it came to electing a parish council for the new congregation of the "Dankeskirche", the so-called liberals knew how to get themselves a majority in the same, so that those who had built the church before all of them now have to suffer by seeing their church seized by the unbelieving Protestant association and have to reproach themselves for having erected a new chapel for the devil themselves through their imprudence. W. [Walther]

**Cure for drunkenness.** The annual report on the Lintorf Drinking Asylum declares it to be a foregone conclusion that there is no medicinal remedy for drunkenness, in spite of the many advertisements of remedies for drunkenness. According to the report, the actual main remedy is complete abstinence, combined with a sensible diet (appropriate selection of food and drink).



consider. - Strangely enough, the report does not mention as the right remedy a righteous repentance and conversion, in which man receives the true faith, which alone gives him the power to overcome even his most ingrained sins and therefore also drunkenness. W. [Walther]

### **God loves a cheerful giver.**

The Hannoversche Sonntagsblatt tells: "When the Swedish King Charles XII visited Saxony at the beginning of the last century, he once went into a church and sat down on the first pew, for he thought little of formalities. As the bell ringer approached, he pulled a gold piece from his pocket and placed it on the hymnal board in front of him. When a rich merchant sitting nearby noticed this, he laid down two gold pieces in front of him with a grandiose self-confident expression. The king, noticing this, placed two other gold pieces in front of him. The merchant immediately reached into his pocket again and took out two more gold pieces. The king did the same, and the merchant followed. The king did the same, and the merchant followed. Now the king held out the jingle bag to the merchant, and the six gold pieces went into it. When the bag came to the king, he put one gold piece in it and put the rest back into his pocket. What impression this made on the merchant can easily be guessed. God loves a cheerful giver, but certainly not a boastful one, otherwise the poor widow's mite in the Gospel could not have attained the high favor of the heart's resignation before the great gifts of the rich. And in addition, that merchant will have received no reward except the smiles of those who watched him."

### **Dangerousness of reason when it wants to be wise in spiritual matters.**

Luther writes in his interpretation of the 110th Psalm: "On earth, among all dangers, there is no more dangerous thing than a highly wise sensible reason, especially when it falls into spiritual things that affect the soul and God. For it is more possible to teach an ass to read than to blind its reason and lead it to the right; if it must be blinded and come to nothing! . . . In short, where a man who is sensible of arms needs one master, a man who is sensible of wealth needs ten masters; and just as it is said, 'The learned, the perverse. This is truly true: the more learned, the deeper the student; the deeper the student, the more learned. So also the reasonable - the unreasonable; the wise - the unwise; and the wise do no small folly. So God wants it, and not otherwise: the more richly sensible reason, the more poorly sensible understanding. God, God himself, will send forth his word, wisdom, art, help, blessedness, and will leave no man the same honor. Amen, amen, dear Father and gracious Lord, you are just.'" (V, 1312 f.)

If you want to pray rightly, do not come with a full belly, but first get an anguish and distress that urges you to pray (or leave it pending), and put such distress before him and seize him when you can hold him, namely at his word, like Jacob (Gen. 32:7-12), and say: "Lord, there is the misery and calamity that presses and presses me; I would gladly be rid of it; so you said, 'Ask and you shall receive'; these are your words: 'Ask and you shall receive'; these are your words; I come and ask. So you have prayed rightly and are certainly heard, because God has promised it and necessity compels. It is only a pity that we do not feel our heartache and do not let it go to our hearts, otherwise we would have cause and need enough to pray every moment. (Luther. III, 764 f.)

(Submitted.)

### **Obituary.**

Again the Lord has called a laborer in his vineyard to heavenly rest. On January 3, Gotthelf Reichhardt, pastor of the Lutheran congregations at Avilla, Noble Co. and Auburn, De Kalb Co., Ind. passed away firmly in faith in his Savior. A cold, which turned into a lung fever, threw him to his bedside before Christmas. A few days before the New Year, it was clear that he was unlikely to recover. However, he was very confident in the face of death and always repeated, especially to his anxious family: "What God does, that is well done. On New Year's Day, Schreiber was called to him by telegraph to perform his last service with the comfort of the divine word and the administration of the sacrament. The next day it was clear that the Lord was hurrying to the end with his servant. At times he spoke in error, but he immediately understood divine words and comforting hymns. So he had the last verses of hymn 320 read to him. On Saturday morning, shortly after five o'clock, the battle was over and he was allowed to enter into the joy of

his Lord. The deceased was one of the oldest members of our synod, having belonged to it since 1851. He served the various congregations he served with dignity according to the gifts and powers he had been given, but was hindered in many ways, especially in the last few years, by a weakness of the head caused by sunstroke. We gave him a Christian burial in the ground on January 6. Rev. Dreyer of Fort Wayne offered a prayer in the house of mourning. In the church the undersigned preached first on I Tim. 1, 15. (he had chosen the text himself), then Mr. Vicepräses Jox on Revelation 21, 7. The service at the grave was performed by Pastor Sieving. May the God of all comfort abundantly console the aged mother, the widow and children of the deceased and be their advisor and father! May he also remember the abandoned congregation in mercy and encourage us to pray all the more diligently now that he is calling away one laborer after another: Send laborers into your harvest! - Pastor Reichhardt brought his life to a few days over 61 years. G. M. Schumm.

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### **Ordinations and introductions.**

By order of the Most Reverend Mr. F. Dubpernell, Candidate H. Nauß was ordained and inducted by the undersigned on the 2nd Sunday of Advent in his congregation at Wilberforce and Grafton, Renfrew Co, Ont. R. Eifert.

Address : liev. U. Anus", LFUnville, Ueukrocv 6o., OM.

On the 3rd Sunday of Advent, Rev. P. Rupp- recht was installed by the undersigned in his congregation at Town Hart, Winona Co, Minn, on behalf of the president, Clöter.

Adolf Bärenroth.

Address: R "v. Uuppreedt, Hart, V^inonu Co, Llinn.

On the 4th Sunday of Advent, the candidate for the Holy Office of Preaching, Mr. I. G. Walther, was duly inducted into office within his congregation at Ta" was City.

Jos. Schmidt.

Address: Uev. 3. 6. 'tVuUüer,

Uox 301, IUwü.

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On the 3rd Sunday of Advent, the Lutheran Immanuel congregation at Columbus, Nebr. consecrated its new church (28X45) to the service of the Triune God. Mr. U. Baumhöfener preached in the morning, Praeses Hilgendorf in the afternoon and Mr. U. Möllering in the evening, the latter in English. - The undersigned said the consecration prayer. H. Mießler.

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On the 3rd Sunday of Advent, St. Peter's parish in Lebanon, Dodge Co. Wis. celebrated the dedication of their magnificent new church. The festive sermon was preached to us by our dear District Preacher. In the afternoon the local pastor preached.

M. I. F. Albrecht.

## Please.

Very often, funds are sent to me whose correct address is that of the individual District K<sup>ass</sup>irer. In order to avoid long distances, I ask as politely as urgently to want to avoid this detour for the following.

E. F. W. Meier, Treasurer of the General Synod.

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## Announcement.

Mr. Albert Sparkuhl, educated at the teacher training seminary in Hanover, wishes to enter the teaching ministry of our synod. For further information about him, please contact Pastor A. Senne in Buffalo, New York. I. P. Beyer.

## Conferenz displays.

The mixed Wittenberg Conference meets, w. G., on February 2, at the congregation of Father Erck in Wau- sau, Wis. - Subject of discussion: difference between law and gospel. - Registration with the local pastor.

H. I- Fuhrmann.

The Northern Illinois Pastoral Conference will hold its meetings, s. G. w., February 3-5, at the church of Mr. U. Engelbrecht. - Those who are unable to come are asked to notify the local pastor possibly eight days in advance.

L. v. Schenck.

The pastors and teachers in Illinois and Iowa who wish to attend the Rock Island, Peoria and Davenport, Homestead rc. Conference to be held at Davenport from Feb. 10, 9 LI. to Feb. 12, 12 LI. may bet the undersigned beforehand. A. D. Greif.

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### Entered the Coffee of Illinois - District:

For the synodal treasury: communion collections from k. Schuricht's congregation in St. Paul -19.10. Half of the Holy Night Coll. from Fr. Grosses Gem. in Addison 39.89. Desgl. from Concordia Gem. in Geneseo 20.40. By Fr. Noack in Rwerdale, Collecte on Christmas Eve 9.21 and from N. N. .79. By I?. Wagner in Chicago by C. Mueller 1.00, Wittwe N. N. .50 & by the Gem. 70.00. By P. Katthain's Gem. in Hoyleton 5.00. By P. Frederking by the Gem. in Dwight 3.50, by the Gem. near Dwight 8.50. 1?. Gieseke's Gem. in Secor 5.35. Bergen in Galesburgh 2.00. By the comm. of the kU.: Hallerberg in Quincy 25.00, Gehrmann in Burton 2.25, Engel in Columbia 2.60, Weisbrodt in Mount Olive 4.47, Brewer in Crete 17.70, Fritze at Cowling 3.01. k. Gehrmann at Burton 1.00. By U. Steege at Dundee, Coll. of the Gem. 15.50 and by the Women's Club 12.25. P. Sie- vtng at Ottawa 2.-00. Christmas Coll. of P. Schieferdecker's Gem. at Neu-Gehlenbeck 12.20. (P. -283.22.)

On new construction in St. Louis: By Fr. Mennicke in Rock Island 37.00.

For the new building in Addison: Hansen's parish in Worden 42.95. Through Fr. Noack in Rwerdale from Dutt 2.00. From the parish in Addison: through teacher Bäder from Ed. Graue 10.00, Fr. Gansberg 1.00; by teacher Meder from H. Hachmeister 5.00. By P. Wunder in Chicago from Ch. Grupe 2.00, H. Brandt 5.00, C. Warneke 4.00. By Kassirer Eißfeldt in Milwaukee 42.00. By Dir. Krauß by Mr. Schmidt in Harlem 2.00. By Mennicke in Rock Island 22.00. (p.-137.95.) NL. Promised were: By P. Suc- cops Gem. m Chicago 300.00, P. Rades Gem. at Aorkville 73.00. (S. -373.00.)

For inner mission: Through Fr. Bartling in Chicago by Emil Reinhardt 1.00. Through Fr. Wunder there by F. Rank 1.00. Through F. L. Krage in Addison subsequently .74. (p. -2.74.)

For heathen mission: Through Fr. C. Müller from Mr. Dohme in Tolono 5.00.

For Jewish mission: By I'. Witte in Pekin from Wittwe N. N. and Hrn. N. N. 2.00. Through I'. Miracles in Chicago: from the missionary box of the women in sr. Gem. 3.65 u. from F. Rank 1.00. By F. L. Krage in Addison subsequently .37. (p. -7.02.)

For Negro mission: By P. Wunder in Chicago from F. Rank 1.00. By F. L. Krage in Addison: Coll. at W. Hölting's wedding 7.00 and subsequently to Miss.-Coll. .37. By t>. Kollmorgen, Coll. at 1\*. Strölin's wedding at Nash- ville, 3.70. I". Rades Gem. bet Aorkville 10.00. (S. -22.07.)

For Emigr. Mission: Through Fr. Miracle in Chicago by Mrs. C. Otto 2.00.

For Emigr. Mission in New Dort: Fr. Lewerenz' Gem. in Effingham 7.00.

For the Springfield Laundry Fund: by P. Wagner in Chicago "from crochet school" 12.67.

For poor students in Springfield: Through Miracles in Chicago from Mrs. Koplien 5.00. Part of Harvest Festival Coll. from P. Bergen's congreg. in Prairie Town for Schubmann 4.00. From Misstons Society of congreg. in Rock Island for F. Möller 3.50, A. Mennicke 3.00, F. Kroeger 3.00. By Kassirer Tiarks at Monticello for Otto Kitzmann 2.00. (S. -20.50.)

For poor students in Fort Wayne: By Fr. Witte in Pekin for W. Mönkemöller from the congregation 20.00, from the Young Friars' Association 3.00, N. N. 2.00. By Fr. Schuricht in St. Paul, wedding coll. at Joh. Bernhardt's for Karl Albrecht, 7.10. From the Misstons Association of the congregation in Rock Island for G. Möller 3.50. (p. -35.60.)

For poor students in Addison: Communion coll. from? Kämmerer's congregation in Chandlerville Jan. 3. From the Disciples' Association of the Dreietnigk. congregation in Chicago for W. Wellensiek Jan. 15-18.

For the Milwaukee building fund: I'. Wittes Gem. in Pekin 10.00. By P. Hölter in Chicago from A. G. 10.00, Herm. Ellenberger 10.00, A. Prochnow .50. by P. Noack in Riverdale by Ed. Bochmann, Jonas u. Fr. Weste each 1.00, Jak. Schmidt 2.50, Joh. Kasten .50. From P. Grosses Gem. in Addison: by teacher Bäder from L. Heinemann 2.00, L. Balgemann 10.00, E. Graue, H. Plagge, Wittwe Mönch, G. Balgemann each 1.00, W. Hanebuth .50, E. Balgemann .55 ; by teacher Meder from H. Hachmeister and C. Warneke 1.00 each, D. Rosenwinkel 3.00, Ed. Fiene 2.00. P. Kollmorgen's Gem. at Nashville 23.25. Weihn.-Coll. by P. Brunn's Gem. at Strasburg 9.00. By U. Mennicke at Rock Island 22.00. (P. -114.80.)

For poor students in Milwaukee: From the Misstons-Verein der Gem. in Rock Island for E. Mennicke 3.00. By I'. Wagner in Chicago from F. Arndt for A. Grambauer 2.00. (pp. -5.00.)

For maintenance and salary in Milwaukee: half of Chrism. coll. by P. Grosses Gem. in Addison 39.88. By k. Meyer in Lincoln by Louise Schultz 3.00, F. Wittkopf 1.00. k. Rades Gem. in Warsaw 10.00. (p. -53.88.)

For sick pastors and teachers: By I'. Miracles in Chicago by L. Hacker 1.00.

For I'. Brunn in Steeden: By Fr. Miracle in Chicago by L. Frenke 2.00.

For the Widows' Fund: By I?. Witte in Pekin by N. N. 1.00. Part of Harvest Festival Coll. by P. Bergen's Gem. in Prairie Town 14.00. Contribution by P. Merbtitz in Beardstown 4.00, by A. B. C. there 5.00. (S. -24.00.)

For the deaf and dumb: Teacher Paul's pupils in Chicago 8.00. By Teacher Brase in Crete by A. Steiber .05, M. Brase .25, E. Brase .15, S. Biesterfeldt.10, H. Winning .05. Harvest Festival Coll. by P. Kollmorgen's comm. at Nashville 7.20. (S. -15.80.)

For the orphanage near St. Louis: By Fr. Witte in Pekin from the Young Friars' Association 3.00. By Fr. Schliepsiek from St. Paul's congregation near Chenoa 1.05, Joh.Cong. at Cayuga 5.60. By Fr. Kollmorgen at Nashville from Father Weber 1.00. By Fr. Cämmerer at Chandlerville, Thanksgiving Offering from N. N., 5.00. By Fr. Merbitz at Beardstown, Coll. at Christmas Eve Children's Service, 10.00. (p. -25.65.)

For the orphanage near Boston: Teacher Paul's students in Chicago 8.00,

For studying orphans from Addison: From Addison: from F. L. Krage 3.00, from the piggy bank of be. Fr. Heedorn 1.00. By 4\*. Mennicke in Rock Island by I. Lin-denberger 2.00. (p. -6.00.)

#### Correction.

In my last receipt ("Luth." No. 1.) it should read after the heading "Für innere Mrrston": by 4>. Succop in Chicago by F. Dabelstetn 2.00.

Addison, Ill, Jan. 2, 1885. H. Bartling, Cassir.

#### Entered the coffee of the Nebraska - District:

For the synodal treasury: Through Fr. Beth-lehem congregation -5.16. By Fr. Hofius of sr. Gem. 7.60. By Fr. Leuthäuser of sr. Gem. 7.00. By Fr. Adam, Re- formations-Coll. sr. Imm.-Gem., 8.00. By I'. Harms from sr. Zions-Gem. 8.00. By I>. Biedermann from sr. Gem. 8.43. By Mr. D. Zimmermann from P. Bode's Gem. 14.83. By k. Kühnert from sr. Gem. 8.00. By P. I. Meyer of sr. Gem. 4.50. By Fr. Adam, Christmas coll. sr. Congregation, 6.50. By Fr. Harms, of the same congregation, 8.00. By Fr. Weller, of the same congregation of the same congregation, 20.00. By Fr. I. Meyer of the same congregation, 20.00. Zions-Gem., 20.68. (Summa -106. 70.)

For the orphanage near St. Louis: Through Fr. Adam, thank offering for happy. Lambrecht, 2.00. By Fr. Huber, harvest festival coll. sr. Gem., 6.50. By k. Bürger from the orphans' office sr. Kmder 1.00. By Fr. Hofius from sr. Gem. 7.00. By I>. Oetting from A. C. and A. 1.80. By Adam, Christmas coll. at children's service, 3.90. (p. -22.20.)

For the orphanage in Addison: By P. Huber, Harvest Festival Coll. sr. Gem-, 6.00, H. Kahle Sr. 2.00. (S. -8.00.)

For the seminar in Addison: By Fr. Huber of sr. Branch 2.50.

For poor students in St. Louis: By i?. H. Cämmerer, Communion Coll. sr. Gem., 3.77.

For poor students in Springfield: Through Fr. Gem. 7.62. By Fr. H. Cämmerer, Dankfest- Coll. sr. Gem., 6.27. (p. -13.89.)

For sick pastors and teachers: By I'. Adam from sr. Gem. 5.00. By Fr. Grube: from himself and sr. Imm.- Gem. 19.10, by Mrs. Erk, thank offering for recovery from serious illness, .50, by I. Jrmer 1.00. (p. -25.60.)

For the widow's fund: By Mr. Vogler from the parish of Louisville 4.25. By Father Hofius from his parish 6.10. By Father Leuthäus from Mrs. Boß .50, Mrs. Bauriedel .25. Gem. 6.10. By P. Leuthäuser from Mrs. Boß .50, Mrs. Bauriedel .25. By P. Hilgendorf from sr. Gem. 10.65. By?. Bergt jr. by sr. Joh.-Gem. 5.85. By P. Biedermann von sr. Gem. 7.68. By Fr. Weller, Harvest Festival Coll. of sr. Zions-Gem. 16.00, sr. Imm.-Gem. 6.55, Hausweih-Coll. at Berghabn 14.25. By k. Hofius by sr. Gemahlin 2.00. (S. -74.08.)

For inner mission: By I>. Bergt Jr, Mission Coll. sr. Gem., 35.00. By Fr. Brakhage, desgl., 68.35. By k. Hilgendorf by sr. Gem. 9.00. By Fr. Bremer, refor- mation festival coll. sr. By Fr. Hoffman of St. Paul's Parish 2.49, St. John's Parish 10.31, Humphrey Parish 1.12. By Fr. Biedermann of St. Paul's Parish 3.57. Gem. 3.57. By k. King, thanksgiving coll. sr. Gem., 7.00. By Fr. Endres of

sr. Joh.-Gem. 8.25, Coll. on Mr. Kardings house consecration 7.00. By Fr. Meyer of sr. Gem. 2.50. By Fr. Becker, Communion Coll. sr. Pauls-Gem., 6.50. (p. -163.64.)

For the Negro Mission: By Fr. Bergt Jr, Mrssions-Coll. sr. Gem., 10.50. By Fr. Biedermann, surplus of delegate's travel money, 2.20. By Fr. Bürger from Jakob Tröster 8.20. By Fr. Becker from the missionary box sr. Gem. 4.03. (p. -24.93.)

For Jewish mission: Through Fr. Bergt Jr, Misstons-Coll. sr. Gem., 6.00.

For the seminar in Addison: By P. Frese from Mrs. Burlage 5.00.

To the new building in Addison: By P. H. Cämmerer from C. Präuner and C. Werner 2.00 each.

Omaha, Jan. 3, 1885, F. C. Festner, Cassirer.

**Entered the caste of the Eastern District:**

For the synod treasury: From Trinity Parish, Buffalo -22.70. Martini Parish, Baltimore 20.67. (Summa -43.37.)

For the widow's fund: H. Grages in Boston 1.00. ? Walker 5.00. P. Zollmann 8.00, from whom, thank offering for the happy birth of a little daughter, 5.00. R. Zeller in New York 2.00, Mrs. Mohr there 2.00. Gem. in New York 20.70. E. Felder in Smallwood 3.00. (S. -46.70.)

For Jewish mission: From Pittsburgh congregations, part of a mission festival coll., 10.00. Cong. at Wellsville 2.00. Cong. at Basswood Hill 3.28. C. Gallmann at Wellsville 1.00. E. Felber at Smallwood 2.50. (p. -18.78.)

For inner mission: From the congregation in Pittsburgh, part of a mission festival Coll., 45.00. Congregation in St. Johannis- burg 1.50. Congregation in Bergholz subsequent 1.00. E. Felber in Smallwood 5.00. (p. -52.50.)

For Negro Mission: From Pittsburgh congregations, part of a mission festival coll, 15.00. P. Halfmann's congregation in Aorkville 5.00. Mrs. A. Eglinger in New York 1.00. congregation in Wellsville 2.00. With. Gram in Tonawanda 2.00. From a girl's circle in New York 10.00. Mrs. Reque in New York 2.00. Mrs. Ros. Körber in Paterson 1.00. E. Felber in Smallwood 2.50. (S. -40.50.)

For the progymnasium in New York: comm. in Berg- holz 10.50. comm. in Aorkville 4.36. comm. in York 19.00. comm. in Otto 2.10. comm. in Eden Valley 5.40. comm. in Eden 10.00. comm. in Utica 6.25. St. Andrew's comm. in Buffalo 18.00. comm. in North East 3.00. comm. in Tonawanda 8.60. ? Gram 2.00. (p. 89.21.)

For the orphanage near Boston: Miss Louise M. at York 5.00. Gem. at Haverstraw 2.69. Mrs. Betty Gerdes at New York 1.00. Gem. at Basswood Hill 9.14. E. Felber at Smallwood 5.00. Wedding coll. bet Reichen at Martinsville 5.30. (S. -28.13.)

For the orphanage near Addison: E. Felber in Smallwood 2.50.

For the orphanage near Pittsburgh: E. Felber in Smallwood 2.50.

For the orphanage at Mount Vernon: Mrs. Rosine Körber in Paterson 1.00. Gem. in New York 28.00.

For seminary building in Addison: A. Jensen in Boston 3.00, H. Grages that. .50. trifold. comm. in Buffalo posttr. 2.25. comm. in Pme Hill 1.42. comm. in Hamlin 21.00. comm. in Wellsville 20.73. (S. 48.90.)

For seminar construction in Sprngfield: A. Jensen in Boston 3.00.

For college maintenance: comm. in North East for Addison 3.00. comm. in New York 8.00 & 9.00. (S. -20.10.)

For Rochester congregation: from St. John's 1.00. H. Feste in New York 10.00, Wittwe Peters das. 1.00, Mrs. Ernst das. 1.00, N. N. by Fr. Steker 1.00. (S. -14.00.)

For poor students in Addison: Women's Club in Paterson for Frieser 10.00. Comm. in Martinsville 9.20. E. Felber in Smallwood 5.00. (S. -24.20.)

For poor students in St. Louis: E. Felber in Smallwood 5.00.

For poor students in Fort Wayne: Dreifaltigk.-Gem. in Buffalo for Gräßer 34.25. Kindtauf-Coll. bet Jul. Rother in Buffalo for Drewes 3.20. (S. -37.45.)

For the seminary building in St. Louis: Geo. Emmert in Washington 20.00. Hugo Herfarth the. 5.00. Gem. in Boston 30.00. (S. -55.00.)

For the deaf and dumb: Joh. William in Bergholz 5.00. Gem. in Cohocton 5.78. H. Feste in New York 2.00. E. Felber in Smallwood 5.00. (S. -17.78.)

For inner mission in the West: With. Gram in Tona- wanba 3.00.

For heathen mission: From C. A. Fischer's in Buffalo Misstonsbüchse 1.00.

For Mission in Erie: C. Gallmann in Wellsville 1.00.

For the wash fund in Sprngfield: E. Felber in Smallwood 2.00.

For Emtgr. mission in Baltimore: wedding coll. at Heinr. Thörner in Pittsburgh 6.13.

For Fr. Brunn in dying: Fr. Zollmann 5.00. \*

New York, Dec. 10, 1884. I. Birkner, Kassirer.

**Entered the caste of the Western District:**

For the synod treasury: From Fr. Grimm's congregation in Washington -7.00. Fr. Hafner's congregation in Leavenworth 4.70. ? Krämer's congregation in Humboldt 4.90. Fr. Nething's congregation in Lincoln 14.25. Fr. Vetter's congregation in Atchison 8.20. Fr. Jben's congregation in Harvester 5.00. By Fr. Mayer in Bremen from sr. Gem. 4.05, from Mr. F. Schröder, "wedding gift", 5.00. ? Pennekamp's parish in Dopeka 6.00. Fr. Pennekamp's parish in New Wells 12.00. Fr. Frese's parish in Hanover 8.45. Fr. Tön- jes' parish in Farmington 4.00. Fr. Senna's parish in Alma 15.00. p. Hoyer's gem. at Spring Valley 5.50. p. Willes gem. in Concordia 5.25. p. Schuff's gem. at Lockwood 2.62, at Lockwood 8.23. p. Demetrios gem. at Perryville 5.50. ? Heyne's Gem. at Lake Creek 15.00. P. Sandvoß's Gem. in Augusta 7.50. (p. -148.15.)

For the college building in St. Louis: By Mr. Branahl

[15] from P. Links Gem. in St. Louis 28.50, from Mr. Gilker there 25.00.

For inner discord in the West: P. Hafner's Gem. in Leavenworth 2.80. From the Allg. Kassirer, Mr. Meier, 500.00. k. Sandvoß' Gem. in Augusta 4.50. Fr. Link's Gem. in St. Louis, Coll. on Epiphany, 26.22. (p. -533.52.)

For mission to Jews: Mrs. Fannie Sienknecht in Wartburg 3.50.

For the community in Dresden, Saxony: Mr. H. Kruse in Middleton 1.00.

For the widow's fund: N. N. in St. Louis 2.00. St. Louis Teachers' Conference 4.50. P. Zschoches Gem. in Frohna 19.40. Sandvoß in Augusta 2.50. (S. -28.40.)

For poor students in Springfield: By Fr. Nething from Mr. I. Kreißler 2.00.

For construction in Addison: P. Michels' Gem. in New Haven 11.00.

For the orphanage near St. Louis: Fr. Links Gem. in St. Louis, Coll. on heil. Christabend, 38.15. By k. Cousins of Aug. and Anna Mangelsdorf .10 each, Mrs. St. .50. k. Pennekamp's congreg. in Topeka 3.80. Fr. Michels' congreg. coll. at children's service, 5.00. By Fr. Schuft of Heinr. Schnelle Sr. 1.00. Grimm's congreg. in Washington 5.10. By Fr. Sandvoß of W. Meyer .50. (S. -54.25.)

For the Progymnasium at Concordia: P. Veters Gem. at Atchison 7.45.

St. Louis, Jan. 6, 1885. H. H. Meyer, Cassirer.

#### Revenue to the Wisconsin District's coffers:

For the orphanage in Boston: From Fr. Präger's children K1.00. Louise Hackbarth >.25. Julie Hackbarth .25. Linda Johrling .10. Mrs. M. Damköhler 1.00. (S. H2.60.)

On seminary construction in St. Louis: Karl Kannenberg in Milwaukee 2.00.

For mission to Jews: E. D. 1.00. Fräul. F. B. 2.00. U. B. by P. Hinnenthal .75. P. Rennie's congregation 3.50. By P. Döhler 1.00. (S. K8.25.)

For the Gem. in Dresden: Mrs. Pritzlaff 3.00.

For the widow's fund: P. Nützel 4.00. 1?. Damms Gem. 5.38. Dreieinigk. comm. in Milwaukee 44.45. P. Winter 1.00. P. Eberts Gem. in Shawano 1.24. Wedding coll. at Aug. Kallis, Hartland, 3.43. l>. Kotbe's upper comm. 17.40, lower comm. 13.60. P. Rohrlack's comm. 10.50. Mrs. Pritzlaff 5.00. By P. C. H. Löber of N. N. 1.00, of N. N. .25. By P. Ebert, ges. at H. Kröning's wedding, 4.15. P. Präger 2.00. Wedding coll. bet Jul. Fürst 1.21. P. Wambsganß' Gem. in Adelt 10.56. (p. K125.17.)

For the orphanage near St. Louis: Mrs. M. Dam- köhler, Milwaukee, 1.00. Teacher Wißbeck's pupils. 3.75. (S. §4.75.)

For the deaf and dumb: Coll. at Miss C. Capelle's wedding in Wayside 8.00. Fr. Damms' Gem. in Bloomfield 10.50, to Wolf Niver 7.12. Wedding Coll. at Karl Schmidt's in Watertown 5.44, at Joh. Horn's in Hartland 4.04, at Frädrich's in Freistadt 6.00. By Fr. Rohrlack of N. N. 1.00. Fr. Schütz' Gem. 3.00. By Fr. Döbler 1.00. (p. §46.10.)

For poor students in Springfield: P. Wambsganß' jun. Gem. 17.75.

For Negro mission: H. Heinecke in Sheboygan 5.00. Part of mission festival coll. in Portage 8.33. Pauline Eskau, Mrs. Eskau each .50. P. Schütz' Gem. 7.00. Fr. S. K. 2.00. M. M. 5.00. u. B. 1.00. M. F. 1.00 through P. Hinnenthal. (S. §30.33.)

For inner mission of Wisconsin District: P. Schneiders Gem. 4.50. H. Heinecke in Sheboygan 5.00. Pauline Eskau, Mrs. Eskau each .50. Miss. F. B. 3.00. Widow Stange in Milwaukee 1.00. (S. §14.50.)

To the new building in Addison: P. Hilds Gem. 20.00.

To the new building in Springfield: P. Hilds Gem. 20.00.

For the orphanage in Addison: Teacher Meyr's pupil 4.20. P. Wambsganß' jun. comm. in Calumet 4.50. By John Manning, on Val. Neger's baptism of children, 3.00. Miss. S. K. 3.00. Mrs. M. Damköhler 1.00. congregation in Plymouth 10.00. P. Damm's school children 8.00. P. Schlerf's congregation in Janesville 10.00. (p. §43 70.)

For teachers' salaries and maintenance of the Progymnasium in Milwaukee: From the Uk. gemm.: Schneider 18.50; Präger in Augusta 12.00; Osterhus in Williamsburg 10.00; Walker on Fremont Road 7.65, in Caledonia 6.00; Präger in Granville 3.00; Brockmann in Mattoon, Ill., 0.00; Ebert at Hartland 7.86; Winter 8.00; Rohrlack 12.00; Oetjen at Nesh- koro 4.35, at Springfield 4.65; Lange at Maple Works 3.32; Holst at Horicon 12.00; Sageborn at Nantoul 9.25; Schultz 22.00; Dicke at St. Paul 5.00; Schilling at Stevens Point 6.66, at Amberst 7.70; Hudtloff at Martin & John 3.50; Strafen at Watertown 44.81; Georgii at Cedarburg 5.75; Hieber at Wrlson 7.10; Damm 5.00. teacher Schauß 2.00. k. Präger 1.00. portion of mission festival coll. in Portage 16.25. (S. §254.35.)

For poor students in Milwaukee: Skulenburg's Gem. in Waseca 12.25. Coll. at Fritz Richter's wedding 8.30. By P. Rohrlack^ .75. C. Schubert 1.00. N. N. in Milwaukee 2.00. P. L>prengelers sen. Gem. 14.00. Wedding coll. bet Fritz Vienzer in Watertown 1.00. By U. Döhler 1.00. (p. §41.30.)

For building and paying off the debt of the progymnasium in Milwaukee: congreg. in Sheboygan 18.50 and 20.38. From the Dreietnigkeits Gem. in Milwaukee 29.00. Imm. congreg. in Milwaukee 10.00. Louis Hornnighausen in Milwaukee 10.00. U. Osterhus' congreg. in Williamsburg 80.00. Stephans congreg. in Milwaukee 16.25. l". Hilds Gem. 35.00. P. Strasens Gem. in Watertown 30.50. (S. §249.63.)

For the synod treasury: From the UU. congregations: Schütz 10.00; Finck 2.28 and 4.30; Sprengeler in Milwaukee 87.00; C. H. Löber 45.18; Hild 11.37; Fuhrmann at Clin- tonville 7.00, at Larrabee 3.00; Herzer at Plymouth 14.60; Schutte at Milwaukee 17.10; Präger at Granville 7.00; Rosen- wtnkel 3.25; Hudtloff at Martin & John 4.40; Georgii at Cedarburg 4.90, at Fredonia 2.55 ; Wichmann at Freistadt 23.00 ; Walker at New London 3.00, at Maple Creek 1.00; R.

Jank at Bear Creek 4.23, at Union 2.32, at Monama 1.30; Seuel at Portage 10.51, at Lewiston 2.82; Wambsganß at Adell 16.93, Filial 4.00; Hieber at Shebovgan Falls 4.40; Döhler 2.00; Grothe 8.00; Damm at Bloomfield 3.39, at St. Peter 2.70; G. Löber Jr. at Milwaukee 12.75; Kühle 29.42. (S. K355.61.)

Milwaukee, Jan. 2, 1885. c. Eißfeldt, Kassirer.

#### To the seminar household in Fort Wayne

Received since my last receipt: From U. Hafsold's parish in Huntington, Ind. from H. Gundermann 1 bag of wheat, 1 bag of potatoes; Jakob Riggers 2 bags of potatoes, 2 pounds of butter; Johann Brandt 1 bag of wheat, 1 gallon of apple butter; Mrs. M. Weber 2 gall. Apple butter; Mrs. Ph. Meitzler 2 doz. Eier u. 1 Rolle Butter; Gottlieb Pochler 2 S. Weizen; I. Hauenstein 2 Sack Weizen, 1 Sack Kartoffeln; Fr. Schröder 2 Sack Weizen; Fr. Roblfing 1 Sack Weizen; Diet rich Gundermann baar K1.00. From Fr. Michaels Gem.: von Barel 1 sack of grain; I. Göglein 1 sack of wheat, 2 sacks of grain, 1 sack of potatoes; W. Mever 1 sack of potatoes; Koffer 1 sack of wheat, 1 sack of grain, 1 sack of oats; Joh. Brück 16 bushels of oats, 20 bush. Grain, 1 p. wheat, 3 bush. Apples; Bro. Voll-mer 1 p. wheat, 2 p. potatoes; Anton Kohlmeier 1 p. wheat, 2 p. grain, 1 p. oats; Houngs 1 p. oats, 1 p. grain, 2 p. potatoes; I. Barthels 1 p. potatoes, 6 heads of cabbage; Konrad Dannenfelder 2 p. oats, 2 p. grain; E. Burch-hardt 1 p. oats; A. Treßler 1 p. potatoes, 1 bush. Turnips, several heads of cabbage; Ernst Busche Sr. 3 p. oats; Ernst Busche Jr. 1 p. wheat; Aug. Bollmann 2 p. grain; P. Lohmeier 1 p. wheat, 2 p. grain; August Vode 1 p. oats; Louis Jürgens 1 p. oats, 1 p. grain; H. Fark 1 ham; Jakob Auer 1 p. wheat, 1 p. oats; Fr. Vonderau 5 bushels. Potatoes. By Mr. Helmlinger from P. Schlesselmann's Gem. in Bremen, Ind. as a Christmas present 97 lbs. of butter & 3 Brl. (495 pounds) of flour. From I. Daibs Gem.: from W. Hockemeier 1 p. grain. From P. Lift's community: from W. Macke 1 p. wheat, 1 p. oats, 1 p. grain. From P. Maisch's comm. to Gar Creek, Allen Co, Ind: by H. Busse from I. Bremer 2 p. grain; Bro. Beckmann baar .50; H. Gevers 3 p. potatoes; H. Hockemeier 1 p. wheat, 1 p. grain, 1 p. potatoes, 1 doz. Cabbage heads; I. Gallmeier 1 p. wheat, 2 p. grain, 1 p. potatoes, p. yellow turnips; D. Gallmeier and Wickers 1 <L>. Wheat; I. Hartmann 2 p. oats, 2 p. grain; G. Salzbrenner 4 chickens: H. Busse 1 p. wheat, 2 p. grain,

S. turnips; I. Brackmann 1 p. potatoes; W. Bradt- müller 1 p. grain; P. Schaf 2 p. potatoes; H. Lührs 1 p. potatoes, 1 p. cabbage.

Correction:

In my previous receipt read: From P. Reickhardt's parish, Avilla, Noble Co, Ind, 1 box of butter as a Christmas gift for the Hausbalt.

Sincerely thanking the kind givers

Fort Wayne, 27 Dec. 1884.

A. S ch u st.

#### Receipt and thanks.

Received for poor students: By Mr. P. Brunn, Reformation Festival coll. of his parish, K10.75 for Krusche; by Mr. k Leemhuis of sm. Lehrer ges. 20.00; by Col- lectengeldern 3.20 for Laux; by Hr. B. Graf in Blue Point, ges. on G. Krügers Hochzeit, 5.07 for Hornung; by Hr. B. Kunschik coll. 6.50 for Oesch; by Hr. C. Witte vom Frauenverein sr. Gem. 15.00 for Oesch; by Mr. k Hevne of Gliedern sr. Gem. 10.00 for Herrman; by Mr. I>. P. Schwan by Mrs. Schenkelberger from Mr. P. Denninger's parish 5.00, by Mrs. Lange 2.00 and Mrs. Fürhoff from Mr. k. Weselob's congregation 1.00, from Mr. P. Kolbe 1.00 and from other members of his congregation 1.00. Gem. 3.00, sent to W. Wolf's wedding in Jnde- pendence, by Mr. I?. Ernst on W. Erbrecht's wedding 7.93 for Sallmann; from the women's association of the community of Mr. k. Link 8 quilts and 6 woolen blankets; by Mr. W. Zschoche from the Collectencaffe sr. Gem. 6.00 for Hellwege; by Mr. k. Groß from the Jungfrauenverein sr. Gem. 10.00 for Stephan; by Mr. Leemhuis 3 shirts, 2 undershirts, 2 underpants, 3 pr. socks, 1 pr. shoes, 1 pr. uppershoes for Laux; by Mr. U. Stürken from the Frauenverein sr. Gem. 26.00 and from A. Sch. 3.00, of which 24.00 for Meischke and 5.00 for Kostmann; by Mr. U. Johannes from H. Wasmund sen. and H. Burmeister 6.00 for Hubert and Richter; by Mr. I?. Schulen- burg for Sklinkmann 15.00; by Mr. U. L. Schulze from the missionary box sr. Gem. 5.00 and by himself 3.00 for Schleicher; by Mr. U. Sander, Weihnachtscoll. sr. Gem., 7.12 for Maaß; by Mr. U. Pröhl of the Virgins sr. Gem. 13.50 for Gehrke; by Mr. U. E. A. Freie of sr. Gem. 6.15 for Hubert; by Mr. Student Her, Christmas coll. of the Gem. in Calumet, 15.00 and by Mr. P. Dröge- müller 1.00 for Trapp; by Mr. Wichmann of the Frauenverein sr. Gem. 25.00 for Voritzki; by Mr. I. Mönig of the Women's Association in Town Wilson 17.03 for Hörnicke.

For the seminar household: From the Gem. of Mr. ?. Meyer in Lincoln 13.00; from H. Faster, A. Henne, E. Döh- ring and H. Diepholz from Strasbourg, Ill, 1.00 each.

A. Crämmer.

#### Received for Milwaukee Progymnasium:

By Mr. P. I. Grabarkewitz of Blue Earth City, Minn. 5560 pounds of flour. By Mr. Bublit of Jackson near Kirch- Kain, 11 p. Flour. By some women of the congregation of Mr. I?. A. G. Döbler, of Forestville, Wis. a case of butter. From I>. W. Endeward's comm. at Boaz 8 p. Potatoes, 3 p. flour, 38 cabbages, 1 box turnips, 1 peck turnips; desgl. from Mus- cota 6 sack potatoes, 1 p. flour, 1 p. turnips, 34 cabbages. ?. Hilds Gem. at Howards Grove, Wis. a load in kind: 22 p. potatoes, 4 p. flour, 4 p. cabbage. From C. Gu- dert of I>. Löbers jun. martini comm. 2 red beets, 50 cabbages, 2 dtzd. celery, 1 bush. Parsley. By W. Fellworck from P. Kothes Gem. in Mayville, W>., 21 S. Flour, 4 p. potatoes, 1 p. lentils. By Mr. Hasselt Sr. from B. Präger's comm. in Granville, 5 p. grain, 5 p. potatoes, 1 p. flour, 1 p. yellow turnips, 1 p. bvknen, 1 piece of meat.

H. H. Schröter.

Received since September 10, 1884:

For individual pupils: by G.Beinke K10.00 from the congregation and 10.00 from the Singckor of the congregation of Mr. P. Kretzmann at Farmers Retreat, Ind.; by Kassirer Schmalzriedt for S. Gempel 14.50, I. Dänzer 8.00, W. Frank 16.10, F. Prange 14.00; by P. A. E. Winter, Logansville, Wis, for H. Backhaus 7.00 (of which 2.00 by C. Schmidt) and 8.00 (of which 6.53 by Paulusgem. at Lavalie and .25 by Albert Lucht); by P. H. Löber, Sr., Milwaukee, for Th. Hinz 15.00; by I>. C. I. T. Frincke, Grand Rapids, Mich. for Rudolph Krüger 13.35; by P. H. Walker for W. Wellensiek 25.00 from the Woman's Club and 11.00 from some other members of the congregation at Nork, Pa.; by H. H. Niemann, Pittsburg, Pa., for O. Bahnemann 15.00; by P. R. H. Biedermann for F. Biedermann 6.52, sent at Bro. Nebrig's wedding; by Th. Wichmann, Freistadt, Wis. for C. Wichmann 1.00 from Mrs. Chinnow.

For the seminary budget: by I. L. Hahn from A. Ziegler and Fr. Luckbardt in Sebewaing, Mich., 1.00 each; by Kassirer Schmalzriedt 11.75 u. 5.00; by the same from the community in Frankenmuth, Mich., 20.00; by E. Heinecke from the community at Town Merrtt, Bay Co. Sievers, Sr. by the comm. to Frankenlust, Mich. 12.00 ("the last three items for the purchase of apples"); by teacher G. A. Gerlack, Grand Rapids, Mick., 8.50, Coll. on occasion of sr. Wedding; by F. A. Menge, Chicago, 15.00, second rebate on coal quenching. - In kind: barrel of salted white fish from F. Köhn, Sr. of Shebovgan, Wis; 1 loaf of cheese from I. O. Piepenbrink, Crete, Ill; 14 barrels of apples and 2 barrels of pod backs, collected by teacher E. H. Dreß in the comm. at Sebewaing, Mich.

Addison, Ill, Jan. 10, 1885.

C. Häntzschel.

#### For poor students from Iowa

The following donations have been received since May 1884: Through F. L. Weiß, collected at the wedding of Gottl. Pröschold, H10.00; by Fr. Reinhardt 5.00; by Fr. Goßweiler from an unnamed person 3.00; by u. Horn, Pentecost Collecte of his congregation, 8.90; by U. Grafelmann from N. N. 1.00; by Mrs. Eckert 5.00 (for I. Eken); from the congregation in Waterloo 4.58; by k. Dornseif, Coll. sr. Gem., 20.72; coll. at the conference in Luzerne 22.00; by P. Brandt of the Frauen- und Jungfrauenverein sr. Gem. 2.50; by Mr. F. L. Weiß of St. Paulusgem. 7.00, by D. Kornhaus 2.20, by himself 2.80; a third of the Coll. at the mission feast at Sumner 20.00; by U. Brandt, collected at W. Hartstock's wedding, 6.87; by U. Diederich, Coll. sr. Gem., 6.00; by U. Horn, harvest festival- Coll. sr. Gem., 15.00; by U. Gläß, harvest festival Coll. sr. Gem., 11.83; durch U. Mattfeldt by Joh. Lübke for Behrens 1.00; by P. Gülker 1.30, by sr. Gem. 2.70; by P. Reistnger 10.00; by U. Budach, harvest festival Coll. sr. Gem., 10.00; by Fr. I. L. Crämmer of the löbl. Frauenverein sr. Gem. 8.00 (for A-Böhm 4.00, for Ch. Däumler u. L. Kolb 2.00 each); by Mr. Kaff. Tiarks 191.56. (Summa K 378.96.)

May the Lord be a rich rewarder of the kind givers and may he continue to open hearts and hands to help in this work of the Lord.

G. Mezger.

**For the budget of the seminar in Springfield received:**

From Mr. P. Meyer's parish in Lincoln 1 carload of potatoes, 9 sacks of flour, 3 s. of wheat, 2 s. of meat, 3 dozen. Kcaut heads, 1 pot of lard, 1 pot of butter, 1 kl. s. onions, some turnips. From Mr. P. Hansen in Worden Brl. Sauerkraut. From local comm. 2)^ Dozen. Cabbage heads. From Mr. I. Eickenauer in Ckandlerville 3 sides of bacon. From Mr. ? F. Brunn's Gem. in Strasburg from Ebr. Bauer 50 lbs. flour, 2 chickens; Joh. Kircker 1 ham, 1 side of bacon; Herm. Ruwe 50 ppl. flour; Bro. Lütke 50 ppl. flour, 1 side of bacon; Karl Müller, Bro. Wirtb, Wittwe Ruwe, Bro. Beitz 50 ppl. each; Heinr. Bartmann 100 ppl. flour & 1 ham; Johann Lenz 50 ppl. flour & 1 shoulder; Ludw. Müller 50 ppl. Mebl; Fr. Döbring Sr., Gottfr. Pfeiffer 100 ppl. each; Matth. Kircher 1 ham, 1 side of bacon; Fr. Wertb 1 ham; Will), v. Behren 1 ham, 1 side of bacon; Joh. Ruff 1 shoulder, 1 sausage.

Springfield, December 1884.

F r. Ianssen.

**For the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois District).**

have been received:

From the parish of St. Paul in Cbicago G25.60. From C. Mary's Jr. by Fr. Sapver 5.00. Wedding coll. at I. Jacobs by I'. Sapper 9.00. From the parish of P. L. Lochner 19.70. From the parish of P. Engelbrecht 14.00. From the parish of P. Succop 45.00. From H. Biermann by P. Succop 3.00. From the parish of P. Löschen 7.50. From the parish of P. Loßner 10.00. From H. Meyer in Cbicago 1.00. From k. C. F. W. Sapper 5.00. From P. I. Löschen 4.00. From the Chicago Teachers' Conference 14.75. Through Mr. Kassirer H. Bartling 113.83 were delivered. (Total K277.88.)

Chicago, Ill, Jan. 2, 1885. H. Wunder, Kassirer.

**The Preachers' and Teachers' Widows' and Orphans' Fund (of the Iowa District)**

have been received: From the ?? F. Brust, I. Seffler, I. P. Günther, G. Neisinger, Th. Mattfeld, E. F. W. Maaß, E. Heinicke, E. Wiegner each H4.00, W. T. Strobel, F. Ehlers, C. F. W. Brandt each 5.00, Th. Mertens, Th. Händschke, F. v. Strohe each 3.00, Ch. F. Herrmann, I. H. Brammer each 2.00. teacher H. Engbolm 3.00. liveryman H. Bergmann 2.00. for the widow of the bl. P. Stiegemeter by P. Nidel, coll. of his parish, 7.00. coll. of St. Johannes parish at Monti- cello 21.65. by P. Herrmann, wedding coll. at G. Pfantz, 2.00. I'. Günther's comm. at Boone 11.15. By Fr. Ret- singer, Reformation feast coll. of his parish, 9 42. Durck ?. Heinicke by H. Wolken 3.00, by G. Wolken 1.00. By ?. Händschke, harvest festival coll. of sr. Gem., 7.35. Durck k. Wiegner by sr. Gemeinde in Osage 3.00. By Günther from H. Häger 1.00. By I>. Herrmann, part of the Christmas coll. of sr. Gem., 6.00. By I'. Heinke, Christmas coll. sr. Gem., 4.50. (p. K141.92.)

Monticello, Jan. 6, 1885. v. Strohe, Cassirer.



## Report ^ of the Kassirer of the General Synod.

vom 1 January 1884 to 1 January 1885.

i

### A. Synod Treasury.

Intake:

From the Western District by Kassirer H. H. New-947	.90	
From the Illinois District by Kassirer H. Bartling	2484.59	
From the Middle District by Kassirer C. Grahl	2919.24	From the Wisconsin District by Kassirer C. Eißfeldt 885.62
From the Eastern District by Kassirer I. Birkner	750.00	
From the Michigan - District by Kassirer Chr. Schmalzriedt	709.94	
From the Minnesota and Dakota Districts through Kas. sirr T. H. Menk	150.17	
From the Southern District by Kassirer G. W. Frye	100.00	
From Iowa District by Kassirer H. Tiarks-	.00	
From the Nebraska District by Kassirer F. C. Festner-		
From the Canada-District by Kassirer G. Renfer.	- —	
Other revenue	67.43	
Surplus of Concordia Publishing	38008.15	- 9064.89
Debt on January 1, 1885	13267.49	-47073.04
		-60340.53

Issue:

Debt on January 1, 1884-7181	.49	
Salary and house rent for Mr. Praeses Swan	1959.96	
Salaries of professors & superintendents: in St. Louis	6999.84	
in Fort Wayne	7844.00	
in Springfield	4416.49	
in Addison	6833.00	
Pension for Prof. Biewend	250.00	
Pension for Prof. Lindemann	300.00	
Travel expenses of the General President, the Professo ren and eputirte	242.93	
Taxes in St. Louis	702.53	
Interest for c borrowed yellow	562.15	
Chairs for te auditorium in St. Louis	1237.50	
Spent by the supervisory authority in St. Louis	3818.82	
Spent by the supervisory authority in Addison	2646.19	
Spent by the supervisory authority in Fort Wayne	3461.93	
Spent by the supervisory authority in Springfield	7244.54	
For professors' apartments in Addison	4522.31	
Other expenses	116.85	
		-60340.53

### B. Seminary Building Fund in St. Louis.

Intake:

From the Western District by Kassirer H. H. Meyer-1838	.65	
From the Illinois District by Kassirer H. Bartling	1103.25	
From the Middle District by Kassirer C. Grahl	4405.48	
From the Wisconsin District by Kassirer C. Eißfeldt	608.40	From the Eastern District by Kassirer I. Birkner 1647.23
From the Michigan - District by Kassirer Chr. Schmalzriedt	343.53	
From the Minnesota and Dakota Districts through Kas. sirr T. H. Menk	296.61	
From the Iowa District by Kassirer H. Tiarks....	138.45	
From the Southern District by Kassirer G. W. Frye	.60	
From the Nebraska District by Kassirer F. C. Festner	543.51	
From the Canada District by Kassirer G. Renfer.	.28	

		Debt on January 1, 1885	-11111.99
			17514.40
			-28626.39
	Issue:		
Debt on January 1, 1884-28626	.39		

### C. Construction Cash.

		Intake:	
From the Western District by Kassirer H. H.			
Meyer-9	.55		
From the Illinois District by Kassirer H. Bartling 12.50		From the Michigan - District by Kassirer Chr.	
Schmalzriedt	7.00		
			-29 .05
		Debt on January 1, 1885	18630.74
			-18659.79

		Issue:	
Debt on January 1, 1884-18659	.79		
Intake:			
From the Western District by Kassirer H. H.			
Meyer-	333.14		
From the Illinois - District by Kassirer H. Bartling 175.75		From the Michigan - District by Kassirer Chr.	
Schmalzriedt	123.75		
From the Middle District by Kassirer C. Grahl - - 385.14		From the Jowa District by Kassirer H. Tiarks	79.07
			-1096.85
		Output: None.	

### E. Kasse sür arme kranke Pastoren und Lehrer.

Intake:			
Stock on January 1, 1884H	760.12		
Revenue	494.26		
		Issue:	-1254.38
Output-	725.00		
Stock on January 1, 1885	529.38		
			-1254.38

### F. Heiden Missionary Fund.

Intake:			
Inventory as of January 1, 1884-11969	.86		
Of the Districts cashiers	229.82		
		Issue:	-12199.68
For student A. Meyer-	144.00		
By Pastor F. Sievers 8 "n	242.00		
			K 386.00
Stock on January 1, 1885	11813.68		
			-12199.68

### G. General Inner Mission.

		Intake:	
Inventory as of January 1, 1884-^	686.62		
From the Illinois District by Cassirer H. Bartling 3301.00		From the Middle District by Cassirer C. Grabl-- 2236.24	
Cassirer Chr.		From the Michigan - District by	
Schmalzriedt	173.75		
From the Eastern District by Kassirer I. Birkner 187.22		From the Jowa District by Kassirer H. Tiarks	34.54
From the Southern District by Kassirer G. W. Frye 5.00		From the Free Church in Saxony	15.30
			-6639.67
		Issue:	

To the Minnesota and Dakota Districts-	-K2700.00
To Nebraska District	1320.00
To the Southern District	486.62
To the Western District	1600.00

Stock on January 1, 1885	533.05	-6106.62
		-6639.67

## Compilation of above cash balances.

			l)r.	Or.
Synod treasury, debt-13267	.49			
8th seminar - St. Louis construction fund, debt	17514.40			
6. building fund, debt	18630.74			
v. Seminary construction cashier in Addison, Be stand	-1096.85			
8. fund for poor sick pastors and Teacher, stock	529.38			
8. pagans missionary fund, stock	11813.68			
6. GeneralInternalMission , Stock533	.05			
		-49412.63 -13972.96	13972.96	
Debt January 1, 1885-35439	.67			

**E. F. W. Meier,**  
General Kasstrer.

### For poor students from Minnesota

I have received from September 1 to December 31, 1884 -81.56, namely: through Kassirer Menk 37.49; Gem. at Green Jsle 10.11; Conf.-Coll. in St. Paul 7.16; Frauenverein in 8. Krumseigs Gem. 6.75; l". Melchers Gem. (Ueberschluß from visitator's travel money) 6.40; 8. Brandt and Gem. 3.05; 8. Roß 2.00; 88. Fackler, Frick, Vetter, Vomhof 1.00 each; from Minneapolis 1.80; from various sources 1.10; F. D. from Plato.75; 8. Rådeke.50; for Jncorporationstractate solved.45.  
(See Tit. 2, 14; 3, 8. 14.) Fr. Sievers.

With heartfelt thanks received for poor students from Mrs. W. Schramm 6 bust shirts, 6 undershirts, 6 underpants, 6 pr. socks, 6 collars. By Mr. 8th Aron in Benton Co-, Iowa, for parish widow C. Horn -2.00. C. J.^O. Hanser.

**Received for the English Lutheran mission in the West:**

By Cassirer C. Grahl at Fort Wayne, Ind., H14.78. By Cassirer H. H. Meyer at St- Louis, Mo., 80.51. By Mr. R. C. L. Janzow of Mr. F. Heermann, St. Louis, Mo., 1.00. By Prof. M. Guenther of the congregation belonging to the English Conference at Conway, Mo., 10.00.

C. F. Lange, Cassirer.

For poor students provided with thanks by R. Bock from his congregation in Corning, Mo., K4.30. By 1°. Göß- wein from an unnamed person at Altamont, Ill, 5.00. By R. Ottmann from the valuable women's association of sr. Gem. in Collinsville, Ill., 10.00. By G. Weise in the Cross District here 2.25. By M. S. in the Trinity District here 5.00.

C. F. W. Walther.

For poor students received through Mr. R. E. Roeder H20.00 from his church in Arlington Heights.

-Günther .

For the building of the school in Kansas City, the undersigned, with heartfelt thanks, further received the following gifts of love: Through I'. Hafner H5.00; by the same 8.00; by himself 2.00; by R. Brandt 14.60. E. Ten, Pastor.

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**New printed matter.**

In about three weeks, the following will be sent: **Stöckhardt, G.** Passionspredigten. Second half together with appendix. Postage \$1.00.

**The Luth. Concordia Publishing House.**

**Ev. - luth. school bulletin.** Edited by the teaching staff of the seminary in Addison. 19th year. - September to December. St. Louis, Mo. 1884.

It is urgent for us to present this issue, which was published for the last four months of the previous year. We do this not only because of its excellent content, but also because of the announcement made by the editors that from now on the journal will appear as a quarterly in issues of 48 pages each, always on February 15, May 15, August 15 and November 15. We are very happy about this. We are very pleased about this, because when we see how the work of the teachers often piles up in the large institution that is our school teachers' seminar, so that it is sometimes impossible for them to work for the "Schulblatt" for a whole month, we hope that the new arrangement will make it possible for the journal to be published again on a strictly regular basis from now on. It is of utmost importance, however, that such a journal be published by the teaching staff of our school teachers' seminary in the name of the Synod and not by private individuals, since only then can the necessary unity in our school system be preserved. May then the new establishment of our pedagogical Centralblatt also bring a new era of its blossoming, preserve its old friends and bring many new friends to it. W. [Walther]

**Two sermons on the Gospel on the 5th Sunday after Trinity, preached at St. Andrew's Lutheran Church in Buffalo, N. Y. Submitted to print by J. Sieck at the request of his congregation. Surplus for the benefit of a new organ. Buffalo, 1884.**

These are two sermons that we have read with great joy. No, everything in them is rather simple and plain, but without empty words, keeping in mind the goal of true edification, thoroughly practical, rich in the sweet consolation of the gospel and at the same time not without the necessary sharp salt of the law, and both in the right division, a testimony to Christian sincerity. The first of the sermons is an inaugural sermon preached in 1883, in which the image of a faithful shepherd appears; the other is a sermon preached last year on the occasion of the twenty-fifth anniversary of the congregation, in which the word of the Lord is proclaimed to it, in love and earnestness, as befits such a day. May both sermons find many readers. The blessing of it will not be lacking. They comprise 22 pages in octavo together with a colored cover. The printing is good, the typesetting unfortunately not without (if not exactly meaning-disturbing) errors. The price is 15 Cts. The pamphlet can be ordered at the address: Rev. kieelr, 212 Reekdum 8tr, Lukkulo, N. V. W. [Walther].

**Changed addresses:**

Rev. wilder, Rleiv, Harri" 6o., lex.  
R. R. Oruetrmaever,  
529 Ilrand 8ir., RrooLlzm R. I)., Re^v ^ork.  
6. Guettler, 371 X. Rauliua 8tr., 6viea^o, Ill.

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The "Lutheran" is published twice a month for the annual subserip. tionpreir of one dollar for the aurwartigen Unterschreibet: who have the same voraurzubezablen. Where the same is brought in by carriers, the subscribers have to pay an extra 25 dollars carrier's fee.

To Germany, the "Lutheran" is sent by poft, postage paid, for kl.25.

Only letters containing information for the journal are listed under the No. daction, while all other letters containing "gejchästltche", orders, cancellations, funds, etc. are listed under the address: I.utk. Convoräliu-Vvrinx" ilA. 0. Rnrttiel, ^xent), Corner of Llinint Street L Incliuu" ^venue, 8t. Conis, Llo. to be sent to. - In Germany, this" sheet is to bqleben from Heinrich Z. Naumann, 36 Pimaische Strasse, Dresden.

**ViltsrsA at tve rust Olllee at 8t. Douls, Llo., u" "eeovck-eluss mutter.**

Volume 41, St. Louis, Mon, Feb 1, 1885, No. 3.

## Foreword

to

### forty-first year of the "Lutheran".

(Conclusion.)

The other main criticism that is now being leveled against orthodox newspapers is, as I said, that they are too harsh, that is, that they contain too many controversial articles. Some even go so far as to call the orthodox church papers scandal sheets, which can do nothing but scold, and therefore only cause harm, arouse hatred and enmity, and only increase the disunity among Christians, which is already so great. They think that the pure truth should always be spoken plainly and defended bravely, but that should be enough. For if that does not help, arguing helps even less, but only causes bitterness and turns trouble into trouble.

But as good as many who judge in this way may mean it, they are all in a great error.

Just consider this, beloved reader!

First of all, God Himself commands in the Holy Scripture that in the church not only should be taught, but also defended, not only should the truth be proclaimed, but also the opposing errors should be refuted and punished. Thus we read e.g. Tit. 1, 9.10.11.: (A bishop or church minister) "hold fast the word that is sure and able to teach, that he may be mighty to exhort by sound doctrine, and to punish the gainsayers: for there are many impudent and useless babblers and seducers, especially of the circumcision, whose mouth must be stopped, who pervert whole houses, and teach things that are not fit." Since it is God's clear and explicit command that the teachers of the church should not only "teach sound doctrine," but that they should also "punish" those who "contradict the truth" and "shut up" those who "teach that which is not fit," a Christian may and can reprove, declare unjust and harmful, when a minister of the word tells this

following divine commandments? Can it be something sinful and dangerous to be obedient to God? On the contrary, would not the one who has the teaching office hardly sin if he wanted to preach the pure doctrine but did not want to argue against false doctrines? What, then, does he do who censures a preacher for contending against error and false doctrines? He rebukes not only people, but the great God Himself, who commanded them to do so.

Secondly, not only the prophets and apostles, but also Christ the Lord Himself set an example. If you look up the writings of the prophets, you will find that all of their writings are full of warnings of the false teachings that were spread in their times, and of punishments of the false prophets who appeared in their times. Let us recall only two passages. Thus the prophet Jeremiah writes: "Thus saith the LORD of hosts; Harken not unto the words of the prophets that prophesy unto you. They deceive you; for they preach the words of their heart, and not of the mouth of the LORD. For if they had kept my counsel, and preached my words unto my people, they would have converted them from their evil nature and from their evil life. He that hath my word, let him preach my word aright. How do straw and wheat rhyme together? says the Lord. Behold, I will look unto the prophets, saith the LORD, which lead and speak their own word: He hath spoken it." (Jer. 23, 16. 22. 28. 31.) The prophet Ezekiel writes: "And the word of the LORD came unto me, saying, Thou son of man prophesy against the prophets of Israel, and say unto them that prophesy of their own heart, Hear the word of the LORD. Thus saith the Lord GOD; Woe unto the foolish prophets, which follow their own spirit, and have not visions! O Israel, your prophets are like foxes in the wilderness. They do not stand before the gaps, nor make themselves a barrier around the house of Israel, nor stand in battle in the day of the LORD." (Ezek. 13, 1 -5.) Furthermore, read the sermons and letters of the holy apostles, and you will see that all of them are also full of warnings against the then invading The sermon was full of errors and false spirits and of the most serious punishments for them. When Paul preached his last sermon in Miletus, he said before he closed it: "I know that after my departure there will come among you terrible wolves who will not spare the flock. Even from among yourselves shall come forth men speaking perverse doctrines, to draw the disciples unto themselves." (Acts 20:29, 30.) He closes his letter to the Romans with the words: "Now I urge you, brethren, to watch for those who cause division and trouble apart from the teaching you have learned, and to depart from them. For such serve not the Lord JESUS Christ, but their own bellies; and by sweet words and glorious speech they deceive the innocent hearts." (Rom. 16,17.18.) According to this, St. Paul warns not only against such teachers who reject and blaspheme the pure teaching of the Word of God, but also against those who only "besides" the teaching of the Word of God also present the teaching of men. In the 15th chapter of his first letter to the Corinthians, he extensively refutes the false teachers who denied the resurrection of the flesh and calls them fools. (1 Cor. 15, 36.) In the second letter to the Corinthians he warns in detail against certain false teachers who had tried to make his ministry and teaching suspect, and says of them: "Such false apostles and deceitful workers pretend to be Christ's apostles. And this is no wonder, for he himself, Satan, disguises himself as an angel of light." (2 Cor. 11, 13. 14.) As for the letter to the Galatians, it is a refutation through and through of the false teachers who had misled the Galatians in their faith and led them into the error that keeping the law of Moses concerning circumcision and the like is also necessary to attain salvation. (Gal. 5, 1-8. 4, 9-11. 6, 11-14.) Since the Galatians had fallen away from the main doctrine of Christianity, namely from justification before God through faith alone, St. Paul punishes this error and the deceivers more seriously than anywhere else. He writes immediately in the first chapter of his letter to the Galatians: "But even if we or an angel from heaven have taught you

would preach a **different** gospel than the one we preached to you, **let him be accursed**. And lest we think that these harsh words against the false teachers had only escaped him thoughtlessly, he repeats them and immediately adds in the next verse: "As we have now said, so say we again, If any man preach any **other** gospel unto you than that ye have received, let him be **accursed**." (Gal. 1, 8. 9.) So he warns here not only against those false teachers, yes, curses them, who downright reject the gospel of Christ, but also all those who preach it only "different" than he had preached it to the Galatians. And because the Galatians thought that the teachers who had crept in among them had changed the gospel only "a little", so that if their teaching was really false, there was no great danger, he calls out to them in chapter 5: "A little leaven leaveneth the whole lump!" by which he obviously wants to say that even one false teaching corrupts the whole Christian teaching. (Gal. 5,9.10.) If the reader wants to convince himself that also in the other apostolic letters not only the pure wholesome doctrine is presented, but that at the same time almost without exception false doctrines and teachers are warned against and the same are punished and fought against, he only has to read the following passages: Ephes. 4, 14. Phil. 3, 2. Col. 2, 16-23. 2 Thess. 2, 1-12. 1 Tim. 1, 18-20. 6, 3-5. 2 Tim. 2, 16-18. 3, 6-9. 4, 3.4. Tit. 1, 9-11. 3, 9-11. 2 Petr. 2, 1-22. 3, 3-8. 15. 16. 1 Joh. 2, 18. 19. 22. 23. 4, 1-3. 2 Joh. v. 7-11. Ebr. 13, 9. Jud. V. 17-19. Revelation 2, 14. 15. 20. - In this the dear apostles only followed the example of their Lord and Master, Jesus Christ. For if you go through all the Gospels, in which the Holy Spirit tells the life of Christ, you will find that Christ, wherever he goes and stands and as often as he opens his mouth, always not only proclaims the truth, but also punishes and fights against the opposing error and warns against all false prophets as against most dangerous deceivers in the most serious way. After the Lord has interpreted the law according to its true spiritual meaning in the Sermon on the Mount and has cleansed it from all falsifications, which were common at that time, he finally exclaims: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." (Matth. 7, 15.) He attacks the scribes (who only perverted the Scriptures), the Pharisees and the Sadducees in front of all the people, exposes their wickedness and shuts them up (Matth. 22, 23-46.), proclaims woe upon them eight times in a row, repeatedly calls them hypocrites, fools, blind men, even serpents and vipers, and finally calls out to them, as I said, before all the people: "How will you escape the damnation of hell?" (Matth. 23, 1-33.)

What do those do who absolutely do not want to see a church-religious newspaper fighting against false doctrines and punishing false teachers? who are offended and annoyed by it, who even call such newspapers scandal sheets and do not want to read them for the sake of the controversial articles they contain? Such Christians consider"

They do not even realize what they are doing and how seriously they are sinning with it. For they do not only reproach those who publish such newspapers, but also all prophets and apostles, who have continuously polemicized in writing as well as orally, i.e., have brought to light and refuted the errors that were prevalent in their time and have publicly punished the spreaders of them with great seriousness before the whole world. Yes, even Christ, the Lord, is reproached by them. Paul writes: "Follow me, dear brothers, and look at those who walk as you have us for an example" (Phil. 3, 17.), and Christ says: "One is your master, Christ" (Matth. 23, 8.), "I have given you an example" (Joh. 13, 15.); but the censurers of the polemical articles in the ecclesiastical periodicals say, as it were, "No, it is not right to follow the apostles and to take them as an example; it is not right to let Christ be one's master and to imitate his example. Is this not something quite frightening?"

Thirdly, pure truth cannot exist without a struggle against error.

What would have happened if, even after the apostles, there had not always been men who immediately went into battle against the false teachers standing up in the church? The church would have perished in a short time. Of course this was impossible according to Christ's promise Matth. 16, 18. But why? - Because Christ always raised up men who, as often as false teachers attacked the church, made themselves a wall, stood against the crack and stepped in front of the gaps. (Ez. 13, 5. 22, 30.) What would have happened in the fourth century after Christ's birth, when the arch-heretic Arius left and denied the eternal deity of Jesus Christ, had not an Athanasius immediately opposed him? The church would

have already lost its unshakable foundation, apart from which no other can be laid (1 Cor. 3, 11.), and therefore would have inevitably collapsed already then. What would have happened in the fifth century, when the arch-heretic Pelagius left the church and denied the doctrine that man is by nature dead in sins and can only be converted, brought to faith, raised and saved by God's grace, if Augustine had not immediately waged war against him with great holy earnestness of the Lord? Even then the church would have lost its most precious treasure, the doctrine of the justification of a poor sinner before God by grace alone, through faith alone and for Christ's sake alone, and thus the whole gospel. What would have happened in the sixteenth century, when the Roman Antichrist sat on the throne like a god in the temple of God, that is, in the church, had filled it with all imaginable abominations, and when even the majesties trembled before his banishing rays, if a Luther had indeed brought the truth to light again, but had not at the same time, with the zeal of an Elijah, fought with word and writing against the Antichrist and his accomplices? There would have been no Reformation; - we would then still be kissing the feet of the Pope today. What would finally have happened at this time of ours, when the American Lutheran Church had completely sunk into unionism, Zwinglianism, swarm-spiritism, hierarchism (priestly rule) and rationalism, and the few remaining orthodox believers were "like the little owls in the disturbed cities and like a



If the "lonely bird on the roof", \*) had not immigrant Lutherans immediately stood up against it, and had they not ruthlessly exposed the existing disgraceful conditions in public, exposed the defenders of the same, ruthlessly punished them as apostates, as betrayers of the truth and as seducers of the Lutheran Christian people? Behold, beloved reader, the history of the church of all times proves irrefutably that without a struggle against error the pure truth cannot exist. The church on earth has always been the contending church and will remain so until the last day; for according to God's word it must always contend against the flesh, the world and the devil; but false doctrine is a work of the flesh, the world and the devil. A church that does not want to fight here on earth will not belong to the triumphant church in eternity, because he who does not fight cannot win and triumph. The church of the Old Testament at the time of Nehemiah is a splendid example of the church of the New Testament. When the house of Judah returned from the Babylonian captivity, they would have liked to work on the reconstruction of the ruined walls of their Jerusalem in quiet peace, but the enemies did not allow it, but disturbed the construction. Therefore it is written in the book of Nehemiah: "And it came to pass, that the young men" (the young crew) "did half the work, and the other half held spears, and shields, and bows, and armor: and the captains stood behind all the house of Judah, which built the wall, and bare the burden of them that charged them: with one hand they did the work, and with the other they held the weapons. And every one that built had his sword girded upon his loins, and so built." (Nehem. 4,16-18.) What had to be done physically in the building of the earthly Jerusalem, has to be done spiritually in the building of the Jerusalem that is above (Gal. 4,26.), namely through the word.

Many, of course, think that it is against love to punish a person publicly and thereby disgrace him before the people. But this is a great error. God's word says the opposite: "You shall not hate your brother in your heart, but you shall punish your neighbor so that you do not have to bear guilt on his account. (Deut. 19:17) Therefore, if a person does not punish his erring neighbor, it is not love but, on the contrary, hatred. It is love that requires the punishment of false teachers. First of all, love for the false teachers themselves, so that they come to their senses to refrain from sinning against God.

\*) In 1843 (that is, three years before the founding of our Missouri Synod), a certain Dr. Benjamin Kurtz, who at that time had the big word in the American Lutheran Church, published a book signed by twenty-nine of the most distinguished American Lutheran theologians at that time, entitled: "Why Are You a Lutheran?" In it it is said that the American Lutheran Church accepts only the first 24 articles of the Augsburg Confession, but not the other Lutheran confessions, and that it also believes of the Augsburg Confession that in it only the basic doctrines are correct, and even these only essentially correct. The American Lutherans were what Luther usually called "Sacramentarians", with a few isolated exceptions. Two years later, in 1845, the entire so-called Lutheran General Synod sent an official report on its doctrine and practice to Germany, in which it says in explicit words: "In the majority of our ecclesiastical principles we stand on common ground with the united church of Germany." (See "Lutheraner" Jahrg. II, No. 11, page 3, where the report is printed).

The first thing is to publicly punish the false teachers, but also a work of love for those who could lead them astray. On the other hand, the public punishment of false teachers is also a work of love for those whom they might mislead. For we humans are only too inclined to accept false teaching, because it is usually more in line with reason and the feelings of the heart than the pure teaching of the Word of God, which no one accepts unless the Holy Spirit opens his heart to it, as once happened to Lydia. (Apost. 16, 14.) In addition, false teachers often have a great appearance of piety, which Christ calls their sheep's clothing (Matth. 7, 15.), and they often present their error with greater zeal (Gal. 4, 17.) and with sweeter words and more splendid speeches than the orthodox preachers present the truth.

But, some say, the orthodox newspapers, if they attack false teachers, should at least come out softer, milder, gentler. To this we reply: It is not right, of course, to attack harshly those who err only out of weakness, as if they were hardened men; but when it has become evident that a false teacher, in spite of all exhortations and instructions, knowingly and wilfully persists in his error against God's clear word, it is downright wrong and an entirely wasted labor and effort to treat him gently, as the example of the prophets, apostles and Christ shows. This does not help the false teacher out of his error, but only makes him bolder, nor does it help the dear Christians so that they are not seduced by them, but rather gives them the idea that the error so mildly refuted need not be particularly dangerous, indeed that the one who fights it must himself be uncertain whether it is an error at all. Hence Luther rightly says: "To refute coldly and lazily, what is that but to confirm twice?" \*)

Well then, dear reader, consider what has been presented to you herewith, then you will hopefully no longer raise the two main charges against the orthodox church papers, also against the "Lutheran". For he who is a true Lutheran will not wish that the "Lutheran", after he has passed the fortieth year of his life, should forget his profession, become a paper for entertainment and pastime, and a stupid salt. (Matth. 15, 13.)

We readily admit that much else about our "Lutheraner" can be justly criticized; indeed, no one can feel it so painfully how many deficiencies the "Lutheraner" has than we ourselves; but we assure, as much as God will give us, the writers of this paper, grace, strength and time to do so, we will try to make it better and better in the future. We recognize most vividly what a heavy responsibility rests on the editor of a church bulletin, thus also on us, and accept just rebuke in guilty humility, willing to be judged by it. Would only our dear brethren, so many of whom are equipped by God, come to our aid, burdened with so many other tasks, to do so, and diligently send contemporary, that is, reformatory articles serving the further building of our church! Finally, just one more thing: As gladly as we accept every just rebuke and every good council

\*) *Frigide et pigre confutare, quid est aliud, quam bis confirmare?*"

## 19

and submit to the judgment of the brethren, we nevertheless want, will and must reserve for ourselves the one thing that, by God's grace, we will always remember the admonition of Sirach in our teaching and defense, even in the future: "Defend the truth even unto death, and the Lord God will fight for you." (Sir. 4, 33.) This, dear reader, help us to ask of God. In JEsu's name; Amen! Amen! W. [Walther]

(Submitted by Dr. Sihler.)

### **About the terrible vice of drunkenness and its terrible effect also on children of the drunkards.**

(Conclusion.)

But what terrible and horrible effect does the drunkenness of fathers have on their children?

It is this one moral and one physical.

As far as the first is concerned, it has already been indicated above that drunkard fathers set either an annoying or a seductive example for their children, especially boys.

Assuming the favorable case that these children attend a Christian parochial school, where they are also taught and inculcated with the fourth commandment - what offense and what annoyance do such fathers give their children! How difficult they make it for them to show even outward obedience, service and reverence! For instead of showing them a fatherly attitude by word and deed, they are either, as already mentioned above, "lions" and "bears" in their house against wife and children, or they are dull and indifferent and do not take notice of them in body and soul, or if they are soft-minded in intoxication - for such cases also occur - they are then perhaps quite tender towards their offspring. But since they then hear from the mouths of their fathers only empty words and idle gossip, such speeches, even jokes and foolish things, do not benefit the children's conduct according to the fourth commandment. Of course, they are not full of hatred and servile fear of their fathers, who usually turn them into lightning rods of unpaternal wrath in capricious harshness. Nevertheless, the children have no respect or reverence for them, but regard them only as their good-humored companions and playmates in a drunken state.

The other case, however, is the worse one, in which the drunken fathers give a seductive example to their children, especially to the sons. One should hardly think that this is possible, especially when the fathers in their drunkenness behave so angrily, crudely and savagely against wife and children in the house. Rather, one would think that nothing so much as such an example of the fathers should deter the sons from following him. But experience teaches the opposite. It is almost usual that these and those sons of drunken fathers, moreover, who have grown up in the home without "the discipline and admonition of the Lord" and are afflicted with the basic corruption of original sin, fall the longer the more into the vice of drunkenness and thus make their powerful contribution to the moral corruption of human society and the civil community. For with the increase of their popular sin they inevitably decrease in their possible efficiency in their particular civil profession, and there is no lack of professional loyalty at all. not to be thought of. And if they are in a service profession, they will have to expect dismissal sooner or later. For even if their employer or employer were also a friend of strong drink, he would not want to keep a servant, assistant or worker of the same nature in his service, for he knows that he cannot be relied upon and cannot have any confidence in him.

But then, when they have become old companions in drunkenness, the misery cannot be avoided that they infect and seduce the younger ones and thus spread the vice of drunkenness. Thus it cannot fail that, unless our Lord God out of his unfathomable mercy still snatches such and such a one as a fire out of the fire, the devil, as a god of drunkenness, will drag them all down to hell; for, as already said, the righteous conversion of a drunkard is exceedingly rare and possible only through God's word, but not through any company of temperance.

The other corrupting effect of a drunken father on his children is a physical or natural one.

It is, of course, a terrible and sad truth that through birth the basic corruption of original sin is

propagated from generation to generation. Therefore, every naturally born human being, instead of the image of God, which without their fall our first parents would have passed on to their descendants, carries only the shameful larva of the devil, instead of holiness and righteousness before God, only unbelief, disobedience and evil desire.

From this inherited sin all real sins flow in every human being in desires and thoughts, words and works against the divine commandments, against the love of God and the neighbor. But not that alone. Also the damages and corruptions in the natural disposition or temperament of the parents, carelessness, indolence, melancholy, wrathfulness, are passed on from them to their children, so that parents of thorough Christian knowledge have as many penitential mirrors around them as they have children.

But even more. From what else but from original sin do all the damages of the senses and the body originate, in which these and those children are born, that they come into this world blind, deaf, dumb, lame, crippled, deformed in many ways and malformed? Yes, even the weakness and stupidity, this damage to the soul's memory and intellect, is an outflow of original sin.

Where this sin has gained power and dominion in a particular real sin, as here with the drunkard, the corrupting effect, which already happens through heredity, cannot be omitted.

It is a well-known fact that often stupid children have notorious drunkards for fathers from birth. But not only that: history and experience and the more detailed investigations of recent times into the rampant vice of drunkenness bring to light terrible facts, which are supplied by renowned physicians and directors of idiots' and lunatic asylums and prisons.

Among these are the following:

"In the family of a drunken father, two daughters were hysterical, a third feeble-minded; of the three sons, one was epileptic, one died of alcoholic stroke, the third feeble-minded."

"Among 300 idiots, 145 were descendants of drunkards." About inheritance of drunkenness from

The fathers to the children, the respectable pagans Aristotle and Plutarch already say: "From drunkards come drunkards."

"Among the prisoners in Prussia, Bavaria, Württemberg, Saxony, Baden, Alsace-Lorraine, 21 per cent of the drunkards are found to be sons of drunkard fathers."

"Out of 97 children produced in the marriage of drunkard parents, only 14 were without infirmity, among them 28 suffered from scrophelia, 4 from stupor, 3 from vomiting diarrhea and dysentery, 6 from disposition to inflammation of the brain, other 6 to inflammatory breast diseases."

"In England, according to official data, drunken madness and intemperance killed 22,773 people from 1847 to 1874; in France, from 1853 to 1865, 3,554 people. In Prussia, 1165 people died of drunken madness in 1877, and 1265 in 1879. Similarly, in the small duchy of Nassau, 222 people died from 1849-1858. In America, 300,000 people died from binge drinking in 8 years, in New York alone 2 daily. Yellow fever, on the other hand, is a very mild scourge."

"As a result of this vice, the mass unsuitability of conscripts increases in France and Germany, which weakens the military force. Fornication, and with it drunkenness, is fatally sapping the brand and strength of the population."

Are these not terrible reports and terrible figures? Would that all the drunkards in our Lutheran congregations would know both, that they are also thereby aroused and frightened in conscience! Is it not horrible enough when they, as unconverted people, continue to groan to this vice and in it to the devil, so that even the final exclusion from the congregation does not bring them to their senses and, instead of moving them to repentance, rather makes them hardened by their guilt?

Is it not horrible enough that they themselves, if they persist in their unconverted state and in this life of vice, will finally be eternally lost and go to hell, where they will have to atone for their unbelief and also for their fleeting carnality in eternal torment and chastisement?

But is it not even more terrible that, while even the cruelest beasts of prey love, nourish and protect their young tenderly, they ruin their children, as by descent from them, so by corrupt example, in soul and body, and, without God's gracious interposition, help them to hell, in which, of course, they themselves must suffer twofold torment for their sake?

But even the Lutheran fathers, who are not afflicted with this sin, but rather "bring up their children at home in discipline and admonition to the Lord," must take good care of their sons as they grow up, that they avoid visiting the drinking houses and do not sit down "where the scoffers sit. They must also carefully supervise their social intercourse and keep them from associating with unchurched, drunken young fellows, and all the more so when they perceive that one or the other of their sons is more inclined to this lust of the flesh out of the basic sinfulness.

Life can be improved, but where the doctrine is wrong, there is neither help nor counsel for life, but both are lost and damned.

Luther.  
(Submitted.)

### **The translation of the Holy Scriptures into German by Dr. M. Luther.**

(Continued.)

It is truly no easy undertaking to translate the Holy Scriptures from the two basic languages, the Hebrew in the Old Testament and the Greek in the New Testament, into another language in such a way that the correct meaning is reproduced everywhere in that language. No one was more aware of this than Luther. Already when he was busy with the translation of the New Testament at the Wartburg, he confessed: Now he sees what translation means; now it is ensured that he does not die in the error as if he had been taught. Yes, he even thought of quietly returning to Wittenberg, so that his learned friends there, such as Melancthon and others, could help him with the translation. Every language has its own peculiarities, which are often difficult to dress up in the garb of another. Thus Luther promised his

enemies, who could not blame his translation enough, to give him fifty guilders if they would only translate the one Hebrew word *chen* correctly everywhere. He wrote: "But I wanted... they would take the one but almost mean word *chen* for themselves and give me good German for it. I will procure fifty guilders for him who translates such a word for me through and through in the Scriptures, actually and certainly. \*)

Luther sought with his translation of the Holy Scriptures not his own, but God's glory and the salvation of souls. He wanted to lead Christians into the Scriptures themselves in order to strengthen them in the pure doctrine. "I had hoped," he later wrote, "that people would henceforth give themselves to the Holy Scriptures and let my books go after they have become obsolete. . . Drink so much more from the fountain itself than from the little rivers that led you to the fountain." Nor did he have any wrong thoughts, namely that he would have wanted to translate the Scriptures for the purpose of confirming any erroneous thoughts or false teachings through the translation. In our time, the Baptists or Anabaptists have tried to give their false doctrine of baptism a basis in Scripture by translating the word "baptize" everywhere in Scripture as "immersion". No, Luther had a much too high and holy awe of the Word of God to hold on to even the slightest thing in dispute with it, or even to try to cover it with Scripture! He drew his teaching from the Scriptures, measured it against the Scriptures again and again, and, as he himself put it, always went through the Scriptures and back again in order to teach according to them in all things. He did not do it like today's neo-Lutheran theologians. They construct their doctrine from their own thoughts, their "so-called enlightened reason," or from who knows what else, and when they have accomplished this, they take the Scriptures at hand, but then do not change their doctrine so that it agrees with the Scriptures, but rather fiddle with the Scriptures until they seem to confirm their false doctrine. This may well be scholarly, but it is certainly not theological, nor Lutheran, but anti-Christian. How would Luther, had he lived

\*) Erl. A., B. 37, P. 266.

today, deal with these "scientific" theologians, even with those who have undertaken to improve his translation! It was therefore always his most zealous effort to recognize the meaning associated by the Holy Spirit with the Hebrew or Greek words and to reproduce it exactly in the German translation.

Furthermore, he did not seek his own advantage or earthly gain. If he had wanted to be paid for his translation, he would have become a rich man, but he rejected every penny for it. He wrote to one of his friends in reference to what he had said: "I can testify with a clear conscience that I have shown my utmost faithfulness and diligence in it, and have never had any wrong thoughts: For I have not taken a penny for it, nor sought it, nor gained it; so I have not meant my honor in it, God knows, my Lord, but have done it for the service of the dear Christians, and in honor of one who sits above, who does me so much good every hour, that if I had interpreted a thousand times as much and as diligently, still I would not have deserved an hour to live, or to have a healthy eye. It is all of his grace and mercy what I am and have; yes, it is his precious blood and sour sweat, therefore it shall also (God willing) all serve him in honor, with joy and from the heart." \*)

Luther especially did not forget prayer in his translation. He knew that he did not have the necessary light within himself, but that it had to be given to him from above through the Holy Spirit. Without heartfelt prayer, he said, no one should submit to this work, because God's Word must be explained by God's Spirit. And how much reading, studying, thinking, effort and diligence did it cost him! He had his translation of the New Testament printed only after he had gone over it again carefully with Melanchthon, who was especially proficient in the Greek language. "We have," he himself declares, "spared neither diligence nor effort." †) For the translation of the Old Testament, he enlisted his pious and learned fellow helpers in the work of the Reformation. Melanchthon, Aurogallus, Dr. Ziegler, Dr. Bugenhagen and others had to help occasionally. Luther tells us with what fidelity and conscientiousness work was done: "In Job we worked so, Philipps, Aurogallus and I, that in four days we could sometimes hardly finish three lines. Rather, now that it is translated and ready, everyone can read and master it, if one now runs with the eyes through three or four leaves, and does not even bump into them; but does not realize what jagged edges and blocks are lying there, since he is now walking over them as over a bumpy board, since we had to sweat and worry before we cleared such jagged edges and blocks out of the way, so that one could walk along so finely." ††)

But even then, when after such work, which had taken twelve years, the entire Holy Scripture had been translated and appeared in print, Luther did not rest; rather, as time and strength permitted him, he worked ceaselessly on improving the translation. His former student and table companion Mathesius tells us more about this: "Luther took the entire Bible before him again with great diligence, earnestness and prayer and went through it from beginning to end in the most exact manner. Then his assistants had to read the Bible in each

\*) B. 65, p. 114.  
) B. 37, P. 265.††

\*\*) Mathesius, 13th Pr., p. 151 b.  
) B. 65, P. 109.

The first two of them were Dr. Bugenhagen, Dr. Justus Jonas, Dr. Creutziger, Melanchthon, Aurogallus, Dr. Ziegler, and M. Rörster. These were Dr. Bugenhagen, Dr. Justus Jonas, Dr. Creutziger, Melanchthon, Aurogallus, Dr. Ziegler, Förster and M. Rörer, often also Jewish linguists. Luther had the old Latin and the new German Bible, Melanchthon the Greek, Creutziger the Hebrew and Chaldean, and Bugenhagen also a Latin, in which he was very knowledgeable. Beforehand, each of them had made special preparations for the passages that were to be discussed; Luther himself had often inquired from Jewish rabbis about the meaning of this and that Hebrew word. The latter then held a survey to hear the opinion and advice of each one.

Yes, Luther even went to butchers, had them slaughter several sheep and had them name the individual parts so that he would have the correct names for them. Furthermore, in order to be able to designate the precious stones listed in the 21st chapter of the Revelation of John with their actual names, he wrote to the electoral court preacher Spalatin to describe these precious stones to him, to give their names and possibly to provide him with specimens of them from the electoral court. He also asked Spalatin to help him find the correct names in German for the animals listed in Mosi's books. Here, too, Melanchthon faithfully assisted him. Melanchthon made a point of examining the coins that appear in the Holy Scriptures and therefore wrote to humanist friends of his. \*) With what diligence, what faithfulness and conscientiousness Luther worked on the translation of the Holy Scriptures!

But God's spirit and grace were obviously with Luther in this difficult work. The Lord heard this prayer of his servant and gave the richest blessing to his diligence, faithfulness and conscientiousness. For as difficult as the work was, it succeeded gloriously. With joy and thanksgiving to God we German Lutherans may boast: By God's grace Luther has given us a Bible translation in which we have God's Word pure and loud in all its parts. One of the most famous scholars of our time confesses: "We may say that no Bible translation has been given to any nation since then that would be of as much value to it as the Lutheran translation is to the German nation. \*\*)

It is true that we do not put Luther's translation on a par with the Holy Scriptures in the basic languages, as the Roman Church did with its Latin translation, the so-called Vulgate. But, praise God! In our German Lutheran Bible we have God's Word pure and loud, so that in this language it refreshes our souls, makes the foolish wise, gladdens the heart, enlightens the eyes. (Conclusion follows.)

### **News about our progymnasium in Milwaukee, Wis.**

The following is written to us by Pastor Löber Sr. under January 22:

Provided that at the beginning of the new year some news about the progress of our local progymnasium for the "Lutheran".

\*) Dr. Jul. Köstlin, I, p. 600.

\*\*) Dr. Jul. Köstlin, op. cit.



I would like to take the liberty of informing you of the following:

In the four classes of our institution, 144 students are now taught by our four professors. In Tertia 14, in Quarta 32, in Quinta 64, in Serta 34. A number that we can certainly rejoice about, considering the ever more noticeable lack of workers in the harvest. May many of them become faithful workers. Even if not of all of them, so far it can be said of the great majority of them that they bring joy to their teachers through their behavior and their diligence. Since a very practical new building was erected last year, they have all been well accommodated and there is still some room for more. The sum prescribed for this new building has not been exceeded. The costs - including the interior furnishings - did not yet amount to 4000 dollars and, what is best, this sum has been paid and, moreover, from the contributions received for the building fund, also the debts burdening the institution could be paid off by New Year's Day to the tune of about \$1300. Our household has been abundantly supplied with all kinds of food, not only from our dear rural communities in Wisconsin, but also from the more distant ones in Minnesota. Our dear professors have also been paid their salaries regularly and we have not had to start the new year with empty coffers. Thanks be to Him who has made hearts willing and helped us to this point.

The last Synod of Delegates declared that it would gladly welcome the expansion of our Progymnasium to a full one, and how gladly we would like to go further this year and add another new class - now the Secunda. Whether we will be able to undertake this in addition to so many other things that are needed, especially in Addison, or whether we will have to postpone it for another year, is a question that has already been repeatedly considered by the local supervisory authority, but which can only be decided by our district synods themselves. God grant that it may continue to prosper. Our dear institution is entrusted to the diligent intercession of all our dear fellow Christians also in the future.

## To the ecclesiastical chronicle.

### I. America.

**The Negroes in the South.** The English paper "*The Church Union*" of January 15 writes: "It is a strange fact how much religion some Southern Negroes have and how little morality. What a mixture of piety and crime the following report from Georgia contains!" Hereupon the following is reported: The Negroes gave a hot supper, at which Joe Durrett and John Nail, both preachers, were present. Late in the night some brought in whiskey, and the whole party became drunk. The result was a quarrel, in which Durrett struck Nail so violently on the skull with a piece of wood that the latter instantly fell to the ground, disembodied. After the murderer, without making any attempt to escape, had spent the night at the side of his victim, he arranged a prayer meeting, which he himself led, praying over the corpse of the man he had killed. Now he is in prison. - Do not think, dear reader, that this is a proof of how useless it is for us to pray.

Lutherans do negro missionary work. On the contrary, the exact opposite follows from this. For as true as it is, what the "*Church Union*" writes, that some Negroes have much religion, but little morality, it is just as true that they lack the latter, because they lack the right religion. Their religion is often nothing but a miserable fancy. Therefore, let us not tire of helping to bring them the true religion, the pure Word of God, so that we will also bring them, by God's grace, to true "morality", to a godly life according to the holy ten commandments. For the black man as well as the white man is redeemed by Christ's blood, and God's Word never returns completely empty. W. [Walther]

**Our Mission to the Jews.** In the newspaper "Witness to the Truth" of January 15, there is an article containing "New York News" from the time of the Christmas celebration. Among other things, it reports the following: "This year, Christmas was also celebrated with our proselytes at the Jewish Mission Hostel, 95 Avenue D, New York. At the suggestion of our dear missionary, a small sum was granted by the Committee for this purpose. At the moment, 8 Jews are attending classes, 4 of whom are staying at the hostel and 3 of whom will soon be attending catechism classes in preparation for Holy Baptism. Our missionary also seeks out families, and he has recently been granted access to two boarding houses in order to carry out missions there. May the faithful Lord also take this mission area into his protection,

where no quick and great results can be expected."

## **II. foreign countries.**

**Pabst bondage.** We read the following in the "Concordia" (of December 1 of last year), a Prussian-Lutheran church bulletin: "It is regrettable that events are always repeated in the midst of Christianity to the annoyance of the whole world, as in the consistory held in Rome on November 13 of this year, in which the newly appointed Cardinals took the oath. The newly appointed were then admitted to the kiss on the hand and foot of the pope, which was followed by their embrace by the pope and the other cardinals. Then followed the presentation of the red hat and the rings and the ceremony of closing and opening the mouth. Thus the pope's creatures must conspire with him and become completely his organs, kiss his hand and foot and, as servants of Christ, close his mouth and, as servants of the pope, open it. In return, the pope rewards them with a red hat and the income hanging from it; this must then help such wretched people get over any scruples of conscience that may arise. What an abomination! Among the pagans such things are abolished, and in the midst of Christianity one hungers for such slavery! O Kyrie eleison.

**Roman idolatry.** The same sheet announces the following: "In Austria, a votive tablet was erected near Frein in the Eastern Austrian Alps on August 26, 1883, for the happy salvation of the Empress. It was painted by the painter Reinhart in Vienna and provided with the following verses:

Saint George the Horseman, Who can protect us from danger, Who often protects my mother, Where no man's help avails.

I pray thee with confidence, Do not deny me the request, Protect always the dear life, Which the light of the world gave me." - —

So the Papist builder of this monument does not thank the dear God, but a dead saint, although God's word says: "Abraham does not know about us, and Israel" (the patriarch Jacob) "does not know us.

But you, O Lord, are our Father and our Redeemer; from of old this has been your name." Woe, woe to you Roman priests, who lead your poor people to the frightful idolatry, that instead of calling upon God for help and thanking him for it, they call upon dead saints and thank them for it! "Who then has shown you that you shall escape the wrath to come?"

**W. [Walther]**

**Revision of the Luther Bible.** A respected co-worker in the revision of the Luther Bible, Düsterdick by name, writes in a paper published in 1882: "In our sixteen years of revision work, we have examined every verse and every word in the Luther Bible, but have not found a single word that would be contrary to God's truth, could confuse a Christian conscience and mislead a soul longing for salvation. - That even a collaborator in the revision of the Bible bears this beautiful testimony to the old Luther Bible is highly gratifying and worthy of all honor; but is it not sad that he nevertheless participates in the work of revising the Luther Bible, whereby the German Christian people are so easily led to doubt whether their Bible contains the unadulterated Word of God, and whereby a laugh is prepared for the Roman Antichrist and a strong weapon is given into the hand against us Lutherans? W. [Walther]"

**To die Lutheran is good.** Recently, when the strict Catholic Bishop Rudigier of Linz saw himself near death, he ordered the present to leave his room, and asked the secretary who had been kept behind, "How long do I have to live?" The secretary replied, "It is only a matter of hours, Bishop's Grace, and then you will receive your reward." But the dying man replied: "I appeal only to the mercy of Jesus Christ."

**W. [Walther]**

**How an opponent of the heathen mission became a friend of it.** Mission director Wangemann reports about the now often mentioned president Paul Krüger in South Africa, that he belongs to a party of the reformed church, which is against the heathen mission, especially among the Negroes. However, he was told the following about Krüger: Krüger had once asked one of his dying servants if he knew where he was going after his death. The latter answered: "No, I don't know, you haven't told me anything about it. When Krüger then wanted to tell him about eternal life, the dying man answered: "Now I can no longer grasp this; but if I end up in an evil place, you will be to blame. This word had affected Paul Krüger so much that he had since become a warm promoter of the mission to pay off the past guilt. W. [Walther]"

**Palestine.** Dr. Munkel writes in his "Neues Zeitblatt" of December 25 of last year: "The Grand Turk is waking up, he does not want to know about the spread of Christianity among his people. The Pasha has issued a decree that henceforth no Muslim child may be brought into a Christian school or institution without the permission of the government; all contracts between the parents of the children and the school directors without the certification of a Turkish notary are null and void. In Nazareth, the further construction of a schoolhouse was prevented until a firman was obtained from Constantinople. The same happened to the extension of a hospital. If girls are feared to convert to Christianity, they are forcibly given to a Muslim as a wife; young men are put into the military and sent far away. If the Christians were not under the protection of the Christian powers, they would also make short work of the directors of the institutions. The hope of the Christian mission among the Mohammedans, which has now received a hard blow, is mostly based on the schools and institutions."

### **How to save a fire from the fire.**

A man was once caught in the forest by the owners of the same stealing wood and was so terribly beaten by them that he had to be carried home. He had received the most severe blows, especially on one of his thighs; a lymphatic abscess developed, as the doctors say, and despite the best care and the most appropriate treatment, the already aged and skinny man could not be stopped from suffering from consumption fever, and death was the most certain prospect. The most terrible pains tormented the poor man and a terrible grumbling and complaining and blaspheming against God resounded from the mouth of the sick man, who called and scolded him unjustly for inflicting such severe sufferings on him, the innocent man, and said that there must be no God at all, since he let evil people inflict so much evil on him 2c. 2c. Thus the unhappy man sought to drown out the voice of his conscience.

The doctor who treated him was a Christian man. He tells: I could not let this unfortunate man die like this in his sins. Seriously and kindly I said to him, "Do you really believe that you are suffering innocently?" - "Yes," he cried, "I am as pure as the sun." "Even she is not pure before God," I replied,

"beware of going out with such a terrible lie. You could at best deceive and betray me, who cannot see into the hidden world, but before the all-knowing God, who knows and examines hearts and kidneys, there is no night, nothing hidden, he will already show you his just judgment. He resists the liar, but he is merciful to the penitent, and - I concluded after a serious Christian dialogue that in his case not even I could be deceived, since it was only too familiar to me how he was caught stealing wood and immediately received the reward for it (albeit through sinful self-revenge of the people). But he could still find grace with God, his savior, if he would turn to him repentantly and with faith. - Then the ice rind was loosened, a flood of tears flowed from his eyes and he asked his wife to go out and listen to him, and he made a confession of sin to me that made my soul tremble in its innermost being. He suddenly realized how often God had taken hold of him because of his sins and had wanted to stop him, and how he had deliberately entangled himself deeper and deeper in the snares of evil. He confessed how all his suffering had not only been well-deserved, but still far too mild and merciful. The scales had fallen from his eyes, and when he said: "Can even I, the most godless man, still be granted grace and blessedness?" and I had to answer: "Christ has come to make sinners blessed," a glow of joy shone through his suffering face, he prayed intently and fervently, he asked his wife for forgiveness, he had me ask for forgiveness from all those whom he had offended and hurt. A sweet peace of mind now filled him. His heart was unburdened, the pain was eased and he bore it with great patience and composure, so that even his wife and some others who visited him were amazed at it, until he died gently and blessedly on the fifth day after. - The gospel of Christ is and remains the power of God, which makes blessed **all** who believe in it. (Evangelical Lutheran Messenger of Peace from Alsace-Lorraine.)

### **Old Mathesius' Confession.**

I am not pious, I am sorry for that, Confess my sin, seek mercy in time, In Christ I believe, a useless servant, His blood alone makes me righteous.

## Death notice.

Although the harvest is so great and the workers so few, it has pleased God in his wonderful wisdom to call one of his faithful servants to eternal rest in the midst of his work. On Sunday, January 18, at 3 o'clock in the morning, our dear, long-time teacher Christian Krauß passed away gently, blessedly and happily in faith in his Redeemer at the age of 42 years and one day. At Schönbrunn near Ebersdorf, Fürstenthum Reuß, j. L., he came to America in 1867 through the mediation of Pastor Brunn in Steeden and entered our practical theological seminary. Very soon, however, a chest ailment set in, which made it impossible for him to lead a sedentary lifestyle. Therefore, he came to our area in 1868 to help out in the school office in Father Th. Mießler's parish at that time. A year later, his chest ailment drove him back to Germany to seek recovery. In 1871 he returned to enter our seminary again. However, the old ailment made itself felt again and once more he devoted himself to feeding the lambs of Jesus Christ, first in 1872 in Illinois with Father Bergen and since 1873 in this region. From Easter 1874 on, he was continuously active as a faithful teacher and instructor of the children to blessedness in our community. With untiring zeal, with great faithfulness and devotion, the now blessed man lived his glorious profession; especially the catechism he knew how to do excellently. Last spring, however, he fell seriously ill, and he believed that his end had already come. But the hour of the Lord had not yet struck for him. Once again he was allowed to return to his school, which was close to his heart day and night, but his suffering was not completely relieved. At the end of November of last year, he was again confined to his sickbed, and this was to be his last illness. Although he had to endure a great deal and was tormented by many pains, he was always content with his God and never grumbled, but only rejoiced at all times in the great grace of his Savior, who had made him a child of God through faith, and was eager to depart and be with Christ, who was his life, to whom he surrendered himself here for service, and whom he also wanted to follow with joy, if it pleased him to take him out of work to eternal rest. And so, commanding his own to the faithful God, and as he asked, he gently and quietly slumbered over to his Lord's joy, where his Savior had placed the crown of the conquerors on him. On January 20, the body was brought to the graveside with the numerous participation of our congregation and the neighboring pastors. Mr. C. E. Günther spoke a few words about the third request in the house of mourning, in the church the undersigned preached the funeral sermon on Phil. 1, 21. - But the Lord, the Father of mercy and God of all consolation, comfort the bereaved, deeply bowed widow together with her two still young, uneducated children and be her faithful father and advisor, her sun, light and shield. May the faithful Chief Shepherd of His Church soon provide us again with a righteous, capable shepherd of His lambs in grace. Yes, may He, the faithful God, have mercy on us. Amen.

on Co, Mo, Jan 23, 1885, W. Heyne.

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## Inaugurations.

On the 7th of January d. l. Rev. W. Braunwarth was introduced to his congregation at Rush City, Minn. on behalf of Pres. Clöter byE . Rolf.

Address: Rev. IV. Lraurvartü, Rusü Linn.

On the 1st Sunday after Epiphany, Pastor G. Goesswein was introduced to his congregation in Vincennes by the undersigned on behalf of Mr. Niemann.

Joh. Ztmmermann.

Address: Rev. 6. 6o688rve1n, Virreenlw8, Inü.

Rev. C. Zollmann was introduced to his congregation at Bear Creek, Switzerland Co, Ind, on the 2nd Sunday after Epiphany, by order of the Most Reverend I. H. Niemann, byC . Kretzmann.

Address: Uev. O. Tollmanv,

kÄrmerZ lietrent, venrdorn 6o." lack.

## [23] Church consecration.

On the 2nd Sunday after Epiphany, the Lutheran congregation in Delaware, Iowa, dedicated their newly built church (24X36) to the service of the Triune God. The pastors F. v. Strohe and F. Brust preached. The undersigned offered the prayer of the women. I. C. Th. Brauer.

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### Solicitation.

The register volume of (lorlrarck'8 Uoor Ureolo'iei has just been published. Therefore, all those who have received this work through me at that time are asked to contact me for sending it to them.L. Volkening,

823 4t.tr 8tr., 8t. Uouis, No.

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### Conferenz display.

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The Quincy Specialconference will meet, s. G. w., February 3-5, at Beardstown, Ill. W. Meyer.

#### "Arrived m the cash register of the AllinotS "DikriectS:

For the synodal treasury: Christmas - Colleen from the congregations of the kk.: Große in Hartem K15.58 (half), Müller in Schaumburg 29.00, Habn in Staunton 15.00, Lewe- renz in Eifingham 7.45, Ramelow in Elk Grove 17.46, Succop in Chicago 71.00, Dorn in Pleasant R dge 7.27. Schröder m Kankakee 13.00, Eirich in New Minden 13.38. From the congregations of the ??...: Knief in Golden 9.15, Strikter in Proviso 47.44, Brauer in Brecher 12.37, Beck in Jackjonviue 9.10, v. Schenck in Peeatomca 7.00, v. Sckenck in Algonquin 12.00, Schäfer In Renault 3.06, Mennicke in Rock Island 30.00, Bartling in Chicago 30.00, Drögemüller at Ärenzville 6.25, Baumgart at Darmstadt 3.30, Burfemd at Richton 12.50, Hieber at Town Rich 7.10, Brügmänn at Goodrich 10.00, Räder at Arlington Heights 22.60, Leeb at Chicago 14.00, Feiertag at Coleyour 6.30, Hölder at Chicago 26.00, Norden atHmckley 17.00, Love at Wine Hill 7.00, Mangelsdorf at Venedy 17.80, Schmidt at Crystal Lake 11.42, at Woodstock 3.25, Nuoffer at Eagle Lake 20.00, Detzer at Evanston 5.15, Wangerin at Sollitt 12.10, Ponitz at Sigel 4.68, Schalter at Red Bud 26.40, D. Graf at Blue Point 10.00, Katthain at Hoyleton 9.00, Schmidt at Free- port 13.80, Remke at Cbicago 57.50, Döderlein at Homewood 27.63, Kollmorgen at Nashville 7.35. Evening m.-.Coll. by?. Flacksbart's Gem. at Dorsey 1.80. by Fr. Kirchner & Gem. at Matteson 15.00. Fr. Kühn at Belleville 2.00, by dens. by Mrs. L. Schlüter 2.00, Kath. Siegle .50. New Year's Coll. by k. Sapper's congreg. in Bloomington 22.10. Christmas and New Year's coll. by Fr. Hartmann's congreg. in Woobworth 30.85. By Fr. Kowert in Montrose by I. Möller 1.00. Fr. Schröder's congreg. m South Litchfield 4.00, Chrism. and Comm. coll. 10.00. By P. Engelbrecht,n Chicago by Mrs. Chr. Volkmann 3.00, Mrs. H. Kasch 5.00, Llna Wegner 1.00, H. E. 5.00. By P. Lochner's Gem. there: Coll. on 1 Weibnachtstag 37.60, Neujahrseollecte 15 13, from Synodatbüchse 2.50. Abendm. Coll. of P. Heumann's congregation in Farina 3.64. ?. Lenks Krcuz- Gem. near Millstadt 5.00. Evensong coll. of ?. Schurrchts Gent, in St. Paul 9.45. By Fr. Meyer of the Trinity Gem. in Osnabrück 3.95. Fr. Baumgärtner 4.00. Gem. in Huntley 6.20. (p. O898 11.)

On new construction in St. Louis: By?. Succop in Chicago by D. Wichmann 5.00. P. Nuoffers Gem. in Eagle Lake, 8th Zahlg., 22.00. (S. H27.00.)

To the new building in Addrson: New Year's coll. from Fr. Great's parish in Hartem, 1st drawing, 34.00, from Karl Schulz 4.00, Alb. Jeske 1.00. Weihn.-Coll. from P. Schmidts Gem. in Freeport 9.30. From P. Großes Gem. in Addison: by teacher Meder from W. Sckaper u. W. Hanke 2 00 each; by teacher Rosen from H. Heuer 8.00, W. Heuer 10.00, Wittwe Heuer 4.00, F. Poll- worth 10.00, F. Fuhr 1.00, Schlomann and H. Benninger .25 each; by teacher Greve from Ed. Rotermund 25.00, I. Harne- ning 10.00, L. F. Wägers 8.00, H. F. Buchholz 5.00, Chr. Klüse 2.00, H. Höfener 1.00, F. Meyer jun. 4.00, L. Thieße 1.00, W. Neddermeyer 5.00, I. Wilhelm .50. by Kassirer Eißfeldt in Milwaukee 20.00. by t?. Flacksbart's Gem. in Dorsey 10.00. From Chicago: by teacher Lücke, 1st Zhlg. by k. Succoxs Gem.: von Meyne, F. Jenzen, F. Schulz each 5.00, F. Seefurth 4.00, E. Möller 3.00, Dabelstein 2.50, Maßmann, I. Kühn, Bäcker, C. Müller, F. Krüger, Bebens, W. Stieger, Maier, Bcur u. Thiele each 2.00, Forbrecht, I. Schwerin, Brocken Hagen, Piske u. N. each 1.00; by P. Succop of D. Wick- mann 2.00, Mrs. F. Wellmann 3.00; by P. Wunder of Mrs. N. N. 5 00. P. Kühn in Belleville 5.00, by dens. of Mrs. C. Siegle, Mrs. Anna Hvfmann, Fr. Endres 1.00 each. Durck k.Schüßler in Jolier, Hochzntscoll. bet E. Geipel, 4.10. k. Drögemüllers Gem. in Ärenzville 3 25. Gem. in Denk Centre 25.00. N. N. in Springsield 10.00. Durck 1?. Merbitz in Beardstown by N. N. 2.00. Durck P. Graf, Chrism. coll. by the comm. in Altamont, Dec. 5. By Prof. Häntzckel by Herm. Heinicke in Sheboygan 12.75. Chr. Seel in Rochester, N. A., 2.00. (S. H309 02.)

For Mission in Dakota and Minnesota: Through?. Sui- cop m Chicago by D. Wichmann 2.00.

For inner mission: Durck Fr. Wolbrecht of H. Fricke at Okawville 2.00. From Chicago: of Fr. Wunders Gem. 18.50; through Bartling of A. Baumann 1.00; Fr. Leeb's Gem. 4.00; Fr. Succop's Gem. 46.05; Fr. Lochner's Gem. 13.51. k. Brügmänn's Gem. at Goodrich 10.00. P. Lenk's Cross Gem. at Millstadt 5.00. Epiph. Coll. of 1?. Scurichts Gem. at St. Paul 6.25. P. Mangelsdorf's Gem. at Venedy 5.40. k. Frederklings Gem. at Dwight 5.00. Epiph. coll. of P. Kühn's Gem. at Belleville 14.75. (p. H131.46.)

For the Negro children: Through Fr. Käselitz in Winterrowd from Hugo's piggy bank 3.00.

For Negro mission: 4?. Wunders Gem. in Chicago 18.50. k. Mary's Gem. in Danville 11.40. By Fr. Sapper in Bloomington from Mrs. Chr. Teske 1.50. By Fr. Bartling

in Chicago from Willie Bornhöft 1.25, A. Baumann .50. by k. Burfeind in Richton from Wittwe Dettmering 1.00. by D. Engelbrecht in Chicago from Auguste, Krstine & Marie Zöllner 1.00. Christmas coll. from D. Käselitz' parish in Winterrowd 2.35. By P. Traub in Peoria 7.00. By ? Ponitz from the congregation in Neu Schaumburg 3.43. By P. Gräf in Blue Point "aus der Mosionsbüch'e" 3 91. (p. -51.84.)

For Jewish mission: By P. Kowert in Montrose from I. Möller 2.00. By k Burfeind in Richton from Wittwe Dettmering 2.00. By D. Succop in Chicago from Wittwe W. 5.00. By P. Traub in Peoria 7 00. By D. Wunder in Chicago by N. N. 1.00. By D. Döderlein in Homewood by Fritz Stelter 1.00. (S. -18.00.)

For E m igr.-Mi ss i on in New Pork: Durck P. Wunder in Chicago, proceeds of Raitbelscken bequest, 42.00.

For poor students in St. Louis: D. Wartens' Gem. in Danville for Tisza 10.00.

To the household in Springfield: Durck P. Schroeder of W. Dieckmann in South Litchfield 10.00. D. Mueller's Gem. in Ehester 7.00. (S. -17.00.)

For poor students in Springfield: Through Fr. Wolbrecht at Okawville from Mrs. C. Koehler 10.00. Durck Hieber from sr. Gem. in Town Rick 6.78, Filialgem. 5.67. By ? Döderlein in Homewood 5.63. Fr. Wartens' Gem. in Danville for Hornung 2.10. Durck Fr. Wunder in Chicago for Job. Rien from Mrs. C. Otto 10.00, L. Hacker 1.00, from the women m the congreg. for W. Licht 10.00. D. Mennicke's congreg. in Rock Island for A. Mennicke, F. Möller u. F- Kröaer 5.00 each, from the young people das. for F. Kröger 15 00. By k Mayer in Bremen from the women's association for Otto Gemmingen 5.30. 1". Schröders Gem. in South Litchfield for A. Sckuvmann 3.20. k. Holidays Gem. in Colehour for Th. Seils & G. Wolcer each 4.00. For G. Müller: from the Gem. in Ehester 6 90, Güster L Bros. that. 1.10. I>. Schmidts Gem. in Crystal Lake for Boritzki 5.33. By P. Reinke in Cbicago for C. Hubert of the Jüngl.-Verein 15.00, Friedr. Beckmann 1.00. By P. Döderlein in Homewood for Herm. Wacker 22.32. Fr. Wangerin's congregation in Sollitt for Ernst Stark 5.00. (p. -154 33.)

For poor students in Fort Wayne: Fr. Mennicke's congregation in Rock Island for G. Möller 5.00. By Fr. Hölter in Chicago from Mrs. Ullbricht for the Stebban brothers 10.00. By Fr. Schuricht in St. Paul from the Women's Association for K. Albrecht 4.30. Durck Fr. Merbitz for Gerb. Büscher "from Peoria" 1.75. Durck Fr. Reinke in Chicago by the Young Friars' Association for Schönfeld and Bohl 32.00. (S. -53.05.)

For the wash fund in Addison: Through I'. Engelbrecht in Chicago from the Women's Club 15.00.

To household in Addison: Gem. in Aork Centre 5.00.

For poor students in Addison: By k Succov in Chicago from P. Johnson, I. Krüger, F. Wakendorf, Wittwe Brandenburg, H. Lindemann, Emma Jenzen, Jda Jenzen each .50, W. Tkoms, I. Schramm, G. Thier, Louise Börger. I. Demion, C. Bussert, F. Krefft, I. Krikvw, C. Kämmerer, I Köhn, W. Böcker, H. Hedder each 1.00, H. Biermaun 2.00, H. Succop 2.50, E. Krüger 5.00, I. Marwede 5.00, F. Krüger, G. Battnick, C. Keßler, I. Studtmann, W. Fisker, I. Sagert, M. Nemitz 1.00 each, H. Holt U. H. Schröder 2.00 each, A. Schnacke 5.00. By I?. Döderlein at Homewood 5.63. For E. Petzel: by I'. Burfeind in Richton 10.00 u. durck V. Landgraf in Decatur by Lena Fretus 1.00. By P. Succop in Chicago by the Women's Association for W. Kusk 15.00. Gem. in Uork Centre for W. Wegener 5.00. I?. Müller's Gem. in Ehester for C. Decker 6.90. (p. -89.53.)

For college tuition & salary in Milwaukee: Christmas coll. of I'. Wolbrechts Gem. bet Okawville 13.15. ?. Loßner's congregation in Lake Zurich 7.00. Fr. Schröder's congregation in South Litchfield 4.00. Fr. Hartmann's congregation in Woodworth 10.00. (p.-34.15.)

For poor students in Milwaukee: From Cbicago: durck I?. Miracles by the women in his. Gem. for A. Leutbeuser and Fr. Landgraf 10.00 each; by Fr. Succop of the Young Men's Association for A. Harloff 10.00; by Fr. Wagner of the Young Men's Association for A. Grambauer 15.00. Gem. in Rock Island for E. Mennicke 5 00. k. Rovers Gem. in Arlington Heights for D. Markworth 10.00. (S. -60.00.)

To Hausbaltin Milwaukee: P. Hieber's Gem. in Town Rich 6.04. I'. Kaththain's Gem. in Hoyleton 5 00. (S. -11.04.)

For the Baukaffe in Milwaukee : From P. Grosses Gem. in Addison: by teacher Meder from W. Schaper, H. Bävke, Ed. Hachmeister each .50, W. Fiene 3.00, I. Hacker, A. Heinberg. H. Marquardt 1.00 each; by Lebrer Rosen from F. Rttmüller, H. Rittmüller, H. Hcidorn 5.00 each, H. Oehlerkmng 25 00, W. Heuer 10.00, Wittwe Heuer 4 00, H. Heuer, C. Martin, D. Krägel, F. Fedderke, F. Tonne jun, W Grote, F. Gehrke 2 00 each, H. Timm, F. Eickboff, L. Martin, Wittwe Preußner, W. Martin, F. Tonne, F. Kücker, Cbr. Prätow, H. Kücker, E. Rosen, H. Gehrke, W. Thiemann, F. Tonne Sr. 1.00 each, W. Sluckmeyer 1.53, Scklomann.25, H. C. Buchholz .50; by Lebrer Greve of Ed. Rotermund 10.00, L. Stünkel, A. Weber, F. L. Krage, I. Harmening, Prof. Selle, Bro. Meyer Sr, Prof. Hoinann 5.00 each, Dir. Krauß, Prof. Brohm, Prof. Häntzschel 3.00 each, Wittwe Rosenwinkel, W. Buchholz, L. Blecke jun., V. v. Dissen, L. F. Wägers, E. H. W. Leeseberg, H. Bartling 2.00 each, H. F. Buchholz, F. H. Fiene, F. Treickler, C. Strauschild, Ch. Heide mann, L. Fiene jun, D. Fiene, L. Blecke Sr, A. Buckholz, Wittwe Stünkel, C. Harloff 1.00 each, H. Buchholz .50, F. Leeseberg 2.00. Oltmann's Gem. in Collinsville 19.45. Durck teacher Ch. Lücke from I?. Succops Gem. in Chicago: von Meyne 5.00, Dabelstein 2.50, Böcker 2 00, Piske 1.00. Durck t'. Bergen in Prairie Town 9.35. by P. Bartling in Chicago by Ä. Baumann 1.00. Durck Kowert in Montrose by I. Möller 2.00. Chrism. and New Year's Day from Fr. Eißfeldt's congregation in South Cbicago 20.00. From Cbicago: by Fr. Engelbrecht from Aug. Plahm, A. Bojitzsckke, N. Junghaus, F. Vandersee, H. Pilgrim, G. Boldmann, Emma Freitag, Ferd. Gnadt, Fr. Gabe, Th. Genz 1.00 each, Fr. Mau, Mrs. G. Sckalk, Joh. Schröder, Aug. Schröder, Aug. Gescbke, Aug. Kammer, W. Genz each .50, W. Heinrich, H. Oelker, Fr. Rentner each 2.00, H. Kunve 3.00, Fr. Ernst u. Sohn 5.00; by P. Succop from D. -Wichmann 1.00; by P. Hölter from W. Henschel 2.00, F. W. Mesenbrink Sr. 5.00.^.^!'. Mangelsdorfs Gem. in Venedy 33.00.

k. Kaththain's comm. in Hoyleton 5.00. From P. Döderlein's comm. in Homewood 22.25. (p. -330.33.)

For sick pastors and ministers: Through Fr. Bartling in Chicago by A. Baumann .50. I?. Schröders Gem. in South Litchfield 7.00. (p. -7.50.)

For the widow's fund: P. Flachsbart in Dorsey 5.00. Durck P. Bartling in Chicago by A. Baumann .50. P. Hart- mann in Woodworth 5 00, Fr. Meyerdas. 10.00. Fr. Hieber 5.00, Gem. m Town N ck 6 64, Filialgem. 6 25. Fr. Schroeder in South Litchfield 3 00, Gem. 13.80. Fr. Mangelsdorfs Gem. in Venedy 5.80. Teacher Malte in St. Paul 2.00. Fr. Ott- mann's Gem. in Collinsville 21.90. (S. -84.89.)

For the deaf and dumb: Teacher Stabmers Schküler in Bloomington 4.60. Fr. Röders Gem. in Arlington Heigbts 10.00. Durck Fr. Succop in Cbicago from Max Kresse's piggy bank 1.00. Coll. on 2nd Weibnacktsdag from Fr. Lockners Gem. in Chicago 14 40. Durck Fr. Gräf in Blue Point, Hochzeilscol. from W. Stuckmeyer, 3.00. (S. H33 00.)

For the orphanage near St. Louis: By Fr. Merbitz at Beardstown nachir. to coll. at children's service on Christmas Eve 2.00. Durck Fr. Flacksbart at Dorley, coll. on Christmas Eve, 3.20. Fr. Heinemann's congreg. at Okawville 9.00. Part of Christmas tree coll. of Fr. Bangarter's congreg. at Peoria 2.25. (S. H16.45.)

For the orphanage near Boston: part of the Christmas tree coll from I'. Bangarter's Gem. in Peoria 2.25.

For studying orphan boys from Addison: Durck k. Große in Harlem by H. Schumacher 1.00, K. Schulz 1 00. durck P. Eißfeldt in South Cbicago by H. Wüstefeld 2.00. From Chicago: durck P. Hölter by Mrs. Ullbricht 2.00, Phil. Zimmermann .50; by P. Lochner, Weibnackts-Geschenk of W ttw e schiente, H. Lindemann, H. Thorn, H. Merker, Anna Sckmutzler, Marie Fick, Emil Köpven, W. Schmidt, Emilie Fausel, Frau Emmert, A. Totzke each .25, Jak. Rein, Karl Zinke, H. Vandersee, C. Ganzer, H. Petersen, I. Gareis, A. Graubmann each .50, Anna Tvom .10, Jda Guse .15, Kath. Lobenbofer .05, Ernst Schulz 1.50, Wittwe Weinberg, Frau Schmidt, Frau N. N., From Willie Mariens' piggy bank, from Ph. Lawall, Joh. Kruse, G. Lawall, Fried. Schmidt, H. Brinkmann, Karl Meier, H. Marting, H. Zu Mallen, A. Kröning, I. L. Tburn, Ed. Bartels each 1.00, Karl Jörn, G. Leßmann each 5.00, I. Guderjahn, Joh. Paul each 2.00, Lehrer Hillger's school children 6.30, Coll. at Fr. Schmidt's wedding 6.50, Lebrer Treibers school children (for Jul. Nickel) 12.00. Durck P. Heumann in Farina 5.00. H. Gebcke in Addison for Jul. Nickel 2.00. (p. K75.35.)

Signatures for the new building in Addison will be shown in the "Lutheran" by the Board of Supervisors next.

Addison, Ill, Jan. 17, 1885; H. Bartling, Cassir.

#### Incoming to the coffee of the "Middle" District:

For the building fund: 1. For St. Louis: Vonk. Sieving's commons in Fairfield K9.70. P. Michael's commons at Ft. Wayne 23.00. Evil's commons at Ridge, 3rd Z , 48.00. C. G. at Fort Wayne 5.00. From P. Berg's Gem. in Adams Co. 7.00. (S. H92.70.) 2nd for Addis on: P. Sieving's Gem. in Fairfield, 1st z., 13.86. I>. Werfelmann's Gem. at Neudettelsau, 60.00. From P. Berg's Gem. in Adams County, 5.00. P. Mertz's Gem. at Brownstown, 5.52. P. Maisch's Gem. at Gar Creek, 5.20. (S. H89.58.) 3. for Addison and Springfield: k. Niemann's Gem. at Cleveland, 2nd Sdg. 89.00.

For emigr. mission in New Aork: C. Herpolsheimer in New Carlisle 1.00.

For emigrant mission in Baltimore: Fr. Schaefer's Gem. in Waymansville 3.00.  
 To the Hausbalt in Fort Wayne: P. Niethammer's Gem. in La Porte 19.80. From P. Berg's Gem. in Adams Co. 9.11. U. Bethke's Gem. in Reynolds 6.00. (S. K34.91.)

For poor students in Fort Wayne: 1) for H. Guckenberger: by teacher Engelbrecht at Columbus 9.75 and 8.75, Gem. at Columbus 7.50; 2) for Brothers: by Kleist from H. Heine Sr. 2.00; 3) for W. Devpert: Hockzeitscoll. at Messer in Seymour 4.25 ; 4s for F. Stock: from women's club in k. Stock's Gem. at Fort Wayne 42.50. (S. -74.75.)

For inner mission: Fr. Poblmann's congreg. at Louisville 6.50. God's box at La Porte 1.00. Mission hour coll. at Cold Water Road 1.53. Fr. Michael's congreg. at Fort Wayne 10.26. (S. -19.29.)

For sick pastors and teachers: Fr. Seemeyers Gem. in Schumm 13.00.

For Jewish mission: Fr. Sckäfer's parish in Waymansville 5.30. I. Denninger's Gem. in Mount Hope 6.00. God's Box in La Porte .50. (p. -11.80.)

For Negro mission: Fr. Lotbmann's congreg. in Akron 8.00. Mrs. Bunsold in Neudettelsau 2.00. God's box in La Porte 1.00. From Fr. Berg's congreg. in Adams Co. 1.00. Fr. Scheips' children in Hobart 2.50. Teacher Glaser's sick pupils in Marion Township 1.11. (S.-15.61.)

For poor students in Springfield: Fr. Daib & congreg. in Friedheim 22.00. Fr. Mohr's congreg. in Jnglefield 8.75. (S. -30.75.)

For Cutkosky in Addison: Wedding scoll. at I. Göglein durch Lebrer Hafner 7.50.

For the deaf and dumb: God's Box in La Porte 3.00. Hockzeitscoll. at Möllering durch I>. Franke 9.71. G. Zimmermann at Fort Wayne 1.00. (S. -13.71.)

For the orphanage in Addison: P. Mohr's Gem. in Jnglefield 7.20. Teacher Glaser's pupils in Marion Township 1.00. (p. -8.20.)

For the orphanage near St. Louis: teacher Stricker's class in Fort Wayne 1.00. teacher Riedel's class that. 4.00. k. Mohr's congreg. at Jnglefield 7.30. Wedding coll. at W. Vollmer by teacher Hafner 4.75. Schulkmdr at P. Saupert's congreg. at Evansville 10.00, Mrs. Alms' das. 1.00. (S. -28.05.)

For the synod treasury: Fr. Michael's congregation at Fort Wayne 8.10. I?. Scheips' congregation in Hobart 7.00. Fr. Mertz' congregation at Brownstown 8.60. Fr. Zucker's congregation in & at Defiance 4.25. I>. Trautmann's Gem. at Columbus 17.00. P. Schumms Gem. at Kendallville 6.60. P. Böses Gem. at d. Ridge 9.58. I>. Gross' Gem. at Fort Wayne 51.78. P. Bethke's Gem. at Reynolds 6.77, at Goodland 3.25. P. Jox's Gem. at Logans-



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port 32.00, tn Delphi 6.50, in Headlice 2.75. From P. Jox's parish in Royal Centre 1.00. Durchk. Jox, surplus of travel money to P. Hunziker's gem, 1.00. P. Wesel's gem tn Pomeroy 10.00. P. Schöneberg's gem in La Fayette 41.50. k. Schumms Gem. in Kendallville 12.00. Fr. Kolbe's Gem. in Independence 25.00. Fr. Huges Gem. in Vincennes 6.10. ? Schmidt's Gem. in Seymour 12.00. Fr. Dreyer's Gem. in Lancaster 12.00. I? Hassolds Gem. in Huntington 5.05. P. Sre- vings Gem. in Fairfield 44.25. P. Dreyers Gem. in Fort Wayne 19.17. P. Ernsts Gem. in South Euclid 20.17. k. Heinzes Gem. at Elkhart 9.00. P. Gross' Gem. at Fort Wayne 83.48. P. Sihlers Gem. that. 124.37. P. Stocks Gem. at Fort Wayne 46.50. P. Michaels Gem. at Fort Wayne 17.11. (p. -653.88.)

For the widow's fund: P. Schmidt's Gem. in Elyria 15.00. P. Rupprecht's Gem. in North Dover 8.75. G. C. Sch. in Neudettelsau 2.00. P. Schäfer's Gem. tn Waymans- vtle 2.70. P. Böse an d. Ridge 4.00, whose Gem. 10.14. From k. Berg's gem. in Adams Co. 1.00. I?. Sckeips' Gem. tn Hobart 6.00. Mr. Denhart at La Fayette 2.00, Mr. Wagner's the. 1.00. Fr. Weseloh at Cleveland 2.00, Mr. G. Fürhoff's the. 2.00, Mr. H. Burdorff's the. 1.00. Fr. Siegers' Gem. at Adams Co. 7.50. Fr. Held's Gem. at Mishawaka 4.45. Fr. Maisch at Gar Creek 2.00. (p. -71.54.)

Correction.

Under the heading "Widow's Fund" tn the receipt dated Oct. 31, 1884 reads: P. Maisch's parish to Gar Creek -5.00 instead of "k. Maisch".  
Fort Wayne, Dec. 31, 1884. c. Grahl, Kassirer.

### Incoming to the coffee of the Eastern District:

For synod treasury: from Joh. Loresch through Fr. Hein tn Pittsburgh -5.00. congregation in Cumberland 3.00. congregation in Wolcottsville 6.80. congregation in Johnsbuigh, Pa. 3.00. G. Merkel the. 1.00. congregation in Utica 7.40. congregation in Ashford 6.85. congregation in Washington 16.25. congregation in Richmond 5.00. k. Walker 5.00. comm. tn Roxbury 7.50. triune comm. in New Aork 36.50. martini comm. in Baltimore 22.00. comm. in East Boston 3.50. R. Lange in Baltimore 10.00. (p. -138.80.)

For the widow's fund: P. Weidmann 2.00. Mrs. El. Mull in Philadelphia 2.00. Gem. in Cumberland 5.00. Collecte at the silver wedding feter of Lebrer Zacharias in Richmond 5.50. Gem. in Aork 16.25, Mrs. M. R. das. 5.00. Mrs. Treide tn Baltimore 10.66, I. S. I. das. 5.06, A. Sch. das. 3.00, Father Krebs in Pittsburgh 1.00. (L> -54.75.)

For the Progymnasium in New Aork: From the missionary box tn Schenectady 6.00. Hockzeits-Coll. bet Will). Müller in Washington 10.00. Trifold'gk. congreg. in Buffalo 38.00. St. Paul's congreg. in Baltimore 33.25. congreg. in College Point 5.50. congreg. in Rickmond 8.13. N. N. by Dir. Bohm 25.00. Cong. in Port Richmond 15.00. Triune! congreg. tn New York 20.00. Immanuels congreg. tn Baltimore 36.20. I. S. S. in Baltimore 2.50, R. Lange das. 5.00. (S. -204.58.)

For Negro Mission: Mrs. Elise Mull 2.00. By Kmderblatt 20.00. A. Sch. in Baltimore 3.00. P. Schmidts Gem. in Pittsburgh 2.00. (S. K27.00.)

For the orphanage near Boston: Common in Egg Harbor 3.05. Wilh. B., Frauk. W., Maria, Lydia, Martin W. in Aork 5.00. Gem. in Schenectady 6.70. Through the children's leaf 100.00. From Albert's piggy bank in Schenectady 1.23. Mrs. Barb. Mappes in Paterson 2.00. I. S. S. in Baltimore 5.00. N. N. that. 2.00. By Kmderblatt 43.54. R. Lange tn Baltimore 5.00. (S. -173.52.)

For the deaf and dumb: Mrs. Elise Mull 2.00. trifold congreg. in Buffalo 9.00. congreg. in Lockport 4.50. congreg. in Schenectady 6.70. (p. -22.20.)

For the orphanage bet Mount Vernon: G. Geiger by P. König 5.00, Mrs. Suite by dens. 1.00.

For mission to Jews: Mrs. Elise Mull 2.00. Through the Children's Journal 15.92. Missionary Box in Aork 5.00. A. Sck. in Baltimore 3.00, I. S. S. that. 2.50. P. Schmidt's Gem. in Pittsburgh 2.00. (S. -30.42.)

For seminary building tn Addison: comm. in Cumberland 15.00 and 14.00. comm. in Johnsbuigh, Pa., 1.70, G. Merkel the. 1.00. comm. in Richmond 39.50. (S. -71.20.)

For the seminary building tn St. Louis: Gem. inMortons Corner 6.00.

For mission in Erie: comm. in Schenectady 5.00.

For sick pastors: comm. tnPaterson8.25. J.S.S. in Baltimore 5.00.

For the Bible Society, Father Krebs, Pittsburg, 1.00.

For poor students in Addison: women's club tn Paterson for A. Miller 5.00. R. Lange in Baltimore 5.00.

For poor students in St. Louis: St. Andrew's parish in Buffalo for base 10.50. H. Fahrenholz, East Boston, 2.00. R. Lange in Baltimore 5.00.

For poor students in Springfield: R. Lange in Baltimore 5.00. Mrs. El. Mull 2.00.

For poor students in Fort Wayne: Community in Wolcottsville for Drews 11.58, Marie & Anna Buller there for dens. 1.00. Congregation in Wolcottsburg for dens. 4.42. St. Andrew's parish in Buffalo for Randt 10.50. R. Lange tn Baltimore 5.00.

For inner mission: Mrs. Car. Nahn 1.00. Through the Children's Gazette 30.00. St. John's congregation in Brooklyn 16.52. Missionary box of the Dreieinigk. congregation tn New Aork 2.50, desgl. of the Immanuels congregation in Baltimore 7.55. P. Schmidt's congregation in Pittsburgh 4.00, Father Krebs das. 3.00. (S. -64.57.)

For college maintenance: St. John's Congreg. in Brooklyn 20.60.

For poor sck students in New Aork: Martini-Gem, in Baltimore for Fleckenstein 22.78.

ForEmigr. -Misston inBaltim.: Gem. in Richmond3.88.

For inner mission in the West: Missionsbüchseder Gem. in Aork 5.00. R. Lange in Baltimore 10.00.

New Aork, Jan. 10, 1885. I. Btrkner, Kassirer.

Received from the widowed Mrs. Caroline Werner of k. Weselobs Gemeinde tn Sulpbur Springs, Jefferson Co., Mo., bequest of her blessed husband, Joh. Werner: for the synodical treasury -115.73, for Concordia Seminary 115.72. (Total -231.45.) E. F. W. Meter, Allg. Kassirer.

### Revenue to the Western District's coffers:

For the synod treasury: From U. Meyer's congregation in Friedheim, Weihnacktscolli, G6.00. U. Sievers' congregation in Cape Girardeau 9.50. U. Gräbner's congregation in St. Charles 13.45. U. Lentzsch's congregation 4.00. I?. Richter's congregation in Eüisvrille 11.00. U. Mießler's parish in Des Peres 8.50. U. Stemmermann's , parish in Onaga 8.00. U. Roschke's parish in Freistatt 6.75. U. Weseloh's parish in Iefferson Co., Mo. 5.66. U. Meyers Gem. in Cole Camp 4.60. U. Griebels Gem. in California 2.65. u. Kösterings Gem. in Altenburg 25.00. u. Falles Gem. in Glasgow 3.10. U. Wangerins Gem. in St. Louis 19.40. u. Nützel's congregation in West Ely 9.20. p. Bock's congregation in Corning 4.50. u. Polack's congregation in Herktmer 18.00. u. Rehwaldt's congregation in Clarks Fork 29.00. u. Rupprecht's congregation in Cole Camp 5.25. U. Mcnckes Gem. in Ricblanv 4.30. U. Häschens Gem. in Drake 7.00. U. Sieks Gem. in Taylors Creek 4.35. Präies Biltz's Gem. in Concordia 25.00. U. Rokfings Gem. in Carroll- ton 8.70. P. Stöckhardt's congreg. in St. Louis 75.34. U. Maack's congreg. at St. Charles 26.00. U. Polack's congreg. in Uniontown 14.30. U. Scholz's congreg. in Norborne 2.25. Mr. Bro. Koehn's congreg. in Sheboygan, Wis. 5.00. Mr. G. Höhne in Metea, Jnv. 1.00. By U. Umbach in Prairie City by sr. Gem. 5.80, T. M. .50. U. I. P. Fackler's Gem. 5.00. U. Barrels' Gem. in St. Louis 13.35. U. Weber's Gem. at Perryville 5.00. U. Mähr's Gem. in Ellsworth 4.00. U. Rohlfing's Gem. in Alma 22.25. U. Ziomke's Gem. in St. Joseph, Mich., 13.50. I?. Praetorius's Gem. in Wartburg, Tenn. 6.00. U. Runge's Gem. in Sioux City, Iowa, 6.00. U. Kaumeyer's Gem. in Logan, O-, 6.65. U. Obermeyer's Gem. in Little Rock 20.00. U. Lüker's Gem. in Aroma 7.00. (S. H480.59.)

For the building fund: U. Freses Gem. in Port Hudson 16.25.

For college construction in St. Louis: Mr. I. Plagemann in St. Louis 1.00. Mr. G. Willner, Washington, D. C., 25.00. Ü. Stöckbardt's Gem. in St. Louis 3.25. (S. H29.25.)

For the seminary building in Addison: By U. Wmkle from Mrs. Marie Kinker 1.00. U. Frese's congregation in Port Hudson 5.60. U. Roschke's congregation in Freistatt 9.50. Mr. Joh. Fr. Bü- sing in St. Louis, "first gift," 5.00. U. Heyne's congregation in Lake Creek 20.00. Mr. H. Höhne in Metea 1.00. U. Umbach's Gem. in Prairie City 4.00. (p. K46.10.) Signed for construction: by U. Sievers' Gem. in Cape Girardeau 75.00. U. Heyne's Gem. in Lake Creek 50.00. U. Polack's Gem. in Uniontown 45.00. (p. K170.00.)

For inner mission in the West: U. Wangerin's congregation in St. Louis 24.20. U. Köstering's congregation in Altenburg 14.50 and 1.20. Through Mr. Umbach in St. Louis from Mr. Urban 2.00, U. Wangerin's congregation 8.11. Through U. Polack from Friedrich Friedrichs 5.00, from Wittwe Charl.

Lüttjemeier 5.00. Mr. G. Pfeiffer in Philadelphia, Pa., .50. U. Grimm's Gem. in Washington 10.80. P. Janzow's Gem. in St. Louis 10.00. U. Stöckhardt's Gem. in St. Louis 84.37. U. Polack's Gem. in Uniontown 5.40. Mr. Höhne's in Metea .90. P. I. P. Fackler's Gem. 2.75. U. Bartels' Gem. in St. Louis 7.60. U. Müller's Gem. in Beaufort 3.15. By U. Mähr from Mr. I. Böttcher 1.00. (p. H186.48.)

For Jewish mission: U. Rupprecht's congregation in Cole Camp 4.00. Bro. Köhn's in Sheboygan, Wrs. 2.00. U. Mueller's congregation in Beaufort 2.00. (S. H8.00.)

For heathen mission: U. Richter's Gem. in Ellisville 7.00. By U. Polack "by 4-year-old Anna Stohs for poor heathen children" 1.00. (S. K8.00.)

For Negro Mission: By U. Griebel from Louise Böck-kaus 1.00. By U. Matthias "from the bell bag" 1.10. By P. Polack from Wittwe H. 3.00. (S. 15.10.)

For the Saxon Free Church: From Mr. Fr. Köhn in Sheboygan 2.00.

For the deaf and dumb: U. Kösterings Gem. in Altenburg 14.70.

For the Wittwenkasse: U. Lentzsch's Gem. in Craig 4.00. U. Mießler in Des Peres 3.00. U. Fieses Gem. in Port Hudson 6.60. U. Roschke in Freistatt 4.00. D. Matthias in Paola 4.00. Through Präies Biltz of Mrs. Rabe sen. 1.00. Wittwe Henke 2.00. U. Germann's Gem. in Fort Smith, "coll. under the Christmas tree," 13.00. By P. Rupprecht of Mrs. K. Meyer 1.00. Mr. Höhne in Mxtca 1.00. U. I. P. Fackler in Canton 4.00. I. Müller at Wellsville 4.00. Dr. C. F. W. Walther at St. Louis 5.00. U. Weber's Gem. at Perryville 5.00. (S. tz57.60.)

For poor students in St. Louis: U. Scholz' Gem. in Norborne 3.10. By U. Umbach, Coll. at a wedding, 1.70.

For poor students in Springfield: By Mr. F. I. Peters in Palmer, Coll. at Bro. Hörmann's wedding, spec. for Ch. Preus 8.50.

For the orphanage near St. Louis: U. Frese's congregation in Port Hudson 6.55. By U. Roschke, sent to W. Brockschmidt's wedding, 7.00. P. Köstering's congregation in Altenburg 12.70. By teacher Deffner in St. Genevieve, Coll. on heil. Christabend, 4.30. By U. Nützel in West Ely 9.30. By U. Matthias from Mrs. Reifel .50. By Praeses Biltz from Mrs. Rabe sen. 1.00. H. Brmkötter .50. (-L". K41.85.)

For poor and sick pastors and teachers: From the Young Women's Association in?.. Links Gem. in St. Louis 15.00.

For Progymnasium in Concordia: U. Sievers' Gem. in Cape Girardeau 10.00. By U. Umbach of B. u.T. B.3.00.

For the Kansas City congregation: U. Jehn's congregation in Kansas City 60.00. P. Mießler's congregation in Des Peres 7.50. U. Gräbner's congregation in St. Charles 15.25. U. Roschke's congregation in Freistatt 4.25. U. Zschoche's congregation at Frohna 11.55. U. Mencke's congregation at Stover 3.10. U. Hüschens' congregation at Red Oak 1.60. Praeses Biltz's congregation at Concordia 20.50. U. Polack's congregation at Uniontown 4.30. (p. G128.05.)

St. Louis, Jan. 21, 1885. H. H. Meyer, Cassirer.

For poor students received with thanks from Mr. W. Neitzel at Watertown, Wis. cl.50. From Mr. G. Willner at Washington, D. C., K10.00. From Mr. Fr. Köhn at Sheboygan, Wis. cl.40. From U. Lenk at Millstadt, Ill, collected at a wedding, K4.00. From an unnamed person 4 pairs of cotton knit stockings. From Mr. I. H. Myers in Ambia, Ind, H10.00. From Mr. Fr. Mustard in the Trinity District here, H1.00. C. F. W. Walther.

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### New printed matter.

**Sermons on the Passion.** By G. Stöckhardt, pastor at the Lutheran Church of the Holy Cross. St. Louis, Mo. 1885.

Many readers will be pleased to hear that the promised second half of these Passion sermons has now appeared. About a year ago, the first half was advertised in this paper. In this advertisement it was said, among other things: "These sermons contain an abundant treasure of spiritual thoughts in the best sense of the word. They are rich in those thoughts of the Holy Spirit, which are hidden in the divine history of the vicarious suffering of our Lord and Savior Jesus Christ, which the author received from God before others the gift to find and exclude. The noble saying in which he speaks is not to be remembered here at all 2c." The same applies to the present sermons. It is therefore sufficient to indicate only the contents. This second half contains 22 sermons. The first 18 are based on the story of the Passion according to the compilation of the 4 evangelists and deal with "Christ's crucifixion, death and burial". The 4 sermons of the Holy Friday included in the appendix are based on two prophetic and two apostolic testimonies of the suffering and death of Jesus Christ, namely: Ps. 22. Is. 53. 2 Cor. 5, 19. 2 Petr. 1, 18-21. The present volume is somewhat stronger than the first, namely 169 and 44 pages. The paper, printing and binding are excellent. Available from Concordia Publishing. Price \$1.00 postage paid. Price of both together \$1.75 postage paid. G.

**Invitation to subscribe to the "Evangelical Lutheran Catechism Milk".** 75 short catecheses on Dr. M. Luther's Small Catechism according to the explanation of Joh. Conr. Dietrich. From the estate of the same director J. C. W. Lindemann.

The undersigned hereby takes the liberty of announcing to all those who have been urging him for years to publish this last work of the director of our seminary, who passed away on January 15, 1879. The undersigned hereby takes the liberty of announcing the final appearance of this work to all those who have repeatedly requested and urged him for years to publish this last work of the Director of our School Teachers' Seminary, who died blessedly on January 15, 1879, in the hope that they will now also take up and use this book with many others, to which such a resolute Lutheran, experienced schoolman, faithful student of the catechism and proven catechist, as the blessed Director Lindemann, devoted his last days of life and energies with loving devotion to precisely this work.

Although, in spite of repeated inquiries, I could not find anyone more skilled, I finally had to agree, after much urging, to partially complete the unfinished manuscript, as it was found on the author's desk after his death, and to prepare it for printing; However, those catechisms that I had to add according to the plan of the work were worked out according to a catechism statement of the Blessed in my possession and according to the given model, and nothing of my own was added; so that in the whole book the indicated author really teaches.

The book deals fundamentally with all the unquestioned questions and expressed sayings in Dietrich's Catechism and, according to the author's intention, should be a guide for our teachers at a mixed school, as most of our parochial schools are, how they could master the somewhat extensive material of that excellent textbook within one school year. For this very reason, however, it will also be a welcome aid to other teachers, as well as to pastors for confirmation classes and Christian instruction, and finally also to many fathers at home. The catecheses contain no more than 60-70 questions.

As far as the publication of the book itself is concerned, at my request Professors M. Günther and F. Pieper in St. Louis have willingly submitted to a review of the manuscript and the Louis Lange Publishing Co. has taken over the publication of the same, but has also taken care of the production of a book worthy of the price in every respect. The same will be 400 pages, in octavo, in durable half-fringed binding, and will be ready for shipment in about 8 weeks for the price of \$2.00 postage prepaid.

May many hands now reach for this book and, with God's help, fulfill the purpose that its author had in mind when he wrote it, namely, that Luther's words be increasingly and better fulfilled among us: "The tender youth is now growing, well prepared with the catechism and the Scriptures, so that it is gentle in my heart to see how young boys and girls can now learn more, believe more and speak more about God and Christ than all the monasteries and students were able to do before and still can. It is truly such a young people a beautiful paradise, the like of which does not exist in the world."

Orders for the Büch should be sent to: k "v. Id. lünckvmann, No. 2 kricke 8tikitt^durAÜ, k?n., and l^onis0<r , 8t. l.oni", IVlo.

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### **Our emigrant mistrust in 1884.**

The fifteenth year of the existence of our emigrant mission lies behind us. We are grateful to the faithful God, whose express commandment it is that we should also remember the foreigners in faithful love and care, for His gracious help once again through all the troubles and worries that the work among the immigrants has again brought with it in the past year. The high tide of immigration has subsided considerably. A total of 321,172 steerage passengers landed at Castle Garden last year, compared to 388,261 the previous year. Of these, the majority were again Germans, namely 141,920. 65,556 came from Bremen and 70,692 from Hamburg - 56,184 with the old and 14,508 with the new (so-called Carr) line. To all appearances, immigration will decrease even more this year. The decline of trade and commerce here and the abundance of labor as a result of the mass immigration of recent years are deterring many emigrants. In the last months of the past year, many have even returned to their old homeland, because they could not find work and earnings here. The ships that sailed from here to Europe were more crowded with American fatigues than those coming from there with European fatigues.

Despite the decrease in immigration, I have not been lacking in work during the past year, as can be seen from the following figures: My cash sales amounted to H68,600. 3,800 immigrants and 200 persons traveling to Germany were received, advised and transported. Advances of \$2,980.30 were spent and H361.50 was distributed as assistance to the poor. 89 persons were found to be working and earning money. 3745 letters and postcards were received and 3207 written and mailed. 2600 synodal calendars, 5000 tracts, about 6000 "Lutherische Kinderblätter" and quite a number of issues of the Lutheran (Canada) "Volksblatt" and the "Lutheran An

zeiger", along with other smaller writings. How, in addition, the one thing that is needed has been put to the heart of one and the other orally, depending on time and circumstances, cannot be stated in figures. That the distribution of writings is not fruitless, I can see, among other things, from letters that arrive from the remotest corners of our country, in which I am asked to send tracts, calendars, magazines, Bibles, prayer and sermon books. And how through our emigrant mission the impetus was given for the opening of new mission stations and the winning of whole congregations in the far West is well known to the reader.

Shortly before the end of the year, two clippings from secular newspapers from the West were sent to me, some known, some unknown, which I believe I must take into account here, because in them the good reputation of our mission is attacked, even if indirectly, without mentioning a name. According to said clippings, all "Protestant" missionaries in Castle Garden are said not only to be unworthy of their office, but also to be abusing it. They are accused of not lifting a hand or a foot to rescue unfortunate girls from the clutches of bawds and bawdesses, but of being all the more eager to distribute tracts among the immigrants and to recommend Christian inns to them with a sweet pious air. The only one who should be praised is the Catholic Father R. It is obvious that the whole thing is basically only a puff piece for the Father in question and the Catholic Church. But I would like to take this opportunity to warn the friends of our mission not to believe without further ado everything that is reported in secular, anti-Christian newspapers about church activities and persons. As a rule, secular newspapers do not report what is really true, but what people like to read. For example, it is unfair to lump me together with the other "Protestant" missionaries in Castle Garden. I take a very different position on Castle Garden, as reported earlier, than all the other missionaries working there. Every missionary who wants to be active in Castle Garden has to commit himself to work only on the souls and to leave the care for the bodily, earthly needs of the people behind.

I have to leave the needs of the immigrants to the innkeepers, agents and others. Because in my position the spiritual and the physical are so intertwined that the two cannot be separated, I have withdrawn from Castle Garden and wait for my occupation in my office, No. 10 Battery Place, as best I can. I have all immigrants referred to me called out and brought to me on their arrival at Castle Garden, and then help and advise them according to their needs. Of course, I am now somewhat inhibited in my profession; but what I cannot do honestly and with a good conscience, I prefer to leave undone. So if other missionaries in Castle Garden act according to the Jesuit principle: "The end justifies the means," i.e., do not keep their promises, they may be responsible if, for their sake, the work of the church among the immigrants is disgraced by the children of the world. And as far as specifically freeing German girls from the clutches of those who want to seduce them into a life of shame is concerned, I could cite examples which prove that I am fulfilling my duty in this respect. Such cases, however, rarely come to my knowledge, because I have the German girls referred to me, if I learn their names in time, immediately taken from Castle Garden to my office and from there either put them into service with good families or send them to their destination to their relatives. If in the future - and this is my request - the good reputation of our emigrant mission should be called into question in any way, I would like to be informed. This is especially true in matters of money, with which I have so much to do. I am gladly prepared to provide information and clarification in order to correct any mistakes that may have been made.

Last summer I had to make a trip to Germany, not for pleasure, but on behalf of my committee in matters concerning our mission. It was a matter of refreshing old friendships and establishing new ones, of clarifying and eliminating false or one-sided judgments about our mission, and of working in church circles so that the emigrants moving into the area of our Synodal Conference would give me and my co-workers on the other side and on the other.

be assigned. Since I first stopped in Bremen, my first visit was to Mr. W. Vopel, No. 9 Wiesen-Strasse, there. Although I had already worked hand in hand with him for two years, we did not know each other personally. Naturally, there were many things to discuss and sort out. As is well known, Mr. Vopel has the duty to faithfully assist all emigrants via Bremen, who are assigned to him by Mr. Sallmann in Baltimore and by me, as well as all those who turn to him themselves, with advice and help. And that he faithfully and conscientiously attends to his difficult office is attested on the one hand by the many emigrants who have come into contact with him, and on the other hand by hundreds of members of our local congregations who have come to know him better during their visit to Germany. His position is difficult, firstly because he is completely isolated in the church (for there is not a single faithful Lutheran pastor in all of Bremen to whom he could adhere as a conscientious Lutheran), and secondly he gets to taste the hostility of the secular agents in abundance. In addition, he is constrained on all sides by the harsh emigration laws of the German Empire. The German government, as is well known, looks with sharp and biting eyes upon emigration and all those who mediate emigration affairs; therefore, even those institutions which are taken over there for the benefit of the emigrants in a disinterested way find no mercy with it, but the letter of the law is applied to them in the sharpest measure, as a result of the agitation of secular agents. I have now tried to give Mr. Vopel some breathing space; but after all, his position will remain a difficult and vexatious one.

From Bremen I went to Hamburg and found there an extremely friendly reception on the part of the members of the Committee for Evangelical Lutheran Emigration. Mr. V. L. Meyer is still managing the mission with care and zeal, while Mr. Tormählen visits the emigrants in the various log houses, invites them to the church services held on the evening before the departure of each emigrant ship, and generally serves them in all bodily matters with advice and help until their final embarkation. I had the opportunity to attend two emigrant services at the Herberge zur Heimath; once Mr. L. Lange from St. Louis was present. We were happy to witness how in these services the emigrants were given the right stick and staff for their departure from their homeland. Such services are truly a blessing for those going far away. And yet the Hamburg mission also has its opponents not only in the secular agents, but even in church circles, as I myself read from an article in the "Kirchen- und Zeitblatt für Mecklenburg" last July. Most pastors in Germany have either no interest in or no understanding of the emigrant mission. That is why this mission finds so little recognition and pecuniary support over there. At the request of Dr. Kreußler, the Committee held a meeting with me, at which I gave a report and information about my activities in general and my position to other emigrant missionaries here and to Castle Garden. At the same time, the proper division of emigrants among the various Lutheran missionaries in New York was discussed. - It was agreed that the main reasons for this were

It is up to the church area to which the emigrants move to decide. For example, those who move to the area of the General Council should receive Pastor Berkemeier's card, while those who go to the area of the Synodal Conference should receive my card. Church Councillor Dr. Ruperti, whom I visited later, also agreed with this.

During my travels through Germany I found, to my regret, in many church circles not only a great dislike, but bitter enmity against our Synodal Conference, and therefore also little recognition and help for our emigrant mission. They fear that if they assign the emigrants to me, they will help strengthen the Synodal Conference, and that is considered dangerous. The pity is that they do not know or do not want to know our real doctrinal position over there. They believe without further examination what our opponents here and over there say about us. To others, our sharp testimony against false doctrine is a thorn in the flesh, and they are bitterly hostile to us for that reason. Now, in spite of all hostility, our Synodal Conference is carrying out the great work commanded by God among the immigrants, not only in the port cities, but primarily in the places of their settlement in the far West, bringing them Word and Sacrament at no small sacrifice and gathering them into Lutheran congregations. Whoever does not want to help or even hinder us in this, may one day answer for it before God.

The following changes have occurred in our Committee during the past year. In place of Rev. Holls at

Mount Vernon, who is still ill, Rev. I. H. Sieker has been elected from here, and an old vacancy has been filled by the election of Mr. W. C. Farr from Rev. Holls' congregation at Centreville, New Jersey. Mr. I. P. Beyer, President, has taken the place of our faithful secretary of many years, Rev. C. Frincke, who has followed a call to Grand Rapids, Mich. and has therefore had to resign from our Committee. The Committee held fifteen meetings during the year and had to solve many difficult questions.

Regarding the state of our coffers, I refer you to the enclosed report of our Kaissrer. It shows that the deficit in the actual missionary treasury is unfortunately growing, while God has once again given us a surplus in the commission treasury. Shouldn't it be possible to cover the deficit so that we could keep the surplus in the commission fund for the purchase of our own house?

Finally, I ask again that as many emigrants as possible who move to our communities be assigned to me. If I know the names of those concerned in good time, I can have them called out in Castle Garden and assist them according to need. And whoever wants to have relatives come over from over there should also put the transportation of them from place to place into my hands. As is well known, I also take care of money shipments to Germany, Russia and so on. And when dispatches arrive from immigrants from Castle Garden or from these inns, requesting the sending of travel funds, such money should also be sent to me. I can also do the people some service there.

May the faithful God continue to command our emigrant mission. May He grant that we do not grow weary in it, but continue cheerfully until our pilgrimage comes to an end. S. Keyl.

(Submitted.)

## **The translation of the Holy Scriptures into German by Dr. M. Luther.**

(Conclusion.)

As already mentioned, there were German translations of the Holy Scriptures earlier; one of them was printed in Nuremberg in 1483, the year of Luther's birth. However, these were not made from the basic languages, but from the Latin translation, and they were not only very faulty, but also so un-German that they could only be understood with difficulty, in many places not at all. And it was also not easy for Luther to give his translation in a clear and generally understandable language. He first had to create a German, generally understandable, written language. On the whole, he used the dialect spoken by the Saxons of Meissen, and thus kept the middle ground between the North and South Germans. The South German, he writes, has very hard and broad, the North German again many too soft sounds. What effort it cost him to render the meaning clearly recognized from the basic languages in good and comprehensible German words, he tells us in the words: "I have been careful in interpreting that I would like to give pure and clear German. And we have often encountered that we have searched and asked for a single word for fourteen days, three, four weeks, and still sometimes have not found it. \*) If he lacked, which was not infrequently the case, pure, appropriate words or expressions understandable to the people, he sought to learn them not from the scholars, but from the people, the ordinary people. "One must not ask the letters in the Latin languages," he writes, "how one should speak German, as these donkeys do" (who, in fact, rebuked his translation); "but one must ask the mother in the house, the children in the streets, the common man in the market, and look them in the mouth, how they speak, and then interpret, so they understand it, and realize that one speaks German to them." \*\*) And in a letter to his friend Wenzeslaus Link he wrote: "My God, what a great and laborious work it is to force the Hebrew writers to speak German, how they resist to leave their Hebrew and imitate the barbaric German, as if one wanted to force the nightingale to leave its fine melody and imitate the Kukuk, whose monotonous tone it curses"; †) to Spalatin he wrote: "Job seems as unwilling to bear our interpretation as he once was to bear the consolations of his friends."

But none of his contemporaries was as capable and skilled in speaking and writing good German as our Luther. He was a son of humble parents, a child of the people, and therefore from his youth best acquainted with the common language of the people; he was also familiar with the special way of thinking of his people, familiar with the peculiar way in which they express feelings, ideas and concepts; he had a rare and keen gift of observation for this and was animated by a constant, loving devotion to the needs of the common man. Thus Luther was not only the reformer of doctrine, of the church, but he also became, precisely through his translation of the Bible, the reformer of the church.

\*) B. 65, P. 109.

\*\*) op. cit., p. 110.

†) Köstlin, II, p. 160.



[27] tor of the written language of that time, indeed, the creator of the New High German language; it is his language which the German people learned and has spoken ever since. Even his enemies had to use it already in his time. Luther could rightly write: "But it is obvious that they speak and write German from my interpreting and learning German, and thus steal my language, of which they knew little before; but they do not thank me for it, but rather use it against me. But I am well pleased with them, for it does me good that I have taught even my ungrateful disciples, and my enemies, to speak. \*) And also the papists of our time must speak Luther's language, no matter how bitterly they hate him, as the then still Roman Catholic Doellinger confessed not many years ago.

Luther, in order to translate the Holy Scriptures into a pure and good German, did not always slavishly adhere to the Hebrew or Greek letter; where the German language demanded it, he reproduced the sense of the original text here and there by paraphrasing. Regarding his translation of the 68th Psalm, he remarks: "We have weighed much, and often given the sense, and let the word go; therefore, of course, much Klügling will master us ... . But what is it that keeps the words so stiff and strict without need, from which nothing can be understood? Whoever wants to speak German does not have to speak in the way of the Ebrew words, but must see to it that when he understands the Ebrew man, he grasps the meaning, and so think: Dear, how does the German man speak in such a case? If he now has the German words that serve for this, he should leave the Hebrew words and speak the meaning freely in the best German he can. \*\*)

If, however, he could not render the meaning of a passage in its entirety and correctness in pure and comprehensible German, he preferred to break off something from the language rather than from the meaning, or from the word of God; then he stuck to the letter; the unmutilated, complete rendering of the word of God was far more important to him than a skillful language. "Again, we have sometimes interpreted straight from the words, although we could have given it differently and more clearly, because of the fact that something is attached to the same words; as here in the 18th [19th] verse †): Thou hast gone up on high, and hast caught the prison. Here it would have been good German: Thou hast redeemed the captives: but it is too weak, and does not give the fine rich sense, which is in the Ebräischen, since it says: Thou hast caught the prison; which not only gives to understand, that Christ has done away with the captives, but also the prison so led away and caught, that it can never catch us again, nor shall, and is so much as an eternal redemption." ††)

But what need is there for further elaboration on this! We may only take our German Bible before us. What a poor and simple language. What a bad and simple language, easy to understand for everyone, but also what a sublime and spirited language we do not find in it! Read, for example, the 23rd and 29th Psalms and the 13th chapter of the first epistle to the Corinthians; what a simple and at the same time sublime language we have there! The most learned men have praised Luther's translation of the Bible as an unrivaled masterpiece.

\*) B. 65, p. 104 cont.

\*\*) B. 37, P. 258.

†) Of the 68th Psalm. ††) A. a. O., p. 260.

One of the most famous poets of the German people confessed that he learned his language from Luther's German Bible.

What therefore makes our German Lutheran Bible an unattainable masterpiece and makes it extremely dear and precious to us is twofold: first, that in it we possess God's Word pure and clear, whole and unadulterated, and second, that in it we possess God's Word in a good, pure and generally understandable language. Therefore, we do not want to be robbed of this treasure by anyone, nor do we want to be falsified by anyone.

If, therefore, as already stated, in our day German scholars have undertaken to provide us with an "improved" translation of the Bible, we German Lutherans of this country do not want to know anything about it, and all the less so because, as far as the reports about it go, unbelief is translated into some passages, such as Gen. 4:1. We are convinced that our Lutheran congregations, if offered this "improved" Bible, would reject it with indignation. Our Luther Bible is without doubt the greatest gift that God the Lord has given to His Christendom through the Reformer. As before, so also in the future Luther's own word will come true from it, which he called out to his Roman rebukes at that time: "Time will bring it. What God plants will remain.")

Let us therefore thank God the Lord from the bottom of our hearts for this precious gift and cherish it by reading it diligently, studying it and building ourselves up from it. Let no one have his Bible only as an ornament on the table or dusty in the cupboard! No, it should be the light that illuminates our homes, eyes and hearts, the sun that shines on us forever in glorious splendor, the fountain from which comfort flows to us in the hours of affliction, the divine wisdom that makes our foolish minds wise, the well from which heavenly joy overflows into our hearts, the most precious treasure that is more valuable to us than gold and much finer gold, sweeter than honey and honey germ.

R. Beeper.

(Submitted.)

### **Honorary commemoration of the late Pastor M. L. Wyneken.**

As the dear readers of the "Lutheran" know from a preliminary death notice already published in this newspaper, it has pleased the Lord of the Church in His unfathomable counsel to transfer the dear Pastor Martin Luther Wyneken from the contending church to the triumphant one. The following lines, which are to be dedicated to the departed worker in God's vineyard as a memorial of honor, contain a brief description of his pilgrimage in this Jammerthal.

It was on the 15th of December, 1844, that the deceased, and with him his brother Henry, at that time professor at the seminary in Springfield, Ills. saw the light of day. His father, now resting in God since 1876, whose name is spoken of with love and esteem in wide circles, F. C. D. Wyneken, was then pastor at Fort Wayne, Ind. His worthy mother, who survives him, is Mrs. Pastor Sophie Wyneken, nee Buuck. Here

\*) B. 37, P. 266.

The father's joy at the birth of the two children should not be passed over in silence. As we are informed in the "Lebensbild" of the father W. written by the same Dir. Lindemann, he wrote to his mother at that time: "I was never happier than today! Never have I been more richly endowed at a Christmas feast! The faithful God has given me two healthy children, and in honor of this event I also let something go on it: on my table burn two tallow candles!" (Amerik. Kal. 1877. p. 37.)

After he and his brother H. attended the parochial school and an *English and Classical High School*, they were

Both entered our high school on February 25, 1858, and the theological seminary in St. Louis in September 1865. Three years later, on June 11, 1868, he took his theological examination, which he passed "very well" according to his certificate. He did not immediately accept a call to the preaching

ministry, however, because he had decided to attend an English college first. But soon an urgent call came from Fort Smith, Ark., which he followed in God's name, convinced that the Lord of the Church had called him there. Soon after the examination, the editor of an English newspaper from Fort Smith, Ark., who was commissioned by a number of German Lutherans to look for a German Lutheran pastor, visited the now blessed Pastor F. Bünger, then president of the Western District. All the candidates had already promised, only our Wyneken was left. Praeses Bünger then arranged for his appointment to Fort Smith, and as much as he would have liked to attend the English college, he abandoned his favorite wishes because he realized that the spiritually unprovided Lutherans would either have had to wait a whole year for care or might even have become prey to false believers. On September 17, 1868, he took leave of his parents' home in Cleveland, O., and was then ordained on the 27th of the same month at the Kreuzkirche in St. Louis by the blessed Pastor Bünger, under Dr. Walther's and Prof. Crämer's assistance. On his way to Fort Smith he went via Memphis to Little Rock. At the latter place he found the opportunity to preach, and there he baptized 12 children between the ages of 2 and 12. In Fort Smith he was received with great joy by his congregation. Among Lutheran preachers he is the pioneer in Arkansas. With great self-sacrifice and self-denial he presided over his ministry. Initially he also ministered to Van Buren and Little Rock, while he did not fail to minister faithfully to the youth. His work at Fort Smith was not an easy one. Most German Lutherans had emigrated from Germany directly to this then remote corner of the United States. For 10, 20 and 30 years they had been deprived of the preaching of the Word. The young people had been baptized (in the English sect churches), but had grown up without any instruction from God's Word. Most of them could hardly speak German, let alone read or write. The Blessed described his regular daily work in a letter to his brother, who was staying in Germany at that time, with the following words: "In the morning at 7 o'clock first confirmation lessons with the young people, whom I also had to teach to read and write German in the evening school. From 9-4 o'clock I have school every day. After school I spend two hours

den, 4-6 p.m., visiting the sick, etc. After supper I have catechism classes again with several adults who have not yet enjoyed the same. In addition, I teach some adults how to read and write German, and hold singing lessons once a week, along with Sunday sermons here and in Van Buren." - He soon succeeded in founding a school in Fort Smith, which enjoyed an excellent reputation because God's blessing rested on it. As the school was entirely his private affair, so he appointed for his person the first teacher in the person of Mr. Schöverling. God's blessing accompanied his activity; but of course, it was not without struggle. Probably the secret allies gave him the most trouble. But he stood on the rock of divine truth, and so he emerged victorious from this battle, and with him his congregation.

The following two examples may show how he had something of his father's gift of finding the right word at the right time, despite his winning modesty and openness. When once a member of his congregation exclaimed in a meeting, in which he had proved from God's Word that a Christian must avoid the lodges, "Pastor, from such a judgment I appeal to public opinion," W. replied, pointing with his hand to the ceiling: "As little as I care now about the fly up there, so little do I care about public opinion in matters of the Word of God."

The newly founded congregation in Little Rock initially had to hold its services in a lodge hall. After the ordination and introduction of Pastor Niemann by Blessed W., he noticed that he was depressed and saddened by the strange surroundings and the struggle he was facing. Then he tapped his brother minister kindly on the shoulder and said: "Why are you making such a long face? We have already reached the altars of the lodges; soon, with God's help, we will climb them."

On October 13, 1872 he entered into holy matrimony. On October 1872 he entered into holy matrimony with Virgin Clara Biltz, daughter of the Honorable President of the Western District of our Synod; which very happily conducted marriage has been blessed with 4 children (two daughters and two sons). In 1876 he was called to the Trinity congregation at Cincinnati, O. A postcard received by the undersigned at that time from a member of Fort Smith, unknown to him, bore clear testimony to the love and esteem with which the congregation clung to their pastor, and with how heavy a heart they consented to his dismissal. - On his journey to his new field of work assigned to him by God, the sad news of the passing of his dear father in San Francisco reached him in St. Louis, and on the very day when the funeral service was held in St. Louis, May 14, 1876, his induction took place in Cincinnati. The following day he went to Cleveland, O., to attend the funeral of his blessed father there.

In Cincinnati, Pastor Wyneken worked in great blessing, as the congregation there has always given him the good testimony that he used his gifts, so that he was abundantly equipped by God, both in public preaching and in the pastoral care and government of the congregation, in self-sacrificing love, as a faithful servant in the service of his Lord. However, according to God's counsel, he was not to remain at his faithful post for long. To all

Apparently, already in Fort Smith, as a result of too soon exertion after recovery from a severe lung disease, a damage had set in, \*) which then broke out in Cincinnati. He began to ail, and since medical treatment remained fruitless, he received leave from his devoted congregation in January 1879 to undertake a health journey. Taking advantage of the offer, he went to New Orleans, to his friend Odendahl, since he had been advised to go to the southern climate. Before his departure he wrote to Prof. W.: "Do not forget me in your prayers. Sometimes I feel so strangely as if I had preached yesterday for the last time; the congregation also seemed to feel something similar." - He also went there for medical treatment, which did not seem to be without good success; for he was so strengthened that he was able to preach now and then. As a result, though not completely restored, he traveled home much strengthened and encouraged. But when he wanted to preach, his voice almost completely failed. O, this was again a new, difficult test, a new trial of patience and faith for himself as well as for his dear congregation. It was with a heavy heart that he had to resign his position - just when he had been installed as a candidate for the directorship in the school teachers' seminary in Addison. - In the summer of that year he went to Colorado in company with his brother. There he soon regained his physical

strength, but the change did not have the hoped-for effect on his voice; it would not return completely. And so, to his sorrow, he had to pause again with the missionary work he was about to begin. After an eight-week stay in Colorado, he went to St. Louis to make himself useful there, as much as possible, in our synodal book business. The latter could only be done for a short time, for God soon led his way again through a deep water of affliction, so that he might well speak in the words of the 71st Psalm: "O Lord, thou sufferest me to know much and great anguish!" His wife, whose support was so necessary to him in his great weakness, was laid on a heavy sickbed, and it seemed as if she should be snatched from him by death. But when the need was greatest, God was also closest with His help: He heard prayer and intercession, and helped where human help was of no avail.

(Conclusion follows.)

## **To the ecclesiastical chronicle.**

### **I. America.**

The **total** annual **income of** the American Bible Society is \$600,000. During the 60 years of its existence, the Society has distributed 43,892,031 Bibles and Testaments among the various peoples of the earth. More than one million copies of the Scriptures are distributed every year in 164 different languages and dialects.

### **II. abroad.**

**Luther churches without Luther's teachings.** The "Ev.-luth. Friedensbote" from Alsace-Lorraine of January 4th writes: "The church- and house-meeting organized in Prussia on the occasion of Luther's celebration in 1883.

\*) Immediately before his illness, he had ridden 14 miles in the night in a heavy rain to a sick parishioner and also back home.

collecte has yielded 322,148 M. Luther churches are to be built in the Prussian diaspora. These will of course serve the Union! Luther churches, in which another doctrine than Luther's has exclusive right! What an absurdity! How the true Dr. Luther would thank for such honor!

**A new sect whose members call themselves enemies of God.** The "Kreuzblatt" of January 25 reports: "In Paris a new sect of fools (Rom. 1, 22.) has arisen, whose members do not call themselves atheists, but antideists (not deniers of God, but enemies of God). For these rabble-rousers it is no longer enough to live and die without God, they also want to lead a formal fight against God. In a suburb they have rented their own local, at the gates of which the satanic inscription can be read: *Dieu, voilà. l'snnsmi* (God, there is the enemy). These opponents of God, headed by a free-thinking Jew named Levi, undertake not to use expressions such as God, divine power, divine providence, etc., either orally or in writing. The writers, poets, etc. who join the association undertake not to use these expressions at all or only in such a way that they combat the ideas attached to them. Article 5 of its statutes permits all citizens to join this association from birth, and thus authorizes parents to prescribe and lead their children to this satanic school from an early age. All this is appalling. But the most appalling thing is that the statutes of this order of fools are approved by the police. On January 11, this association came into the public eye when a certain Gaston held the first anti-God service by invoking the names of Plato, Lamartine and other anti-deistic saints. The devotees parted with the greeting a ton Souvenir (commanded to your memory), since the greeting *adieu* (commanded to God) is forbidden by article 4 of the statutes.

**The German Lutheran synods in America are described by** a correspondent of the Leipzig "Allg. ev.-luth. Kztg. The German Lutherans are divided into a large number of synods, some of which are hostile to each other. We can divide them, without regard to the frequently changing names, into three subdivisions, namely, those which are more resolute in the Lutheran confession than the German national churches, those which stand on the same ground with them, and finally those which in doctrine and life approach more closely the American church system. The greater energy and the greater success is decidedly on the side of the confessors. . . . The colleges, set up in the manner of German grammar schools, are excellent; even the parochial schools, in which in the country and in smaller communities the pastor himself must be schoolmaster for five days (the Saturday is free), do all that can be asked of them."

According to the opinion of the Catholics, the **Franciscan monks** seem to be bad at judging doctrine, but all the better at judging cuisine or what tastes good and is healthy. In a Berlin newspaper called "Echo" it says: "The (Catholic) paper manufacturer Philippo Jacob, who died in Roveredo in Tyrol, bequeathed a legacy of 100 gulden to the best cook in Roveredo and left the decision about who was the best cook to the Father Guardian of the Franciscans in Roveredo. - The Franciscans say that they follow Christ's commandment: "If you want to be perfect, go and sell what you have and give it to the poor" (Matth. 19, 21.), because they have renounced not only all earthly wealth but also all possessions and have voluntarily become poor beggars."

(29) Franciscans) abandon goods and come into the midst of the estates, for they have built large houses and had a need of all things; they leave a party at home and get the fullness of all things in the monastery: who would not like that?... That is truly abandoned and sold! And if they do not have it in the monastery, then they have it with citizens and farmers, where they can get it. This does not mean that they had it! It means only - robbed and stolen. What a poor man has acquired with his hard work, and he and his children have to do without, these idle drops consume afterwards, and want to be called even holier and more perfect than other people in the name of all the hangers-on! (Luther's Works, Erlanger Edition. Vol. 44, pp. 172 f. 195.) W. [Walther]

**Mission Institute in Leipzig.** It is written that the year that has begun will be of special importance for the institute, since 6 of its students have been trained to such an extent that they can be sent to India at Pentecost together with a theological candidate from Sweden. This is the first sending out in 8 years.

"**Tanzgelage.**" Under this heading we find the following article in the "Kreuzblatt" (Jan. 4), edited by Pastor L. Grote and published in Hannover: Recently the "Pastoral Correspondenz", at least indirectly, took up the defense of the dancing parties. The latter declared it to be an aberration from the paths of healthy practice when church discipline is demanded against the organizers of dancing parties. It is self-evident that the national church would hardly be in a position to comply with such a demand. But the question at issue is not whether the demand can be enforced in a concrete case, but whether it is justified. The "Pastoral Correspondence" fights the demand itself and declares it an "aberration". Does the "Pastoral Correspondenz" have anything like the right idea of the character of an ordinary rural dance and of the devastating effects it has on a large part of the parishioners? The congregation of Wolterdingen in the consistory district of Stade followed the admonition of the epistle of the first Sunday of Advent in such a way that they held a dance on that very day. So in Wolterdingen there was dancing into the new church year. Can one be surprised when one hears that all those who were married there in this year had to marry, so that illegitimate children would not be brought into the world by them? Shouldn't this immorality of the community of Wolterdingen be closely connected with the dancing parties? There are other symptoms which point to the same source of evil. The windows of the brave, very diligent teacher of the village were broken, the parish property was repeatedly destroyed at night. Such pranks, which are seldom perpetrated by a single individual, are usually concocted in drunken bravado at dances or similar merrymaking events. In Lüneburg there is a village in which once, on the same night that a wedding with music and dancing was celebrated in an ungodly house, the windows of the pastor, the head of the village and another landlord distinguished by ecclesiasticism were broken. We do not know by what means the pastor and the teacher in Wolterdingen aroused the wrath of the godless boys; but we would like to bet a thousand to one that both of them opposed the dancing parties and other idolatrous services of carnality. For nothing is ever more zealously defended by idolaters than those heathen sins which are punished in the epistle of the first Sunday of Advent. But it must look bad in a Christian congregation, if they endure it

The pastoral correspondence wants to see through its fingers here too and declare it unhealthy if church discipline intervenes against such open excesses. Does the "Pastoral Correspondence" also want to look through its fingers here and declare it unhealthy when such obvious excesses are intervened against by church discipline? Perhaps this is an annoyance that goes too far even for the "Pastoral Correspondence. But does it always have to come to the extreme before the church feels called upon to control the evil and to oppose the rampant corruption? How much, by the way, some state church leaders have lost the right yardstick for evaluating Christian congregational life, became quite clear during the last church visitation in Wolterdingen. The superintendent gave such praise to this congregation, where the first Advent was celebrated with a dance, that one would almost have thought it consisted of only God's children.

### **The young man Symphorianus.**

Not far from Lyon, on the Saone River in the country of Burgundy, lies the city of Autün, formerly called Augustodunum or Aedua. Here, around the year 180, three years after the persecution of the Christians in Lyon and Vienne, lived a young man named Symphorianus. His father's name was Faustus, and he came from an old noble Christian family. He was not only well instructed in all arts and sciences, but was also a godly youth who consecrated his youthful blossoms to the Lord. His hometown was from ancient times a famous seat of pagan religion, with a large number of idol temples. The goddess Berecynthia, Apollo and his sister Diana were worshipped with special preference. When in the year 180 a great festival was celebrated in honor of Berecynthia, a great crowd of people gathered in the city, and the image of the goddess was driven through the streets on a magnificent chariot to the cheers of the noisy crowd. All fell on their knees, only Symphorianus, thinking it a sin to participate in such idolatrous use, turned away from the image and did not worship. The embittered people seized him and brought him before the Roman consul Heraclius. He first asked the accused his name and status. The young man confessed fearlessly: "I am a Christian, and my name is Symphorianus." Then the judge replied: "You are a Christian? So you have escaped our attention; for with us this name is no longer known. Why hast thou so impiously despised the image of the maternal goddess?" Symphorianus replied in a firm tone: "I have already told you that I am a Christian. I worship the true God who rules in heaven, but not your idol. Yes, I will smash it myself with a hammer, if you will let me." At this the judge cried, "This one is not only a blasphemer but also a rebel! Look in the registers to see if he is a citizen of this city!" The register showed that he came from one of the noblest families in the city. Then Heraclius turned to him with a milder word: "Symphorian, noble youth, how could you have fallen for this lie? Do you not know what the emperor's commandment is? Read him the law!" It was done; and, after reading out the strict imperial commandment, the judge continued, "What do you answer to this, Symphorianus? You are guilty of a double crime. You have committed blasphemy and transgressed the emperor's commandment. Therefore, if you do not respect the laws, you will have to expiate your crime by your blood!" The young man, after having said had once again pointed out the nullity of idolatry: "Those who remain faithful to the name of our God, he makes alive; those who are unfaithful, he kills. In his confession I persevere, and so shall enter the haven of peace of my eternal King."

When the judge saw that Symphorianus did not obey his orders, he ordered the henchmen to scourge him and then throw him into the dungeon. After a few days he had him brought before him again. He was now no longer the fresh-faced youth. The tortures had disfigured his body. The tight bands now sat loosely around his limbs. The slackening of the muscles had caused the skin to shrink. Looking at his condition, the judge said: "Symphorianus, how much better you would do if you served the immortal gods! And know that if you do not fall down today before the image of the mother goddess, you will surely die. Therefore, if you wish, let us decorate her altar with wreaths of flowers, and you bring the sacrifice worthy of her!" The Christian replied: "Our treasures are eternal in Christ, and cannot be taken from us by any force. Your joys break like the glass shattering from the shine of the sun. Our God alone secures our blessedness!"

Then the judge became angry and ordered the young man to sacrifice for the last time. But he replied: "I fear the almighty God, my creator; I serve him alone. But you have my body in your power for a time, but my soul never ever. Now Heraclius pronounced the final sentence. He declared him guilty of the double crime of blasphemy and disobedience to the laws of the state and sentenced him to be beheaded. Comfortably, the youth went to his death. On the way he was strengthened in his faith. His mother was standing on the wall of the city he had to pass. As he walked in the midst of the executioners, she called to him in a loud voice: "My son, my son, Symphorianus! Listen to what your mother says! Keep the living



God in your heart! Do not fear this death, for it will surely lead you to life. Son, my son! Lift up your heart! Look at him who reigns in heaven! Today your life will not be taken away from you, today true life will be given to you!" Thus said a mother when the son of her womb was led past her to bloody martyrdom. His body, completely overflowing with the stream of his bright blood, was secretly picked up by hidden confessors of the Lord and buried in silence.

### **How Luther once humbled himself for the sake of his life.**

When Luther once stood up to King Henry the Eighth  
Later, he was urged by good friends to publish a conciliatory document and to confess that he had gone too far in his zeal, since the aforementioned king had become more inclined to the truth. So Luther was moved not to stand in the way of the promotion of the gospel in England, but to follow up with a very humble writing. The consequence, however, was that the godless king, thinking that Luther had revoked his teaching, now triumphed and mocked him. Luther replied to this in a third writing, among others, as follows:

"As God lives, whichever king or prince thinks that Luther should humble himself before him, as if he were sorry for his doctrine and had taught wrongly and was seeking mercy, is fooling himself and making a golden dream for himself, where he will find nothing but dirt as soon as he wakes up. Because of the teaching

No one is so great to me, I consider him to be a water bubble, and even less; there is nothing else that comes out of ... Summa, my doctrine is the main piece, on which I defy not only princes and kings, but also all devils, and have nothing else that keeps my heart, strengthens it, makes it cheerful and the longer the more defiant. The other part, my life and personal being, I know to good measure myself, that it is sinful and not defiant: I am a poor sinner, and let my enemies be vain saints and angels. Bless them, if they can keep it! Not that I want to be such (a poor sinner) before the world and the unbelievers, but before God and his dear Christians. I also want to be pious before the world and I am so much so that they should not be worthy to untie my shoe laces; they should also not teach me with the truth that I live or act too close to someone before the world, as I want to teach them. In short, I am no one too humble and no one too arrogant, just as St. Paul says: I can be hopeful and can also be humble; I can lack and can also have enough? Phil. 2, 3. For the sake of my doctrine I am much, much, much too proud, stiff and hopeful for the devil, emperor, king, ruler and all the world, but for the sake of my life I am also humble and subject to every child. Whoever has not known this, let him hear it now." (XIX, 509. 510 f.)

Blessed is the preacher of the gospel who can thus speak of his doctrine and of his life before all the world, and in this way be both humble and haughty, yielding and unyielding! W. [Walther]

### Inauguration.

On the 3rd Sunday after Epiphany, Rev. Th. Krum- sieg was introduced to his congregation in Waseca County, Minn. by the undersigned on behalf of Pres. O. Clöter.

C. H. Sprengeler.

Address: R "v. IN. KrumswA,

Lox 344, >Vu86eu, Issaseoa 6o., L4inu.

### Church consecration.

On the 3rd Sunday of Advent last year, the Immanuel congregation in M t. Olive, Ists., consecrated its newly built brick church. It is 82 feet long and 42 feet wide, including the altar niche and the spire. The steeple is 110 feet high, carries 2 bells and a clock. The neighboring congregations and about 200 guests from St. Louis took part in the celebration. In the morning Prof. Pieper preached, in the afternoon Fr. Stöckhardt, in the evening the undersigned. I. M. Hahn.

#### Income ia the caste of the Illinois district:

For the synodal treasury: From Fr. Estel's congregation in Fountain Bluff H3.20. Through Fr. Succop in Chicago from F. Klufsmann 2.00. Half of the Neuajaks coölecte from Fr. Schra- der's congregation in Ruma 3.50. Fr. Grupe's congregation in Rodenberg 8.65. p. Ottmann's Gem. in Collinsville 7.00. p. Holter- mann's Gem. in Lost Prairie 4.00. p. Piffel's Gem. in Ben- svn 5.00. p. Behrens' Gem. in Egypt 3.00. by p. Noack in Riverdale of H. 1.00. (p. H37.35.)

To the new building at Avdison: A. C. Gießmann at Egdon, W. Va, 5.00. Teacher Müller at Okawville 15.00. From Chicago : by Fr. Wunder from H. Rumsfeld 2.00, B. Meyer 1.00, Bro. Elz 2.00; by Fr. Reinke from Karl Scheel 5.00, Mrs. N. N. 5.00, Aug. Kramp and H. Johansen 1.00 each; by Fr. Hölder from Bro. Hanne 5.00, N. N. 3.00. Fr. Schumann in Mater- forv, Wis, 5.00. part of the mission coll. by Fr. Schrader's congreg. in Ruma 4.00. by Dir. E. A. W. Krauß of E. Kunder in Detroit, Mich., 10.00, whose children Hermann Fritz and Pauline 10.00. By Kassirer G. Renfer in Welles- ley, Ont. 2.00. By John T. Bolz of Bethlehem's congreg. (? Janzow) in St. Louis, Mo., 217.50 and 47.50. ? Zahn's Gem. in Nokomis 15.00. By Prof. C. A. T. Selle of ? Junker in Eitzen, Minn., 5.00. From 1?. Great Gem. in Addison: by teacher Rosen of Bro. Gehrke 25.00; by teacher Greve of C. Bunge 3.00. (S. K389.00.)

For inner mission: Fr. Ottmann's comm. in Collinsville 4.35.

For Indianermission: Through Fr. Succop in Chicago from N. N. 1.00.

For Jewish mission: part of the missionary coll. of ? Schrader's church in Ruma 3.00.

For Negro Mission: Fr. Estel's parish in Fountain Bluff 2.21. Tbeil of the Mission Coll. by Fr. Schrader's parish in Ruma 6.00. By 1?. Brüggemann in Willow Springs by Joh. Hinrichs 1.00. P. Holtermann's Gem. in Lost Prairie

3.20. By P. Fritze in Cowling, Coll. at Karl Ossenford's wedding, 1.25. (p. \$13.66.)

For emigrant mission in New York: part of mission coll. of 1?. Schrader's parish in Ruma 2.00.

To the household in St. Louis: part of the mission coll. of Fr. Schrader's Gem. in Ruma 2.50.

To the household in Springfield: part of the mission coll. of P. Schrader's Gem. in Ruma 2.50.

For poor students in Springfield: Fr. Ottmann's Gem. in Collinsville 6.50. By 1?. Miracle in Chicago from the women in his. Parish for W. Licht 5.00. By Fr. Rabe in Warsaw, sent at John Knohc's wedding for R. Amstein, 5.00. By Fr. C. Schroeder from Fr. C. G. Schroeder in Nebraska for F. Behrens 13.00. (p. \$29.50.)

For poor students in Fort Wayne: Fr. Great Gem. in Addison for W. Baths 16.00.

To the household in Addison: By Kassirer Birkner in New York 3.00.

For poor students in Addison: By Fr. Noack in Riverdale, sent at the engagement party of Mr. Jonas and Miss Trapp, 7.76, by Bertha N. .24. By Kassirer Birkner in New York 12.00, for Albert Miller 6.00 & Eugen Schulz 1.00. (p. \$27.00.)

To in household in Milwaukee: part of the mission coll. of Fr. Schrader's Gem. in Ruma 2.00.

For salary in Milwaukee: Weihnacbt's-Coll. of?. Brueggemann's Gem. in Willow Springs 7.66.

For poor students in Milwaukee: By Fr. Succop in Chicago for A. Harloff from the Men's Choir 10.00, from the Young Friars' Association 5.00. By Fr. C. Schröder from?. C. G. Schröder in Nebraska for Herm. Brandt 15.00. (S. H30.00.)

For the building fund in Milwaukee: Aus?. Großes Gem. in Addison: by teacher Bäder from Aug. Graue 2.00, L. Rathje 1.00; by teacher Meber from L. Backhaus 1.00, A. Plaß 1.00; by teacher Grevc from H. Matthews 10.00, A. Firne, H. Winkelmann, A. Walkenhauer, F. Buchholz Sr. 1.00 each, C. Bunge 2.00. From Chicago: by P. Engelbrecht from Karl Anders 1.00; by P. Hölder from N. N. 4.00. Half of New Year's Coll. from P. Schrader's Gem. in Ruma 3.50. (S. K29.50.)

For sick pastors and teachers: Through Fr. Zahn in Nokomis by Mrs. W. Rebcker 3.00.

For Mrs. P. Ruhland: By P. Müller in Lake View by Friedr. Wolf 5.00.

For the widow's fund: Theil of the Mission Coll. of?, schraders Gem. in Ruma 2.00. By Fr. Zahn in Nokomis of Mrs. W. Redeker 3.00. (S. H5.00.)

For the deaf and dumb: Through Fr. Schrader in Ruma, epiph. coll. of sr. Gem. in Mississippi Bottom, 2.00. Teacher Ritzmüller's pupil in Bloomington

4.10. (p. P6.10.)

For the orphanage near St. Louis: part of the mission cvll. of Fr. Schrader's congregation in Ruma 3.00. By ?. Frese, Coll. sr. Gem. in Hensley, 5.00. (p. K8.00.)

For studying orphans from Addison: From Chicago: by P. Wunder from the piggy bank of the bl. Arthur Sieving 1.00; by?. Hölter from L. Bolle 1.00. (S. K2.00.)

Addison, Ill, Jan. 31, 1885; H. Bartling, Cassir.

#### **Entered the Michigan District Caste:**

For the synod treasury: From the congregation in Noseville K16.32 and 12.54. By?. Mühlhäuser from M. Förster 1.00. Gem. in Adrian 15.00. Gem. in Sebewaing 35.00. Gem. in Frankentrost 11.00. By Fr. Hantel 10.00. Gem. in Monroe 20.12. Gem. in Türe Lake 1.50. Gem. in Saginaw City 33.36. teacher C. F. Braun 1.00. P. K. L. Moüs Gem. 17.00. Gem. in Wyandotte 6.00. Gem. in Montague 14.50. Gem. in Clay Bank 1.65. By P. Bruß of s. 2 Gem. 14.85. comm. in Millers 10.00. comm. in Kilmanagh 3.00. comm. in Bay City 22.32. comm. in Lansing 6.50. comm. in Richville 6.00. comm. in Amelith 14.50. comm. in St. Clair 6.50. comm. in Hadley 3.70. comm. in Frankenmuth 36.02. comm. in Benona 2.33. comm. in Monitor 6.00. comm. in Gr. Haven 7.52. comm. in Blendon 4.26. comm. in Port Hope 6.50. comm. in Alpen" 5.55. comm. in Fowler 4.62. comm. in Sand Beach 5.56. comm. in Rogers City 3.00. comm. in Sherman 3.00. comm. in Frankenlust 27.29. By P. Sievers Sr, Kindtaufcoll. at I. K. Helmreich, 2.51. Coll. at body of Wittwe A. R. Stumm 2.20. Gem. in Bingham 2.50. Gem. in Jda 6^75. (S. H408.97.)

To the new building in St. Louis: By P. Franke of I. L. 1.00. Gem. in Saginaw City 31.50 and 2.50. Gem. in Amelith 10.00. By P. Mühlhäuser of I. M. Förster 3.00. (S. H48.00.)

To the new building in Addison: By ?. Hantel 10.00. Comm. in Saginaw City 32.00. Comm. in Frankenmuth 72.55. Comm. in Adrian 8.00. Teacher Denninger's pupil 4.25. Teacher Wagester's pupil 2.75. Comm. in Port Crescent 1.00. By ?. Hügli by Chr. Schröder 1.00. A. Dezur 1.00. I. Lcntz 5.00. Gem. in Waldenburg 12.50. P. Düver 2.00. I. Mönch in Morris .50. From Martha's savings bank 2.00. (p. K154.55.) Signed: Gem. in Adrian 100.00.

For inner Miss ton: By P. Mühlhäuser from M. Förster 1.00. I. G. Streeb .50. By P. Franke from M. Gottfried 2.50. N. N. .50. Gem. in Amelith 4.50. ?. Schöch .50. By dens. of H. Detgen .25. comm. in Fowler 1.88. comm. in Cold Water 4.20. For East Saginaw: comm. in Big Rapids 10.10. comm. in Benona 1.03. (p. \$26.96.)

For the widow's fund: By teacher Helmreich from Mrs. K. D. 10.00. By P. Hantel from K. Froh 5.00. By P. Franke from M. Gottfried 2.50. Teacher C. F. Braun 2.41. Gem. in Manistee 11.30. P. Lemke 4.00. By dens. from N. N. 1.00. P. Hügli 2.00. Gem. in Fräser 5.14. ?. H. W. Schröder 2.00. P. G. Bernthal 3.00. P. Burmester 5.00. Gem. in Monitor 4.70. Gem. in Frankenlust 13.90. ?. Sievers Sr. 5.00. Teacher Bernthal 1.00. (S. K77.95.)

For the deaf and dumb: By teacher Helmreich from Mrs. K. D. 10.00. By Miss Sihler from her pupils 2.65. By Father Franke from G. Kronbach 2.00. Gem. in Reed City 3.38. By Father Jüngel from W. Dornfeld 1.75. Teacher C. F. Braun 1.00. Gem. in Manistee 11.30. By ?. Lemke by K.Behl .25. teacher Hensick's children 1.25. By

?. Bruß, Wed. coll, 3.15. comm. in Bast City 13.83. comm. in Ludington 5.04. P. Schöch 1.00. By dens. van H. Det- gen .50. comm. in Hillsdale 2.50. (S. K59.60.)

For the Negro Mission: LcbrrerC.F. Braun 1.00. comm. in Fräser 5.00. comm. in Amelith 5.00. comm. in Frankenmuth z 10.14. comm. in Saginaw City 10.00. comm. in Gr. Haven 5.00. P. Hügli's comm. 20.41. comm. in Clarensville 2.25. By b'. Hügli by L. Zeller 2.00. Gem. in Sigel 1.04. Gem. in Frankenlust 5.00. From Ella's Savings Bank .50. From Minna's Savings Bank 1.50. (S. H68.84.)

For emigrant mission: comm. in Richville 3.50.

For emigr. mission in New Dort: Gem. in Sebewaing 6.25.

For heathen mission: P. K. L. Molls Gem. 5.03. Gem. in Frankenlust 5.65. (S. \$10.68.)

For English Mission: Through Fr. Müller from Mrs. N. N. 1.00.

For mission to Jews: By P. Mühlbauer from M. Förster 1.00. I. G. Streck .50. Gem. in Fräser 5.00. Gem. in Frankenmuth 10.14. Gem. in Rogers City 3.00. From Ella's savings bank.50. From Lisbeth's savings bank 1.50. (P. \$21.64.)

For poor students in Addison: Through teacher Helmreich from Mrs. K. D. 10.00. For Frank: Through Fackler from N. N. 1.50.

For poor students in St. Louis: Through teacher Helmreich from Mrs. K. D. 10.00. For Drögemüer: Women's Association in Montague 5.00.

For poor students in Fort Wayne: By I'. Hahn by Fr. Schmidt 5.00. At Rummel's wedding ges. 3.50 for H. & F. Hahn. (P. H8.50.)

For poor sophomores from Michigan: By IL. Hantel at a wedding ges. and by some students 5.30. M. Beyerlein in Frankenmuth 3.00. By 4>. I. Schmidt, at A. Gräbner's wedding, 3.00. (p. tll.30.)

For the orphanage in Addison: By teacher Helmreich from Mrs. K. D. 10.00. teacher C. F. Braun 1.00. By 4>. Scköch by H. Detgen .25. P. Sievers Sr. .50. (S. Hll.75.)

Detroit, Jan. 31, 1885. Chr. Schmalzriedt, Cassirer.

#### Revenue into the Minnesota - and Dakota Districts coffers:

For the synodal treasury: from Fr. Schaaf's congregation in Claremont H5.00. Fr. Maurer's Gekü. in Belvidere 8.54. k. Rolfs Gem. in St. Paul 13.59. Fr. Schulz's Gem. in Fari- bault 7.15. 1?. Vomhof 2.42, whose Joh.-Gem. 6.28, Gnaden- Gem. 6.30. Fr. Müller's Job.-Gem. 7.45. Fr. Dubberstein's Gem. in Wykoff 3.25. Fr. Nickels' Gem. in Rochester 5.45. k. Hertrich's Gem. in Hollywood 8.75, in Helvetia 3.40. P. Zahn's Gem. m Elusian 4.50, in Waseca 3.26. P. Abner's Gem. in Green Jsle 7.50. P. LandeckS Gem. near Hamburg 16.00. ?. Kretzschmars Gem. in Gaylord 5.50. P. A. Pfothauer 1.00. k. Schaaf's church in Claremont 3.00. P. Hertwig 1.25. ?. Kretzschmars Gem. in Dryden 10.12, in Town Penn 2.30. ?. Streckfuß 2.00. P. Bernthal's comm. at Lewiston 18.00. ?. A. Mueller's Gem. at Alma City 7.03. P. Horst's Gem. at Courtland 20.00. P. Grabarkewitz's Gem. at Blue Earth City 10.32. P. Friedrich's Gem. at Waconia 17.00. IL. Clöter's Gem. at Woodbury 6.25. P. Kollmorgen's Gem. at Atwater 6.07, Coll. at Long Lake .76. By dens. of Mrs. B. for recovery from serious illness 1.00. <p. \$220.44.)

For the widow's fund: By F. Pfothauer from Mrs. Kar. Schulz 1.50. P. Schulenburg's Gem. in Josco 14.50. Through i>. Nickels, thank offering of sr. Frau, 2.00. Fr. Vomhof, contribution, 4.00, from sr. Joh. congreg. 3.90. Thank offering from Mrs. N. N. in St. Paul 2.00. Fr. Lanbeck's congreg. near Hamburg 10.00. Fr. Sievers' congreg. in Minneapolis 4.00. Through

Schulz in Faribault from Mr. Döppig 5.00. Fr. H. Müller's Joh.-Gem. 7.69, from Mrs. Ritz in Antrim .25. By teacher Fischer in St. Paul, from the piggy bank of sr. pupils, 7.00. By Fr. Landeck, thank offering from Mrs. Krämer, 10.00. ?. Schaaf 2.80, from sr. Gem. 2.20. Fr. Streckfuß, contribution 4.00. By Fr. A. Müller from the piggy bank of sr. Daughter Alwine 1.50. Through Fr. Horst, wedding coll. with teacher Oesterreich 6.15, with B. Sturm 3.50, contribution from l>. Kollmorgen for 1884 and '85 10.00. Desgl. from teacher Ehlen 5.00, from Fr. Hertrich 5.00. (S. P111.99.)

For the deaf and dumb: Fr. Clöter's Gem. at Valley Creek 5.00, at Woodbury 5.75. Through Fr. Krumsieg of Mrs. N. N. 1.00. l>. Dubberstein's Gem. at Wykoff 2.85. By P. Landeck, thank offering from Mrs. Krämer, 5.00. l>. Maurer's Gem. in Jacksonviue 3.75. Alwine Mueller's in Alma City .50. (S. P23.85.)

For the Progymnasium in Milwaukee (building fund): ?. H. Müller's Joh.-Gem. 3.55. P. Clöter's Gem. near Valley Creek 21.00. P. Landeck's Gem. near Hamburg 15.00. P. F. Pfothauer's Paulus Gem. 2.67, Imm.-Gem. 1.12. P. Stülp- nagels Gem. near Potsdam 7.67. P. Roß' Gem. in Arlington 9.00, from its branch 4.00. Schaafs Gem. in Claremont 3.00. P. Vettors Gem. in Fairsield 14.00, branch in Montevideo 8.00. Fr. Maurer's parish in Belvidere 7.25, parish in Jackson- ville 3.50, at Blue Earth City Fr. By Fr. Grabarkewitz of E. Kaßner 1.00, of Joh. Steinke, Joh. Mathäus je.50, Louis Böttcher 2.00, A. T. Reinke .50, C. Mathäus 5.00, Joh. Heintze 1.00, W. Wier .33, Mich. Krienke .75, Chr. Eberlein, Joh. Erdmann each 1.00, Frd. Kütke .50, H. Ehrich .75, Aug. Müller .30, Aug. Stöckmann .50, Aug. Mathäus, W. Böhmman each 1.00, H. Töde .50, K. Bartz 1.00, Joh. Golz, Frd. Schulz each .50, Wm. Winter 1.00, Chr. Haase .50, Jul. Bühler 1.00. Emil Rau .50, Joh. Röste .10, Wittwe Brandt 1.00, Wm, Werner, L. Mistel each .50, Chr. Eckhardt 1.00, Aug. Haase sen. 5.00, Aug. Weise sen., Wm. Rajewski each .50. i'. C. Kollmorgen's Gem. at Atwater 27.00. (S. P158.99.)

For the Milwaukee household: Fr. Rolf's Gem. at St. Paul 11.70. I'. Ross'Gem. at Arlington 13.00. Fr. Clöter's Gem. at Valley Creek 35.30. By Fr. Stülpnagel of I. Maas 4.00, Theo. Adler 2.00. P. Hertwig 2.00. (S. P68.00.)

For poor students from Minn. and Dak.: By k. H. Muller, on Urbabn's wedding at Willow Creek ges. 8.80. k. Httzemann's Gem. for Max Melinod in Milwaukee 6.60. k.

Rolf's comm. in St. Paul 8.83, 2.76, 2.16. Mrs. B. in St. Paul 2.50. By P. Welcher of N. N. 1.00, at Rudi's wedding in Freeman, Dak., ges. 11.80. P. Maurer's comm. in Jacksonville 3.50, Dreietnigk. comm. 2.00. (S. H44.95 )  
 For poor students in Springfield: P. Stretchfoot 2.00.  
 For poor sick students in Addison: Fr. Vomhof's Grace- Gem. 5.00. Fr. Streckfuß 2.00. (S. K7.00.)  
 To the new church in Addison: P. Schaaf's church in Claremont 3.00. P. Clöter's church in Town Woodbury 6.45. 1?. Maurer's congreg. at Belvidere 10.00. Fr. Friedrich's congreg. at Waconia 15.00. Fr. Kollmorgen's congreg. at Atwater 15.80. (p. tz50.25.)  
 For Wittwe Sch röter in Molike, Minn: P. F. Pfofen- Hauer Sept. 4.  
 For poor and sick pastors and teachers: P. Landeck's Gem. near Hamburg 5.00.  
 For the W aise House near Boston: By P. Welcher from I. Haisch 2.00, Wed. coll. at G. Haisch 6.75. Alwine Muller in Alma City .50. (S. H9.25.)  
 For the orphanage near Psitsburg: Fr. Sievers'Gem. in Minneapolis 10.60.  
 For the orphanage at Addison: Mrs. B. in St. Paul 2.50. Durck Fr. Frederick, thank offering from Mr. C. Krause, 2.00. From a member of the Women's Association in Fr. Rolf's congregation in St. Paul 2.00. (S. K6.50.)  
 For Negro Mission: Mrs. P. A. Pfofenhauer, thank-offering for happy delivery. Tbeil of a mission festival coll. in Fr. Kollmorgen's parish near Atwater 8.52. Durck I'. Cousin of A. Rosenkranz at Fairfield 1.00. Fr. Clöter's Gem. at Woodbury 5.85. Fr. Rolf's Gem. at St. Paul 8.15. Fr. Friedrich's Gem. at Waconia 10.00. By Fr. Kollmorgen, at a preaching place at Rosslyn 2.30. (S. H40.82.)  
 For Jews-Misstion: Fr. Hitzemann's Gem. at Long Prairie 2.70. By Fr. Nickels of G. Padolski at Rochester 1.00. By Fr. Kollmorgen of etl. members of sr. Gem. at Atwater 9.00. (p. \$12.70.)  
 For Heathen Mission: Through Fr. Sievers of M. and F. Reichmuth in Minneapolis 2.00.  
 For emigrant mission in New York: By Fr. Rumsch from 2 members of sr. Gem. at Nankton 2.00.  
 For emigr. mission in Baltimore: P. Streckfuß 1.00.  
 For the orphanage near St. Louis: Alwine Mueller in Alma City .50.  
 For?. Frey's comm. in Stillwater: P. Frederick's comm. in Waconia 7.50.  
 For inner mission in Minnesota and Dakota: P. Pfofenhauer^ Betlehems-Gem. 7.85. and 1.88. Through dens. by Aug. Fenner 1.75, Wm. Köpke 1.00. by F. C. Schütte at Maple Grove 2.00. by P. Rädke's Gem. at Fish Lake 16.62. by ?. Rumsch by 2 links sr. Filial Gem. 8.00. P. Grabar- kewitz's Gem. at Blue Earth City 5.50. P. Krumsiegs Gem. 26.56. P. Rädke's Gem. at Carver 11.00. P. Hertwig's Gem. at Leaf Valley 4.51, at Effingham 2.58, in Leak Mountains 1.15, in Carlos .91. By Fr. Sievers of Kuhrke in Minneapolis .50. Two-thirds of a mission feast coll. in Fr. Kollmorgen's comm. at Atwater 17.04. Fr. Vomhof's job.-Gem. 7.15. Fr. Clöter's Gem. at Woodbury 5.87, and 6.78. Fr. Horst's Gem. at Courtland 20.00. By Kaff. Eissfeldt 28.88. ?. Dubberstein's gem. in Wykoff 3.00. P. Hertrich's gem. in Hollywood 6.00. By Kass. C. Grabl 32.00. By Kaff. E. F. W. Meier from the general mission fund 500.00. P. Hert- wig 1.25. P. Bernthal's congregation at Lewiston 10.00. P. Maurer's comm. at Belvidere 5.00. Reimbursed by R. Koehler for fur blanket 15 00. P. Friedrich's comm. at Waconia 10.00, at Watertown 5.00. P. Kollmorgen's comm. at Atwater 4.64. (S. S769.42.)  
 St. Paul, Jan. 24, 1885. T. H. Menk, Cassirer.

#### **Entered the Coffee of the Nebraska District:**

For the synodal treasury: From Fr. Gruber's Immanuel congregation K39.80. Fr. Häßler's congregation in Caldwell 30.00. ?. Biedermann's Gem. 1.00. Fr. I. Kipple's Gem. 5.00. (p. K75.80.)  
 To the seminary building in St. Louis: Fr. Häßler's comm. in Caldwell 10.15. Fr. Huber's comm. 45.00. (S. K55.15.)  
 For new construction in Addison: P. Biedermann's comm. 25.00, k. Huber's comm. 35.75. (S. H60.75.)  
 For sick pastors and teachers: Fr. Häßler 5.00, whose Gem. 19.38. 1^8. In my last receipt is to be corrected: State "by Fr. Grüber from himself and sr. Imm.- Gem." By 8. Grüber from sr. Imm.-Gem. 19.10, from Mrs. Elisab. Erks for recovery from serious illness .50, from father I. Jrmer sen. 1.00.  
 For the widow's fund: P. Aug. Leuthäuser 2.00, whose Gem. 3.50.  
 For inner mission: 8th Jahns Gem. 5.00.  
 For Negro mission: Fr. Biedermann's parish 3.05. ? Kipple's parish 3.75. By Fr. Bergt Jr. from some members of his parish 3.00. By Fr. Gem. 3.00.  
 By Fr. lahn from Emil Dankert 1.00. By ?. Grüber, Collecte at Joh. Suhr's birthday and house dedication 3.48. (p. K14.28.)  
 For poor students in Addison: Fr. Hofius' Gem. 18.00.

For the comm. at Clear Mater: 8th Fisher's comm. 1 p.m. Report.

My last receipt ("Lutheran" No. 2.) reads: To the new building in Addison: By P. H. Cämmerer from C. Präuner 2.00, C. Werner 5.00.  
 Omaha, Jan. 27, 1885, F. C. Festner, Cassirer.

#### **Giriflekummen to the coffee of the Western District**

For the synodal treasury: From S. Mariens' congregation in St. Louis K9.50. P. Grupes' congregation in Eisleben 2.60. By Mr. Pogqemvller from P. Meyers' congregation in Neu-Bielefeld 11.20. By Mr. Schuricht from Hansel's congregation in St. Louis 115.94. I'. Keller's parish at and in Palmer 9.25. Fr. Güntkcr's parish in Mora 4.15. Fr. Michels' parish in New Haven 5.00. 1>. Hörnicks' Gem. at San Luis Obispo 5.00. P. Voiflts' Gem. at Farley 12.00. P. Albrecht's Gem. at Schall 7.25. ?. Holls' Gem. at Honey Creek 10.75. P. Lüker's Gem. at Templin 1.00. (S. H195.72.)  
 To the seminar building in Addison: P. Grupes' Gem. in Eis-

live 12.00. By U. Mever in Macon by Mr. Rosenbrock 5.00. I'. Kellers Gem. in Palmer 6.00. By U. Hanser in St. Louis from Mrs. Schaap 25.00. By U. Michels from H. Uphoff 5.00, by Cd. Bergkorn 2.00. (S. \$55.00.) Still signed: By U. Grupes Gem. in Eisleben 21.00.

For inner mission in the West: U. Hanser's parish in St. Louis 100.00. By U. Mary's of N. N. 1.00. k. Achenbach's Gem. in S. St. Louis 13.00. P. Jben's Gem. in Harvester 4.60. I. H. Myers in Ambia, Ind. 5.00. By U. Hanser of Mrs. Schaap 5.00. (S. \$128.60.)

For Jewish mission: I. H. Myers in Ambia 5.00.

For Negro mission: By Prof. Günther: from Kirk-wood 11.75. H. B. Fehner, Bögers Store, Mo., 5.00. ? Albrecht's Gem. in Schall 6.00. (p. \$22.75.)

For the deaf and dumb: U. Voigt's Gem. in Farley 6.30. By Fr. Hanser from Mrs. Schaap 20.00.

For the widow's fund: Durch U. Achenbach in S. St. Louis, coll. on Landmann's silver wedding, 7.00, coll. on F. Bär's wedding 13.00, by himself 5.00. 1'. Pennekamp's Gem. in New Wells 4.00. By L. Lange from H. G. Dreßler .55. by I'. Keller in Palmer by his Gem. 4.50, Coll. at Lange's wedding 3.25. By P. Sievers in Cape Girardeau by Mr. Gerstäcker 1.00. By P. Lentzsch in Craia by G. Haar 2.50, H. Harms, A. Asendorf, K. Jdeker se 1.00. H. Stünkel .30, Wittwe Jdeker and F. Ernsting each .25. U. Hör- nicke in San Luis Obispo 4.00. By U. Michels from H. Uphoff 5.00. (S. \$53.60.)

For poor students in Springfield: By U. Leimer, Coll. on C. Knippa's baptism of children, 5.00, spec. for I. Ehlen.

For the W aisenbaus near St. Louis: By P. Achenbach from Mrs. Beckert 2.50. U. Albrechts Gem. in Schall 5.30. From the Sewing Association in P. Links Gem. 10 pairs of underpants and 1 pair of stockings, from Mrs. Charlotte (?) a package of woolen dresses and a remnant of calico, from Mrs. Dietrich a lot of girls' hats and some rolls of ribbon.

For poor and sick pastors and teachers: By U. Achenbach from Mrs. Beckert 2.50.

For the Kansas City comm. U. Matusckkas New Melle comm. 13.00. By U. Lentzsch of G. Haar 2.50. H. Tbürna and W. Jdeker 1.00 each. H. Harms, F. Trauerntcht and H. Dunekack .50 each. (S. \$19.00.)

St. Louis, Feb. 6, 1885. H. H. Meyer, Casfirer.

#### Revenue to the Wisconsin District's coffers:

For emigrant mission in New Hork: From? Friedrichs GemeindeZ6.53.

For poor students in Addison: U. Aulich for Ad. List 3.00. By teacher Scholz, collected at the Kreuzgem. foundation festival in Milwaukee, 8.50 for W. Simon. (Summa \$11.50.)

For heathen mission: U. Röschs Gem. 1.86.

On the seminary building in St. Louis: P. Röschs Gem. 2.51 and 1.23.

For Jewish mission: Daniel and Emilie Münchow 5.00. ? Finck's Gem. 1.75. N. N. in Hancock, Mich. 5.00. By I>. Kotbe by H. Mattes 1.50, C. Steinbach .50. (p. \$13.75.)

For the widow's fund: LebrerGrotmann3.00. Bonden U?>: W. C. Schilling 5.00, A. Rohrlack 4.00, I. Friedrich 4.00, C. M. Otto 2.00, F. Lenke 4.00, G. A. Feustel 4.00, Fr. Schneider 5.00. By U. Ledebur, wedding coll. at Aug. Brueggennann, 7.21. John Pritzlaff Hardware Co. 50.00. U. Heyner's Gem. 14.81. P. Barth's Gem. 3.50. N. N. at Hancock 5.00. P. Wesemann's Gem. at Grafton 2.00. (Summa \$103.52.)

For Wisconsin District Inner Mission: N. N. in Milwaukee 1.50. Of the Disciples and Virgins of Zion congreg. in Milwaukee 8.75. Ü. Schumann's congreg. in Waterford 5.65. U. Friedrich's congreg. 30.00. P. Luecke and congreg. 6.00. Cross congreg. in Milwaukee 15.00. (S. \$66.90.)

For the orphanage near St. Louis: U. Rohrlack's parish in Reedsburg 5.00. By Lebrer Tröller in Christenlehren ges. 12.00, by his pupils 4.25, by parishioners 2.75 U. Nützel's parish 15.45. By teacher Sehaus by his pupils 6.50. (S. \$45.90.)

For the deaf and dumb: U. Wambsganß' Gem. inHan- cock 8.35. U. Plehn's Gem. at Uellow River 3.00. P. Keller's Gem. in Racine 4.80, Mrs. Puh's that. 2.00. Wedding Coll. at Dan. Teßner in Watertown 4.22. U. Aulich's comm. 3.25.

For poor students in Springfield: 1?. Wambsganß' Gem. an Lake Linden 5.00. (p. \$25.62.)

For the orphanage in Addison : Imm. comm. in Mil waukee 3.04. From the piggy bank of W. Fellwork's children 1.00. U. Wambsganß' comm. in Hancock 10.10. U. Plebn's comm. on Uellow River 3.53. (S. \$17.67.)

To the new building in Addison: P. Robrlack's parish in Reeds- bur" 10.00. P. Leyhe's parish 5.00. N. N. in Hancock, Mich, 10.00. U. Wesemann's congreg. in Grafton 11.60. U. Ebert's congreg. in Hartland 5.00. U. Aulich 2.00. Chr. Wetzel Sr. in Freistadt 2.00. Wedding coll. at Br. Böhlke's in Granville 3.28. A. Brumwitz 10.00. (p. \$48.88.)

For building and debt redemption fund of Milwaukee Progymnasium: Mrs. Luders in Reedsburg 2.00. Schumann's parish in Waterford 6.00. U. Friedrich's parishes 20.00. U. Keller's parish in Racine 27.20. U. Osterhus' parish in Williamsburg 10.00. Imm.Gem. in Milwaukee 5.00. U. Ebert's Gem. in Hartland 2.62, in Shawano 2.38. N. N. in Milwaukee 1.15. (S. \$76.35.)

For teachers' salaries and maintenance of the Progymnasium in Milwaukee: U. Nützels Gem. 15.35. U. Friedrichs Gemm. 20.00. U. Kellers Gem. in Racine 18.54. P. Otto's Imm. U. Rehwinkel's gem. 4.50. U. Heyer's gem. 9.85. U. Röschs gem. 2.85. U. Barth's gem. 4.75, its branch 1.75. U. Theel's gem. in Mecan 6.00, in Newton 5.60, at Crystal Lake 3.40. U. Ratbjens Gem. 5.00. U. Pröhls Gem. 12.50. U. Aulichs Gem. 4.25. (p. \$118.44.)

For Milwaukee progymnasium budget: U. Keller's comm. in Racine 4.81. P. Bcrnthal 1.00, whose comm. in Lewiston 6.00. P. Horst's comm. in Courtland 21.00. (G. \$32.81.)

For poor students in Milwaukee: Through teacher Tröller of N. N. for studying orphan boys 5.00. U. Heyers Gem.

15.15. Women's Club in Williamsburg for Bro. Schoknutt 5.00. Mr. and Mrs. Guest 5.00, F. K. 1.00, N. N. 2.00 and N. N. .50 in Oskosb for U. Röschs Söbne (zus. 8.50.). R. LLtschs children 2.25. (S. \$35.90.)

For Negro mission: U. Rohrlack's Gem. in Reedsburg 9.55, N. N. 1.55. I>. Friedrichs Gemm. 15.00. P. Finck's Gem. 2.00. U. Georgiis Gem. in Cedarburg 3.10. U. Leybe 2.00. By U. Eppling ges. at the wedding of Tberesa Kannenberg in Kirckkain 7.03. U. Kotbe's upper Gem. 12.00. N. N. in Hancock 5.00. Aug. Kähler in Watertown 1.00. U. Wesemann's Gem. in Grafton 7.78. U. Wicbmann's Gem. in Freistadt 9.67. (p. \$75.68.)

For synodical reports: U. Diebl 3.00. Lebrer Groth- mann 2.00. U. Plebn 2.00. U. Feustel 2.00. (S. \$9.00.)

For the synod treasury: I'. Robrlack's congreg. in Reedsburg 10.00. P. Winter's congreg. in Logansville 8.10, its Drcieinig- keitsgem. 4.30. N. N. in Logansville 1.00. Of the Uk. congregations: C. Baumann 7.17, F. Scikumann in Waterford 3 05, I. Strafen in Milwaukee 12.00, Ledebur, Job.Gem. 2.10, Drei- unityaem. 5.00, Plebn in Cbiwpewa Falls 2.70, Johannis 3 69, St. Pauli 2.30, W. I. Friedrich 30.00, F. Keller in Racine 18.53, F. Levbe at Sigel 4.57, at Grant 2.43, H. Krck at Waufau 6.00, Osterbus at Williamsburg 15.00, H. Rathjen 3.15, G. A. Feustel 5.67, F. Schneider at Wayside 7.00, D. Kotbe, upper 16.50, lower 8.45, Wesemann at Grafton 6.00, C. F. Ebert at Hartland 3.00, I. Schleif at Janesville 8 00, M. I. F. Albrecht at Lebanon 8.50. Tbeil of Mission Festcoll. at Pella 10.00. John Pritzlaff Hardware Co. 100.00. St. Petri-Gem. at Berlin 3.15. Hockzeitcoll. at Rahn at Way- side 7.00. Jul. Ganz in Grafton 1.00. (S. \$325.36.)

Milwaukee, Feb. 2, 1885. c. Eißfeldt, Kassirer.

#### Received for the Castle Garden - Mission:

By Cbr. Otto, G. Skumbel each \$1.00, by P. Roß 1.25, H. Hennecke 1.00, by U. Gräbner 3.55, N. N. 6.00, N. N. 4.00, Lund .50, St. Jobannis parish in Hartem 44.28, Mrs. Bienerts 1.00, R. I. Martin 5.00. F. Schulz in North Bridge 2.00. N. N. in Hartem 2.00, C. Kastner 2.00, Joachim Röper in Otto 1.00, Geo. Delloff at New Uork 2.00, Gem. at Pater- son 7.35, H. Feste at New Uork 2.00, W. Tbmias das. 1.00, R. Glöckler at Roxbury .50, I. Hertel das. 5.00, R. Hafenreffer das. 10.00. Tri-fold chain gem. at Buffalo 8.75, Gem. at North- ridge 3.33, F. Schäker in New Uork 1.00, Mission coll. in Danbury 1.00. F. Sievers .50, Frl. Böbm .50, U. Eble 1.00, A. Boblmann 1.30, W. Ponto 1.00, L. Schmidt 1.00, C. Becker 1.00, Hallenberger .25, Caspar Schmidt 4.00, U. E. Frey 5.00, Lutb. Gotteskasten by?. Neumann 12.50, W. Berghorn 1.00, U. F. Wilhelm 2.25, I. Klingfelder 1.00, Wil- belmine Kennig .25, F. Schulz 1.00, N. N. .50, Stadtmajor P. Heinz 5.00, Hafenreffer 1.16, N. N. 1.00, U. Mennicke 3.00, N. N. .45, by Dir. Brettschneider 2.30, I. Klindworth .50, H.'and M. Meinicke .40, Marie Lindborst 2.00, Mrs. Sötje 2.00, Cath. Nommensen 1.00, Cath. Siem 1.00, Marg. Mei- nert 1.00, Sopkie Scharkenberg .50, B. H. Voskamp 5.00, I. R. Voskamp 5.00, Mrs. Niemever 5.00, U. Braunwartbs Gem. 1.56, H. Katzmman in Roxbury 1.00, Gem. in Olean and Alle- gany 5.64, in Ellicottsville 2.80, Caspar Reimer in Port Rich- mond 1.00, Ebrbard Kundingner 5.60, Anna Knippenburg .80, N. N. .60, W. Mebls .50, Mrs. Webrenbera .50, E. Kundingner 1.00, Fuchs in Danbury 1.40, Radtke .50, Carl Hermann 1.00, by P. I. M.

Hahn 5.00, C. Krauß 1.00, Carl Diener .30, F. Storch .25, L. Schmidt 1.00, C. Becker 1.00, U. Lebmman 1.00, Marg. Donatb 1.00, Conrad Grädler 2.30, N. N. .30, Dr. Dencke 1.00, L. Kerck .50, N. N. .47, Carl Ruch 1.00, F. Twietmeier 2.00, Heinr. Clauß 5.00, V. Dowidat, Misstons- coll.-Antheil 4.23, Friedr. Arndt 1.00, Mission festcoll. in New Uork 25.00, Jakob Thumm .25, of emigrants 6.00, Krauß 1.00, P. Petry 4.00, by U. H. Vogel, Jefferson, Wis., Harvest--festcoll. 18.00, Mrs. Ginoski .25, from Wohltätigkeitskasse of St. Mattäus-Gem. in New Uork 50.00, A. Heitmüller, Washington, 5.00, community mission festival in Bergholz, St. Jobannisburg and Martinsville 12.63, mission festivalcoll. of congregations in Buffalo and vicinity 58 34, by Peter Hinz 1.00, H. Stüve .50, Th. Hinricks .25, by U. Wilhelm 4.00, G. Pfeiffer .25, G. Peblke 3.00, H. Meier .30, Lizzie Langhäuser 1.00, H. Karder 1.00, I. Voß 1.00, Dora Warner 1.00, I. Trapper 1.00, Gem. reserve 8.75, Gem. in Washington 9.00, Chr. Brünhabcr in Eden Vallev 2.00, U. Halfmann's Sunday School 10.00, P. Waldt, Theil of the Ref. Coll. 4.00, Caspar Schmidt 2.00, U. Häse" Freedom, Wis. theil of a Coll. 3.25, G. Hinsching 1-50, Gem. in Rondout 7.00, Hockzeit's Collecte of Heinr. Thomer, Pittsburgh, 15.80, Gem. in Hudson 4.80, in North East 3.00, in Rickmond 5.43, U. Schmidt's Gem. in Pittsburgh, 2.00, Mrs. Elise Mull in Philadelphia, (?), St. Marcusgem. in Brooklyn 21.00. (\$541.54.)

New Uork, Jan. 12, 1885. I. Birkner, Kassirer.

#### **To the college household in Fort Wayne**

received: From U. Gotsck's parish by: F. Franke 2 bush. Wheat; H. Brauer 1 sack do.; E. Herderborst 1 sack do.; H. Hofmann 2 sack do.; F. Göbel 1)H busb. do.; K. Grotrian 1)^ busb. do. and 1 roll of butter; M. Fackler 1 bush. Wheat and 1 busb. Grain; L. Wiegmann 2 bush. Oats; W. Wiegmann 2 bush. Oats and 1 busb. Grain; H. Lepper 2 busb. Grain; Geo. Brewer 2 bush. Oats; Wilhelm Speckmeier 1 Bush. Korn; N. Hofmann 1 Bush. Korn; D. Göbel 1 Bush. Grain; Job. Hoffmann 1 ham; H. Wiebke 1 ham, 1 shoulder, 1 roll butter; Pb. Neff 1 peck beans; Wilb. Grotrian 1 bush. Korn; W. Hockemeier 1 S. wheat; W. Ablfeld 1 S. oats, 1 S. grain ; F. Knipstein 1 S. grain; L. Heine 1 Peck beans; L. Gölte 1 S. grain; F. Eigen- berg 1 Bush. Wheat; Wittwe Hockemeier 1 p. grain, 1 p. oats; H. Wiegmann 1 p. wheat; D. Meier 1 p. do.; W. Meier 1 p. do.; L. Selking Sr. 1)H Bush. Wheat; F. Neff 1 p. do.; G. Kaiser 1 p. grain; H. Franke 2 p. do.; W. Franke 1 p. wheat; W. Molthan 1 p. do. From l>. Tbieme's Gem. in Columbia City, Ind. by: Edw. Auer 2 p. wheat, 2 gal. Lard; H. Hauptmeier 1 p. wheat ; Chr. Hockemeyer 1 p. do.; L. Siever 1 p. wheat, 1 p. grain; C. Poock 1 p. wheat, 1 p. grain, 2 gall. Lard; Konrad Frebert 1

32

S. Wheat, 1 side of bacon; Wilh. Lücke 1 p. wheat; Ernst Brüggemann 1 p. wheat, 2 p. oats; Heinr. Ahnemann 1 p. wheat; Joh. Holmann 2 p. oats; H. Brüggemann 1 p. wheat, 2 p. oats, 2 p. grain, 2 gall. Apple butter, 1 shoulder; Job. Trier 1 p. wheat. From 8. Zschöches Gem.: by Heinr. Schlaudraff 2 p. grain, 1 p. oats, 2 p. wheat. From 8. Michael's comm. of: Val. Lapp 2 p. oats, 1 p. potatoes; Georg Gerte 1 p. grain, 1 p. potatoes; F. Fart Bush. Potatoes; Ferd. Salpe 1 p. grain, 1 p. oats; Fried. Meyer 1 p. wheat; Heinr. Bode 1 p. wheat; Karl Mehrgerson 1 p. grain; Joh. Meyer 2 p. grain; Joh. Remus 1 p. wheat; Heinrich Meyer 1 p. grain; Heinr. Stelhorn 1 p. grain; Heinr. Thiele 1 p. rye, 1 p. grain; Gottl. Schäfer 1 p. rye. Bush, yellow beets; Heinr. Schäfer 1 S. grain; Heinr. Nie-tert 2 Bush. Wheat, 2 Bush. Oats; H. Bischofs 1 bacon side; H. Bischofs 1 S. grain; Narwold 1 L. Potatoes; Jakob Gög-lein Sr. 2 S. wheat, 2 Gall. Apple butter; 8th M. M. -1.00; Vonderau 1 S. rye, 1 S. grain; Georg Lunz 2 S. wheat; Heinr. Gerte 1 S. wheat, 2 S. kernel; Friedrich Gerke Gro-ceries worth 3.00. From Dietr. Lampe for pupil Chr. Dreves 4 Bush. Wheat, 2 Bush. Rye.

In my last receipt instead of "Joh. Brück read 16 Bush. Oats, 20 Bush. Korn" 2c.: Moritz Brück.  
Sincerely thanking all the kind givers  
Fort Wayne, Feb. 7, 1885. A. Villain.

Since June 26, 1884 I received  
1) for poor students in general: by Mr. H. Bartling 3.90; 3.75; 16.18; 5.00; 33.00; 17.00; 11.26; 6.00; 30.00; 19.01; by Mr. C. Grahl 2.10; by Mr. Schmalzriedt 15.50; by Mr. Jonas, Norfolk, Neb., 7.00; by Mr. 8. Easter hus 4.00; by Mr. 8. Brewer Sr. in Crete from Mrs. Falke 2.00. (P. -175.70.)  
2) for individual students: by Mr. H. Bartling for Petzel 12.00, 1.00, E. R. edel 20.00, H. Backhaus 12.00, Hmz 5.00, Seidel 7.00, Erdmann 1. u. Riesckow 49.00, M. Frieser 10.00, Reisig 8.00, Wegener 5.00; by Mr. 8. Swker in New York for Kroknke 20.00, 20.00, for Krämer 20.00, 20.00, for Markenscklager 15.00, 20.00, 20.00, for Hörber 33.00. By Mr. 8. Stürken for Brüg 10.00, Kolßmann 24.00; by Mr. 8. Mezger for Th. Mertens 4.00; by Mr. Teacher Kückle for Hirsob 12.00; by Mr. L. Feulsner for Senne II, 3.75. For H. Folber (8. Kosterling) 15.00; by Mr. 8. Rader for Petzel 10.00. By Mr. 8. Niethammer (women's association and branch) for E. Riedel 18.00, 6.26. By Mr. Kassirer Grahl for I. Renn 12.57, for Cukosky 16.01, for dens. durch Mr. 8. Heids Frauenverein 10.00; by Mr. 8. Burfeind for E. Petzel 9.00; by Hm. 8. Berg in Decatur for O. Gotsch 9.00; by Hm. Lehrer Zink (Coll. from the German Freikrhe) for Singer u. Voigt 2.87 each. for Wambsgans 10.00 from the Frauenverein in Bremen, Ind.; for A. Falck 2.00 aes. on the high tent of Hm. Lehrer Baier in Detroit. (S. -474.33.)  
3) for the wash fund; by Mr. H. Bartling 1.00; 16.00; 7.25; 15.00; by Mr. Kaff. Schmalzriedt 12.00; by Mr. 8. Niethammers Frauenverein m La Porte 5.00; from Addison by Mr. Dammeyer 1.00, Mr. Ratdgen 2.00, Mr. Hahn 2.00. By Mr. 8. Lolsner in Lake Zurich 4.00. (p. -65.25.)  
4) for the budget: by Mr. 8. Lolsner in Lake Zurich 8.00; by Mr. 8. Hahn in Sebewaing 2.00. (S. -10.00. - total -725.28.)  
Omitung about received linen, bedspreads etc. follows later.  
God richly repay the dear donors for all the kindness they have shown. - With warmest thanks greets the same  
Addison, Jan. 16, 1885. E. A. V. Krauß.

#### Received for Milwaukee Progymnasium:

From J. Kophoff in Watertown 1 roll of butter, C. Klug a couple of sausages, N. N. from Glenbeulah, Wis. 1 box of natural goods, For David & Henry Markworff of 8th Strasens Gem. 3 skirts, 4 pants, 6 shirts, 12 collars, Mr. Dettloff 1 barrel of butter. By Geo. F. Meyer at Red Wing, Minn. from 8. Lange's Gem. to Lodge Creek 10 barrels of mebl u. 1 barrel of beans, meat and bacon, From 8. W. Endeward's Gem. at Muscota, Wis. 19 sacks of natural products, 8. C. Holst's Gem. in Horicon, Wis. 14 S. Mebl. meat, beans, 8th Aulich's Gem. in Ellsylvle, Wis. 1 barrel containing more than 50 lbs. of butter. By I. Miller from 8. Bernbal's Gem. in Lewiston, Minn.- 21 s. Flour, 7 large, 11 pavier sacks & 3 small sacks and 9 barrels of flour, 1 brl. miscellaneous stuff, 1 pot of lard, 1 pc. bacon, Vitus beans. -1.00 money. From 8. F. Streckfuß's Gem. in Uoung America, Minn.- as a Christmas gift 10 brl. Flour, contributed by the following brothers: W. Schrupp, G. Dittmar, F. Graunke, I. Matchen, I. Zellmann, S. Harms, E. Schwartz Ch. Schimmelpfennig, K. Bischof, K. Stender Jr. Fr. Stier, H. Klanke, I. Schimmel, A. Gupe, A. Lauser, Fr. Gland, Ch. Gnade, G. Drews, F. Zellmann, J. Schleicher, G. Trick, A. Quast, K. Stender Sr. A. Waschke, G. Barlow, K. Barlow, Fr. Lohrs, I. Stender, K. Schupp, K. Bohn, Fr. Schmidt, Ch. Gebhardt, I. Glaser, L. Heier, K. Schmidt, Jak. Will, W. Brandt, I. Schultz, K. Liedtke, F. Leistiko, Wittwe Hedtke, A. Lemke, F. Kohls, F. Müller, M. Hedtke, From 8. I. J. Walkers Gem. of New London, Wis. of Aug. Tech 1 p. beans; Mrs. Jakobs 1 ham. From 8th I. v. Brandt's Gem. in Albany, Minn. 250 lbs. flour and 1 brl. do. 8th I. Horst's Gem. in Courtland, Minn. 33 S. Flour, 1 p. beans, 1 hog, 1 package of meat, and -21.00. for housekeeping.  
God bless. H.H.Schröter.

For poor students received with thanks by 8. H. Hanser from the worthy Virgins' Association within his congregation in Baltimore, Md., -15 00. By emigrant missionary Keyl from the congregation in Port Richmond, N. A., -17.29. By the same from Mr. W. Oest 5.00. C. F. W. Walther.

Received with thanks from the Women's Association of Mr. 8. Brewer's congregation at Crete, Ill., -5.00 for the Student Laundry Coffee in Springfield. F. Lochner.

#### Cash Report of the General Treasurer of the Preachers' and Teachers' Widows' and Orphans' Fund for the Year 1884.

		Intake:	
Coffee stock from 1883H	12.37		
Surplus from magazine VI and VII	414.40		
Illinois district contributions	1512.82		
Western District	703.79		
Wisconsin Distrct	701.35		
Michlgan District	497.41		
Jowa District	340.08		
Minnesota and Dakota Distrct	307.56		
Eastern District	236.97		
Southern District	95.80		
Nebraska District	- -78 .05		
Canada District	26.50		
Self received from Unnamed'	15.00		
		L. Issue:	
Supports to 48 widows and 62 orphans H4932.24			
Expenses and losses	9.15		
Cash in hand	.71		

H4942.10

K4942.10

The undersigned may also this time praise the mercy of God in the annual closing of his treasury, which also in the past year has offered help to many a poor widow and her orphans in their distress. Although the Middle District of our Synod branched off and asked to provide for its landlords and orphans itself, there were still 48 widows and 62 orphans to be supported from the general treasury. In spite of the urgent request made by the undersigned a few months ago for more generous contributions, Loch did not receive enough last year to meet all the demands on the treasury, for which an additional 350.00 would have been required. Since there is no stock from which a deficit could be covered for the time being, the same had to be distributed among the support to be given and a deduction had to be made for the widow from the already small support, which was a sad and painful task for the treasurer. Nevertheless, the widows have not complained about this; on the contrary, they have expressed their heartfelt gratitude, which, of course, does not apply to the undersigned, but to the dear donors, to whom it is hereby expressed in the name of our dear widows and orphans.

May the faithful God, however, move the hearts of many in the new year, so that the treasury will find even stronger support than it has received in the past year.

, Ill, 10 Jan.'85. C. F. W. S apper, d. Z. allgemeiner Kassirer.

#### Hamann'sche Stiftung - Report 1884.

		Intake.	
1884. dec. 23. for rent	-510.00		
		Expenditures.	
1883. dec. 19. to taxes-	34.64	34.64	
1884. July 3			
Dec. 23. for various repairs- 45.39	Dec. 27. for Blieppito 44		
To G. Bracher	50.00		
For the construction of	68.49		
May 22. to vr. C.F.W. Walther---	35.00		
To Prof. H. Dümmling	35.00		
To Prof. C. A. T. Selle- - - 17.50	Dec. 27. To Dr. C. F. W. Walther. - - 43.98		
To Prof. H. Dümmling	43.98		
To Prof. C. A. T. Selle--- 21.98	To 4 widows (A -19.74.... 78.96		

-510.00

#### Building fund.

1883. Dec. 7. Kassenbestand-153.67  
1884. Dec. 27. Received from the Foundation



cash 68.49  
-222.16

Cincinnati, Jan. 1, '85.

G. Bracher.

For poor Missouri students, gifts of love have been received into the Missouri Pastoral Conference Student Support Cafe since July 15. From Mrs. W. Perkins 2.00. By 8. C. L. Jantzow, wedding toll. at Friedrich Nordmeyer's, 7.20. By teacher E. Leubner, high tent toll. at Aug. Schneider's, 3.65. By W. Waitke 20.00. By 8. F. W. Pennekamp of sr. Gemeinde 6.00. By 8. M. Meyer from sr. By I. Umbach from Immanuel's-Gem. in St. Louis for a studying orphan boy 50.00. (p. -102.25.)  
Heartfelt thanks and God's rich blessings to the dear givers. 8t., St. Louis, Mo. 3 Feb. '85, C. C. E. Brandt.

For the "Preachers' and Teachers' Widows' and Orphans' Kaff" (of the Illinois District).

have been received: From N. N. from St. Paulus Gem. in Chicago -5.00. From the congregation of 8. Brüggmann 10.00. From the congregation of 8. Rader 10.00. From Mrs. Eggers by 8. Feiertag 3.00. From Mrs. Ch. Teske durch 8. Sapper 2.00. From N. N. by 8. Succop 2.15. From the 88th H. Engelbrecht, Th. Pissel 5.00 each. Ch. Kühn 4.00. I. Feiertag 2.00. From teacher H. Bartling 4.00. From the Chicago teachers' conferen<sup>a</sup> 15.25. Durch Mr. Kassirer H. Bartling again delivered 93.89. (S.-161.29.)  
Chicago, Ill, February 2, 1885. H. Wunder, Kassirer.

For Emigrant Mission in Baltimore received from 8. Tirmenstein -1.10. 8. Hahn, Woodstock, 1.00. Mrs. Louise Ulmer 1.00. Karl Sträube 1.10. 8. Wams 10.00. 8. Gols- wein 4.90. 8. Protenhauer .60. Student Lugenheim 1.00. By 8. Hanser from I. Zimmermann and R. M. R. 1.00 each. (Summa- 22.70.) Wm. Schaumlöffel.

215 17. 8r6tnou4 8tw.. Laltimore. Lick.

## Castle Garden Missions - Cashier's Report for 1884.

	^4. revenue: Total revenuesH1	,864.99	
			L. Issues:
Deficit on January 1, 1884	H 983.86		
Total expenditure	1979.56		
		\$2962.92	Deficit on January 1, 1885
			P1097.93
			\$2962.92

### Commissions Account.

	Revenue:	
Balance on January 1, 1884K13092	.66	
Revenue in 1884	5234.70	
		\$18327.36
	8. issues:	
Advances to emigrants, support, salaries, printing costs, Hamburg and Bremen agencies--K 3160.90		
Balance on January 1, 1885K15166	.46	
New York, January 19, 1885.		

I. Birkner, Cassirer.  
For Wisconsin infants received since last receipt to me: By P. Seuel, Portage, from his branch in Kilbourn City \$2.31. By Mr. Leopold Bach, Portage, .20. Ges. at the wedding of Wm. Kleist, 2.20. By Treasurer C. Eißfeldt, 12.04 and 7.83. Collecte of my parish, especially for F. Engelbert, 29.46. At the wedding of Ernst Kluge here, 5.53. By P. Hild, Howards Grove, 2.15. Surplus of conference travel expenses by P. I. Walker, 4.34. By U. Claus. Weyauwega, Harvest Festival Collecte 14.25. By P. Ley'he, Grand Rapids, ges. on Ferd. Feedke's wedding, 1.47, by himself 1.53; ges. on Aug. Knutbs u. Herm. Ebel's wedding, 4.00. By P. Schilling, Stevens Point, to David Markworth, Concordia College, Milwaukee, half of a collecte at Amherst, 7.71; from John B'ckel and W. Bobbe, 1.00 each, N. N. .29. (S. H97.31.) - God's blessings to the dear givers.  
Racine, Wis. 9 Jan. 1885. C. F. Keller.

### Correction.

In "Lutheraner" No. 2 (Report of the General Treasurer), it should read "I). Seminary-Baukasse in Addison" instead of "aus dem Illinois-DistrictdurchKassirerH. Bartling K175.75" read: From the Eastern District by Kassirer Birkner.

E. F. W. Meier.

Just published:

## The American Lutheran Organist. 6th issue.

Price: 40 cents.

Luth. Concordia Publishing House.

### For the Passion Season.

Stöckhardt, G. Passion Sermons. First half. Postage paid S .85  
Second half. Postage freeSl. 00  
Both parts, ordered at the same time, postage free K1.75  
Lochner, Friedrich. Passion Book. Devotions for the domestic celebration of the holy passion time. Collected from older treasures of the orthodox church and edited by the author. Free of postage K1.35  
Rieger, U. Geoig Conrad. Selected Passion Sermons on the Harmonious Story of the Passion and Death of Jesus Christ. Postage free K1.35  
Herrmann, Joh. ch 1647. Orux Odri8ti, i.e. the painful week of martyrdom of our highly deserving Savior JEsu Christi, viewed from the beautiful Passion booklet of the four evangelists. Newly edited by Traug. Siegmund. Free of postage K .55  
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Herrmann, Joh. HevtaloAvs Ebristi or the seven words of Christ on the cross explained in seven sermons full of teaching and consolation. Postage Paid . . H .65  
Herberger, Galerius. Passion pointer to salutary contemplation of the bitter suffering and death of Jesus Christ. According to the order of the 24 hours. Published by K. F. Ledderhose. Free of postage K .65  
Rambach, Dr. Joh. Jacob. Reflections on the whole passion of Christ and the seven last words of the crucified JEsu. Postage free2 .20

The Luth. Concordia Publishing House.

### For this purpose, an insert.

Lntereă at tûe ?08t OLee from 8t. Douis, Llo., s.8 86eouă-elL88 matter.

(Submitted.)

**From the Wisconsin Inner Mission Area.**

The most important part of it is in the northwest of our state. In No. 13 of the previous volume of this journal, a short report was given by our then traveling preacher, Th. Bünger, who, after completing his studies in St. Louis, worked with great zeal for two years along the Wisconsin Central and the Omaha R. R. in blessing. Unfortunately, due to a developing throat complaint, he was forced to accept a call from a congregation in Illinois last fall and resign as a traveling preacher. His position has not yet been filled. However, the field he worked on was already divided before and on the older part of it, situated on the Wisconsin Central R. R., there was a second missionary in the person of Mr. L. G. Dorpat, from our seminary in Springfield. At his ordination and installation, in November 1883, he took over three already organized congregations, along with seven preaching stations, to which two new ones have since been added. Since he also now, since the removal of Past. Bünger, he also has to take care of the largest part of the other area on the Omaha R. R. for the time being, so one should certainly not be surprised when he writes in his first annual report, which was recently sent to the Mission Commission: "I may well remark here that I have too much work to do. It is not that I do not like it, but it is not possible for me to give the individual places the care that is necessary for them to flourish. Six places have to be visited on Sundays and are located in such a way that only two of them can be served at the same time on one and the same Sunday. Thus it takes six weeks - and now often longer - at each place, from one sermon to another, and home visits and teaching must necessarily take a back seat." He adds: "My health is not very strong either; but with God's help I will endure until further help comes. But if it is possible that such help can be sent, then please

I hope that it will happen soon and that the work can be attacked with more power. - The Mission Commission would gladly fulfill this request immediately, if only the right man were available; but hopefully, of the young workers going out again this year, one will be left for us again and also be found willing to enter our mission field. He should be stationed in Ashland, which is becoming more and more important. But our dear Dorpat should also receive help if it is not to wear itself out in a short time and if the necessary care is to be given to the already established and constantly growing congregations. The faithfulness and conscientiousness with which the aforementioned man works at his mission post is especially evidenced by a report about the baptism of a 41-year-old man, which he enclosed with his mission report and which will certainly be read with interest. He writes:

### **"Baptism of a forty-one year old.**

"When I was preaching in Perley, a new settlement on the Omaha R. R., on December 2, '84, a man came to me and asked me, if possible, to visit his son-in-law, an Englishman who had accidentally shot himself in the leg and had been on the sick bed for 54 days, because he had not yet been baptized and would like to be baptized. - I must confess that I was not happy to receive this news, because I had little hope. So I set out with a heavy heart, as I thought, to do a futile walk and to cultivate a useless conversation. I had reason for these thoughts, as wrong as they turned out to be, because the man was known to me as someone who was completely ignorant of Christianity and lived an unchristian life. - —

"Under the guidance of a settler, I arrived at the sick man's house at about one o'clock. After greeting him, he told me his wish, but added: "if I did not ask for more money than he could pay." To Apost. 8, 18-20, and that baptism could not be sold for money, so that money was out of the question, he showed quite a bit of joy and further explained his wish to me. He said something like this: /My two children are I heard at their baptism that they would be saved through baptism; I would also like to have this assurance, if I am not already too old to be baptized. When he was sick for a long time, with bad medical treatment, he thought about what he had heard about God and Christ and salvation, and it occurred to him that he didn't really know anything yet, so he got a New Testament and read it; it told him that if he wanted to be saved, he had to believe in Christ and be baptized. He would like to do that and live a Christian life afterwards. Until now he had led a godless life, if not a criminal one, then in the forest, on the rivers and on the prairie in the far west among people who could be called a band of robbers; now he wanted to become a Christian and live a Christian life, and nothing in the world could dissuade him. It might well happen to him that in his haste he would utter a curse or do something else wrong; but it was his firm decision to refrain from it and to mend his ways. He was no longer sorry that he had had the misfortune, for he believed that God had sent him this way to bring him to this decision.

"He had read through the Testament with great attention and diligent thought up to the second epistle of John, and when I told him that I would have to put several more questions to him in order to convince myself that he had the necessary knowledge, he said that I should only ask, that he wanted to answer as well as he could; that he knew nothing but what he had read, but that he would not be deterred by any questions.

"He did not know the Ten Commandments, but had heard from his Christian neighbors what was right and wrong, and confessed that he knew he had sinned to anger God and deserved punishment, and that he was sorry. I presented him with the Ten Commandments and he expressed his desire to learn them and to live by them. I then asked him if he thought he could do this on his own and make himself worthy of heaven by his actions. He was undecided, but he said

But when he was taught that both were not possible, but that the Holy Spirit gave him faith, gave him strength, worked all good in him and sustained him, he accepted this with joy and said: Well, if the Holy Spirit did not really want to do that, what had he brought him so far and started in him in the first place? He would trust in that.

"Further, I presented him with the three articles of the Christian faith and found that he had a beautiful knowledge. Where he was not firm, he gladly accepted instruction and said that he would like to learn more and more. He especially embraced his Savior with joy and confessed that he truly believed him to be true God and true man, and that he relied on him alone for his salvation and forgiveness of sins. Also his answers concerning baptism were, if not always clear, nevertheless quite pleasing and in my judgment sufficient for the right use, if he believed what he confessed from the heart, as he so emphatically testified.

"Nevertheless, I would have liked to wait with the baptism in order to teach him further. But since I had to hurry to get to Turtle Lake, and also had no hope that I or someone else could visit him before 1-2 months, I left it up to the sick man to be baptized now or to wait until he was more established in knowledge. He admitted that it would be good if he could learn more first, but his decision was firm and he wanted to stick to it and remain faithful to his present faith, whether he lived or died. His wound, however, was dangerous due to neglect and insufficient care, and "if he died before I came back, what then?

"I told him that if someone died who would have liked to be baptized and did not despise baptism, but could not be baptized, he would be blessed if he only believed in Christ. His answer was: 'All well, but to be baptized is surer, and

*can I not be baptized now?*' (All right, but to be baptized is safer, and can I not be baptized now?)

"I could not refuse him, he had caught me! Considering how the holy apostles often baptized pagans after they had heard only a few sermons of Christ, but this man had heard in the gospel and the epistles all that Christ and the apostles preached and excelled for our salvation, in addition with such zeal, with such desire, I would have had to accuse myself of unfaithfulness and conscience tyranny if I had refused him baptism. So I baptized him in God's name and praised God who does such things through his powerful word.

"May he give faithfulness and constancy to our dear brother! Would that many Christians would unite in this prayer! - —

Butternut, Wis. 5 Jan. '85.  
L. G. Dorpat."

God grant that these messages will also contribute to the fact that all dear fellow Christians will daily include the request for faithful workers in the harvest in their Our Father, but also recognize how necessary it is that we expand our dear planting schools more and more, provide them with capable boys, and generally make it our concern to support the inner mission.

On behalf of the Wisconsin District Mission Commission Ch . H. Löber.

(Submitted.)

### **Emigrant Mission in Baltimore in 1884.**

In 1884, 31,433 passengers arrived in the port of Baltimore on 69 steamships, 5212 fewer than the year before. Among the landed 580 were Americans, the rest were new immigrants. 14 adults and 59 children died on the voyage. 1305 souls were personally received and transported by the agent. The agent received \$14,023.50 in cash for them and paid out all but \$193.50 to them. Advances of money have been made to poor immigrants to the amount of \$1578.28, of which \$276.13 is at present outstanding. Letters and postcards with various orders totaled 987; 890 were written. \$31.00 was given away to the very poor and impecunious, and quite a few were provided with shelter and good lodging.

The trust of the executive authority appointed by the "Federal Immigration Commission" for Baltimore, which has to administer the bounty of 50 cents per immigrant levied by the state and which has chosen our agent to locate the needy immigrants through him and to feed and house them with these funds, proves to be a strong support and promotion of our work of love for the immigrants; For it not only opens

up another field for our agent's activities, but also gives him greater means than we are able to provide; in particular, it gives him the two most necessary items on a larger scale, namely a hostel in which he can feed all the homeless for weeks free of charge, and funds for the sick and for the transportation of the abandoned and poor.

Thus, in the past year, through his intercession and under his care, 1663 persons were housed and fed, in some cases for several weeks, free of charge, until they received money from their relatives or acquaintances to continue their journey, or until they found work nearby to support themselves. Of the above number, only 148 souls remained; for the remaining 1515, ways and means were found in time to send them to the West. But what debts they would have gotten into if they had spent the whole time in a boarding house and had to pay for it! In any case, they would have had to move their boxes and crates and leave them behind.

In addition to these, quite a number of sick people received help and assistance: doctor's and pharmacist's fees were paid for them, and in the case of serious accidents they were taken to a hospital. Among the latter were 32 adults (especially women in childbed) and 35 children; those who died were given a decent burial. During their stay in the hospital, those who desired it were frequently visited by our agent or one of our pastors, and their spiritual welfare was taken care of to the best of their ability. It is precisely here that the immigrant is not only most in need of comfort, but is also the first to have access to it; for how difficult it is when, for example, a member of the family, a child, and with him the mother herself, must remain behind ill, while the other members of the family move hundreds of miles further west into an unknown country and into strange circumstances! Oh, many a bitter tear flows and many a sigh, but also many a

earnest prayer rises up to Him who has also tamed all our hairs and who can heal and unite again what has been separated here.

From this overview of the agent's activities in the past year, it is easy to see in general what demands are made on him and how beneficial he can and has proven to be in his position. However, for further illumination of this matter, a few special cases may be listed here, so that no one may come to the opinion that an agent employed by us is superfluous, given the well-known convenience that the port here offers the immigrant.

Last summer, for example, a poor woman arrived here with two children and immediately went into town with other travel companions, where she hoped to find her husband; but the husband had been in the country for four weeks, because he had not expected her so early, and no one knew what had become of him. The woman was in great distress; at last our agent heard of her through the "German Society", sought her out and found her with a poor tailor who had been accommodating the family, which had been deprived of all means, for some time, but had now referred her to the "German Society" because the burden had become too heavy for him. Our agent immediately took care of them, sent the woman with her two children to the emigrant hostel, where they were fed free of charge for 13 weeks, and immediately put a request in the newspapers, also in the "Rundschau" of St. Louis, to find out the whereabouts of the man. Finally, he appeared near New Orleans and asked to write to him when his wife could arrive in Baltimore. He was immediately telegraphed: she had already been here for four months, he should just come. It lasted only a few days, then he appeared to the unspeakable joy of the poor woman, who had already mourned him as dead, and later proved to be a tender father of the house, devoted to his family, who had only caused her this grief through his clumsiness.

Another case, which did not have such a good outcome, is this. In September, a woman with three children had entered by way of Philadelphia and arrived in Baltimore, where she was staying with an innkeeper and waiting for funds from her husband in New Orleans to travel to him. But none came. The landlord finally did not want to keep her any longer and ordered her to look for another accommodation. Then our agent heard about her and brought her to the immigrant hostel, but her sick child to the hospital; when the latter became worse and worse, he also brought the mother there with the other two children and kept them there until the child died and was buried; then he brought them back to the emigrant hostel. In the meantime, he had also written to the "German Society" in New Orleans and made inquiries about her husband. These inquiries were nothing less than favorable, for he learned that the man in question had indeed been in New Orleans, and had run a shoemaker's business together with another man; but one day, when his partner came home, he found that his suitcase had been broken into and forty dollars had been stolen from it; since then, the wanted man had disappeared; the suspicion resting on him, however, was all the more urgent because he had also owed a poor Lutheran pastor in New Orleans twenty dollars.

[35] which the latter borrowed from him in order to let his family come from Germany. All inquiries of our agent have remained without success until now. In the meantime, the poor, abandoned woman made herself useful in the hostel, then gradually began to wash for other people, earned some money, and when she finally had to be released from the hostel, rented and moved into a few rooms in the city, where she still earns a poor but honest living as a laundress with her two children.

But even where husband and wife faithfully stick together, hardship is often great. Last summer, for example, a Catholic family consisting of father, mother and nine children landed here. Since they were anemic and could not expect money from anyone to continue their journey, they should have been sent back immediately; however, at their request, they were given time to see if they could settle in and support themselves here. At first they were fed in the emigrant hostel for six weeks, until at last an English farmer was found who took the whole family to his farm; but after only a few days the farmer sent them back again, and they had to be taken back to the hostel. Weeks passed and the poor man could not find work. When the German steamer returned to Bremen, our agent received strict instructions to send this family back to Germany without further ado; he also went to the landing place for this purpose and informed her of the order; But there was such weeping and wailing, such pleading and begging to leave them here and not to send them back to misery, that he was completely overcome with compassion and, because one of the children was also ill, telegraphed back that he could not do the parents the heartache of sending them across the sea now, since the sick child would then presumably die. He received the answer: "The family must leave today without any trouble! To this he promptly replied again: Then let them be sent away, whoever wants to, he for his part will not do it. Finally he was told: "Do the best you can. So the family was spared this time, and when the child died two days later, they moved to another house for fear of being sent away on the next steamer, until it was also gone; then they returned. This was repeated again later, until the family finally managed to find work, and when the authorities saw that they were supporting themselves so well, they finally let them stay.

(Conclusion follows.)

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### **Honorary commemoration of the late Pastor M. L. Wyneken.**

(Conclusion.)

At the end of January 1880, the Blessed moved with his family to his brother-in-law, Pastor Bühler, in San Francisco, where he was followed in the fall by his brother-in-law, Pastor Crämer, who was also ill at the time and has since passed away in the Lord. Since the climate of southern California was highly recommended, several families decided to move to Los Angeles. Once here, as is known, Blessed W.'s efforts were immediately directed toward founding a Lutheran colony in this neighborhood, which plan unfortunately did not come to fruition. His zeal to work in the vineyard of the Lord did not diminish.



from. He sought out the German Lutherans as much as he could and held reading services with them; he also preached here (in Los Angeles) and in Orange on several occasions and it is therefore thanks to his faithful work, next to God's, that Lutheran congregations were established here and in Orange. And we should and want to take this work of God into consideration when we look at the wonderful ways in which He has led the Blessed W. The Lord's counsel is marvelous, but He leads all things gloriously. If we let our gaze be directed only to one side of the temporal tribulations, namely to the often so heavy, long-lasting suffering of pious cross-bearers, the wonderful ways of God will remain shrouded in impenetrable darkness. But if we look, with the lamp of the divine Word in our hands, at the experiences in the lives of believers, friendly rays of light fall on our hearts, so that we can recognize the goodness and faithfulness of our God, and in such knowledge can boast: God, your way is holy! Your deeds are pure blessing, your way is pure light. The Lord purifies His own "in the furnace of misery" and proves them in many trials, so that their faith may be found righteous and much more precious than the perishable good that is proved by fire. He knows how to direct and guide everything in such a way that, if He wants it that way, this and that special cross-bearer has to wander in order to help build His kingdom here and there as an instrument in His hand. - Our dear W. was often challenged and it weighed heavily on him that he waited in vain one year after the other for the day when he, equipped with the necessary physical strength, could take over the parish office again. However, with God's gracious help, he always rose from his gloom when he was reminded both of the salutary benefits of the temporal tribulations and of the obvious blessing that the gracious God had bestowed on his continued activity in spite of his ailing body.

All who have personally known the deceased will undoubtedly agree out of conviction when in this honorary memorial the good testimony is issued to him that he was a sincere, faithful Christian, a righteous, gifted preacher, a conscientious pastor, a careful governor, and in the execution of the office which he was commanded to perform, he was as faithful as he was diligent and unselfish; that it was a matter of the heart for him to serve Christ, the good shepherd, and the host entrusted to him, as well as that he bore the heavy, seven-year suffering imposed on him in quiet, godly composure. Let this be said to the praise of God's grace. For, as old Herberger says in a funeral sermon, "when one praises such people, one must inevitably also praise God, who dwelt in them and adorned them with such beautiful, praiseworthy virtues." If Luther rightly says: "There is no more precious treasure on earth and in this life than a true faithful pastor or preacher," so that "no mountain of gold or silver in a country can be compared to this treasure," we must say and lament with a saddened heart: the Lutheran church has lost such a noble treasure through the premature death of the honorable pastor M. Wyneken.

This testimony must also be given to him by those who had contact with him, that he was an affectionate spouse and father of the household, that he was well-disposed towards his house, and that he was a good man.

In his life, he made every effort to be a shining example to others in accordance with the apostolic precept and to adorn the teachings of God our Savior in all things with a pious life (Tit. 2:10). - One more thing should be mentioned here, namely that he was warmly and sincerely grateful for all the expressions of love that were bestowed upon him in word and deed during his long suffering and of which he did not consider himself worthy. With a moved heart, yes, with dripping eyes, he often praised the fact that the good Lord had not let him suffer any lack, but, according to His fatherly provision, had always sent the necessary needs at the right time through benevolent fellow Christians within our synodal association and had strengthened the trust in His promise and word through various comforting experiences. With his thanks, many hot sighs have risen to the throne of grace for his benefactors. - —

In the last six months, the same W. stayed at the foot of the Sierra Madre, where he had gone on the urgent advice of his doctor. As a result of his recovery, he rented a small house with three acres of land about 14 miles from Los Angeles (towards the mountains), hoping to be able to do the necessary work with the help of a farmhand and to provide the postmaster position offered to him. However, it soon became clearer and clearer that not recovery, but the goal of his earthly career was approaching. He was also aware of this and often spoke out, but with particular emphasis, when he drove from Sierra Madre to

the church for the last time - 14 days before his death. The next Sunday, when he returned to the city and stayed with his mother, it was no longer possible for him to attend the service, and he was not allowed to return, because the doctor explained that it was very much to be feared that the return trip would have very detrimental consequences.

On the following Sunday, October 19, 1884, in the morning at eleven o'clock, the Lord came to rest him and to receive his soul into eternal joy. His end, for which he had properly prepared himself and which he, certain of his gracious election to beatitude through faith in Jesus Christ, \*) confidently looked forward to, took place without agony. As a weary wanderer, who has covered an acid walk under hot sunburn, soon falls asleep when he goes to rest, so quietly and calmly he breathed out his soul under the prayers and tears of his relatives, after he had immediately before declared with full consciousness: "I die." Thus was granted to him what he had so often asked of Christ, his Savior, in healthy and sick days, and of which we had had our conversation with each other the day before:

"Then gentle and still, O Lord, let me sleep according to thy counsel and will, When my hour shall come.

But we call out to him: He died and is still alive. With good reason we may say of him, to our comfort and to God's praise, that he has fallen asleep as a friend of the Lord Jesus. Jesus, the blessed, sweet friend of sinners, was also his friend, yes, "his friend even to the grave," who always loved him and drew him to himself.

\*) He did not keep it with the synergists, neither with the old ones nor with the new ones.

out of pure goodness. - And because the Blessed One steadfastly confessed his faith in the Savior of sinners in the midst of all inner and outer struggles, because he placed his trust only in the mercy of God in Christ; because, furthermore, love for Christ urged him to work in the service of the Church, in spite of his increasing weakness, until his strength was completely broken down, and because he finally, in self-denial, patiently and calmly surrendered to his God's will - all of which could only happen through grace -, we have the consolation that he was a friend of the Lord Jesus and that he went to glory according to his soul, but fell asleep according to his body, to rest in the tomb until the day of the resurrection of the flesh.

The funeral took place on Wednesday morning with numerous participants. Unfortunately, the relatives living far away could not attend. Only Mr. Pastor Bühler came, accompanied by Mr. Pastor Dietrichson from Oakland. Mr. Pastor Kogler of Orange conducted the funeral service in the house and at the grave. The undersigned preached the funeral sermon in the church on the basis of the text words, Joh. 11, 11., after which Mr. Pastor Bühler gave an address in English appropriate to the solemn hour, since a number of Americans were also present who had come to appreciate and love the deceased. - —

The disease from which dear W. suffered for so long, as was determined by the post-mortem examination, consisted of consumption of the lungs. His age was 39 years, 10 months and 4 days. True, his career was a short one; but not without leaving behind glorious blessings did he enter into eternal rest, so that we may well apply here the words of Solomon's wisdom: "He is soon made perfect, and hath fulfilled many years." He has prospered! Our painful loss is his unspeakably glorious gain, for he has entered into the joy of his Lord as a pious and faithful servant and has received a beautiful crown from the hand of the Lord.

May this comforting confidence, based on Christ's gracious and true promise, especially uplift and strengthen the deeply bowed hearts of the suffering relatives on all sides in all their afflictions, so that they, as the sorrowful, may nevertheless always rejoice in the Lord their God! - But to Him, the unsearchable God, who leads His saints wonderfully, be praise, honor and glory for all the faithfulness and mercy which He has done in this His servant! May He help us all to a blessed return, by grace, for Christ's sake. Amen.

Geo. Runkel.

(Submitted.)

### **Southern District Synod.**

The Southern District Synod was assembled at St. John's Church of the Rev. Stiemke, New Orleans, from the 4th to the 10th of February last. The synodical membership was nearly complete. This year we also had the pleasure of welcoming many brethren from the North, who were in New Orleans partly for recreation and partly for the World's Fair, and who took a lively interest in the synodal sessions. The opening sermon of the honorable general president Schwan on Luc. 9, 51-56 warned against the petty legal spirit,

into which even conscientious Christians can fall unawares, and placed our hearts on the high, free rock of the gospel of grace ("Know ye not of what spirit ye are the children?" Luc. 9, 55.)! He uncovered the misery and the curse of the legal spirit and lifted us up to the blessedness of the sonship of God, which alone is comforted by the fact that Jesus wants to make sinners blessed and keep them blessed. The speaker, Prof. Pieper, had presented theses on "Life in Faith" as the subject of the doctrinal discussions. As far as we know, this subject has never been discussed at any of our district synods. In faith, which is not a seeing, grasping, feeling 2c., but a simple clinging to the Word of God, the whole Christian life on earth goes along: this was explained in detail and applied to the individual circumstances. It applies both with respect to doctrine and with respect to our state of grace, and finally also with respect to all our works, to walk by faith. The attempt to make the wonderful kingdom of faith a kingdom of understanding, seeing, feeling 2c. must always lead to error, doubt and sin. Therefore, here is a lesson that every Christian must learn. Then the error and wavering in doctrine ceases with us, because we, unconcerned about whether it "rhymes" with our reason or not, simple-mindedly and childlike accept what God has revealed to us in his Word, and thus remain protected from all seduction by coarse and subtle rationalism.

Then we will also doubt less the grace of God, because we do not base the grace on what we see and feel in ourselves, but believe it on the word of the divine promise.

Through the word of God, on which faith is based, the whole earthly life of a Christian, which, outwardly seen, seems to be little different from that of a respectable man of the world, is completely different. God's Word shines as a bright light over our actions, our suffering, our deaths! Under the rays of the divine Word, the cross and the tribulation become pure proofs of God's fatherly love and pure causes for thanksgiving and praise. Under the sun of the Word, which shines in the kingdom of faith, tears of sorrow are transformed into tears of thanksgiving; bitter death, the dark grave, the horror of decay become the bright gates of the eternal paradise, the glorious resurrection to eternal life! The mighty, powerful attractions and lures of the world have lost their power. The treasures and goods of the world become vain rubbish! The faith, which sees better glory in the promising word, tramples them underfoot! The threats of the world and of all devils appear to the faith, which sees the high majesty of Christ at the right hand of God, as completely void. The seemingly most trivial of earthly occupations, the most unpleasant and sour work, becomes to faith in the light of the Word of God pure worship and delicious work. And where is such faith found? Only where it is believed that Christ, through his obedience, his suffering and death, has completely reconciled us to the heavenly Father and that God is gracious to us for Christ's sake alone. Therefore, where and to the extent that this grace is stunted and clouded, for example by the interference of human "behavior," there and to the extent that the life of faith is also stunted and clouded; there is error in doctrine, sin in life, despondency in adversity and affliction, fear in dying, lack of faith in God, and so on.

In the end, it was explained that faith in each individual case can only be where God's word shines before it. Finally, it was explained that faith in each individual case can only be where God's word shines before it. Faith always wants to have a clear, definite word of God before it, on which it bases itself. If it does not have this, it is no longer faith, but empty delusion and superstition!

This is a weak summarium of the extremely delicious doctrinal negotiations. They have not been without blessing. There was certainly not one of us who was not ashamed of the fact that we sigh and complain so often, and who was not filled by the Holy Spirit with a new desire to continue to serve and work tirelessly and diligently and to refrain from sighing and complaining more in the future! Full of joyful confidence in the faith, the afternoon sessions continued with the other discussions, which were mainly concerned with the inner mission and with the secular associations. The secular association system has become a real curse for our South, so that our District had to deal with it seriously and at least discuss the most important questions that arise again and again in our congregations with regard to it. The inner mission in the South, by God's grace, is making gratifying progress! The three traveling preachers in Texas are expanding their territories more and more. One of them has already had to take several places, partly by appointing a pastor of his own, partly by ceding them to parishes closer to home. But God is also opening doors for us in the other states of the South. Therefore, it was decided to call another traveling preacher in North Alabama and to make an attempt to gather a congregation in Florida. Concerning our progymnastics, all synod members were heartily encouraged to compete with each other in sending forth disciples! A special commission of the Southern District was appointed for all kinds of support and it was decided to transfer any surplus of the support fund to a commission to be appointed by the general synod. The election of officials resulted in the following: President: Pastor T. Stiemke; Vice President: Pastor G. Birkmann; Secretary: Pastor G. Behnken; Treasurer: G. W. Frye.

Anyone who has attended the synodal meetings will certainly say that we were no different from the disciples of Emmaus. We came to Emmaus small-hearted and sad, but soon our hearts burned with joy, the burdens of worry fell from us, and cheerfully we hurried back to the congregations and brethren to strengthen them as we had been strengthened. To the eternal, true, living God, Father, Son and Holy Spirit, be sung praise and thanksgiving for all the goodness that He has bestowed upon us by grace.

Thine shall be all glory and honor, I will tell thy deeds more and more From joyful souls Before thy people and all the world, As long as I live.

P. R.

(Submitted.)

## **The roller skating rinks,**

(Skating Rinks)

which have recently spread like a plague over the whole country, had a harmless-looking beginning. It seemed as if only a physical exercise was to be created; however, they quickly developed as a school of immorality.

[Whoever examines this latest sign of the last times with enlightened eyes according to the divine word, cannot judge otherwise than that Satan has again brought a new world being on the track and has aimed at the seduction of many. It is an activity that comes from the flesh and serves the flesh. Lust for the eyes, lust for the flesh and hopefulness have found a new field again.

It is a new path of sin on the old broad highway that leads to damnation, and many are carried away on it. They are new temptations that the old tempter has cunningly invented to drive out the fear of God and to strengthen the inclination for the mad joy of the world. They are gathering places for the reckless Christians to make and maintain the friendship and fellowship forbidden by God. They are places where reckless youth seek and meet each other, and make connections that have the most unfortunate consequences for body and soul for time and eternity. These are pleasures in which discipline, respectability and good manners suffer severely, for one takes pleasure and amusement precisely in that which is dishonorable and indecent. Just think of the unseemly confusion of men and women, young men and virgins, which, however, must give the thing its charm. These amusements are terrible schools of waste, where many shillings and dollars are wasted for vain pleasure, which could and should find a better and more necessary use.

Ah! if the Savior would ask for this sum through his church to relieve the distress of his kingdom, how many complaints about bad times and lack of merit he would have to hear, and yet how willingly the money is sacrificed to the idol of lust!

No doubt, when our Savior says in the Gospel of the sower about the obstacles of his word: "But that fell among thorns are they which hear it, and go down under the lust of this life, and choke, and bring no fruit." he means also this new form of the lust of this life.

Respectable people of the world are already beginning to raise their voices in secular newspapers against this evil as a morally corrupting evil. In a certain city, for example, the authorities of a public school have forbidden the teachers to visit such places under threat of dismissal. And we Christians should be blind to the danger?

Therefore, take good care, dear Christian,

For it is Satan's cunning that tempts many pious people.

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(Submitted.)

### **To the chapter of the parish apartment.**

How many a faithful servant of Christ and steward of God's mysteries still lives in a poor and limited hut in this country, when many members of his congregation have already overcome the initial conditions and exchanged the log or plank hut for a spacious and "paneled" house. And yet he will hardly want to exchange his hut for an apartment with which, more than a hundred years ago, a well-deserving pastor of the Saxon regional church had to make do for many, many years after the parsonage apartment there had been knocked down.

was burned, despite sharpened orders from above to build a new rectory and despite available Zuschuffe from the Brandkaffe.

The pastor in question is M. Immanuel Gottlieb Anton, pastor at Gülден-Gosse near Leipzig, the author of a detailed catechetical "Interpretation of the Dresden Catechism of D. Martin Luther". The second volume, which was published in 1767, the interpretation of the II. main part, is dedicated to the members of the Oberconsistorium. In order that one may now judge his work, which appears to him to be very deficient, but which in truth is excellently done, indulgently, he gives the following description of his living conditions:

"I am perhaps the only priest in Saxony who resembles his Savior in the countryside, even if he has nothing to lay his head on during his life. I am a real pilgrim and poor housemate with my settled congregation. My sheep have all their hurdles and I, their shepherd, have almost had to reverse myself in lieu of an oath with hand and mouth, to leave my only little room, to become inactive and fugitive again, as soon as it is found to be good. My wretched village takes its name from the most dazzling metal, gold, but it does not want to give so much silver to build a permanent place for its pastor, despite the fact that the General Fire Fund donated many hundreds of thalers mildly for this purpose many years ago. Two and thirty years have passed since the local burnt down parsonage remained in its rubble and ashes. The strongest orders from the High Consistory are of little avail here. My living room, children's room, study room and servants' quarters are only one room. The worries of food, since I can neither cultivate my fields properly in the absence of my own priest's dwelling, nor am I allowed to keep even one claw, sometimes also depress my courage not a little. Where does a spirit want to work or think sharply here? Where will a preacher study here, as I must swear to God and my superiors before the holy altar at ordination, or produce a useful book without error? And yet I have been faithful and diligent in silence with the pound that God has entrusted to me. And yet, upon request, my venerable Lord Ephorus gives me verbal and written testimony that he finds almost the best-instructed Christians in my congregation during local visits."

The sender is not able to indicate whether the preface to one of the other volumes of the extensive catechism work reports a remedy, since only this one volume is presently available to him. However, the moving complaint of the faithful and persevering man makes one think. E.G.: How many a young preacher in this country cannot get a comfortable parish apartment fast enough, loses his heart for the congregation when it is difficult to get one, and thinks of being called away. How long M. Anton had to wait and how faithfully he persevered in keeping the word! Furthermore, where is there a congregation in this country which, if it had been so poor in earthly goods at the beginning, and at the same time so crude and degenerate, would have let its pastor live so poorly after two and thirty years, although, or rather because, nothing of the kind is commanded from above, but everything is based on voluntariness! ,

' F. L.

### **To the ecclesiastical chronicle.**

#### **I. America.**

**From the Unirreformed Church.** How unchurched preachers begin to gather congregations is illustrated by a certain pastor in Sigourney, Keokuk Co., Iowa, named Dan. In short, to an example of how a truly Christian preacher should not begin it. In a newspaper of the aforementioned city, he issued a public appeal to "the German Protestant Christians" there, in which he wrote, among other things, as follows: "Piety has always been a characteristic trait of the German. Even when our ancestors were still heathens, they were pious and sacrificed to their gods under the trees of the forest and at the shady springs of the streams. . The synod to which the undersigned professes to belong with the congregation he serves is a respected church body among the churches of this country, and it is not a disgrace but an honor to belong to it; 'the Protestant Synod of North America,' as our synod accurately titles itself, is a part of the Protestant Church of Germany, to which Kaiser Wilhelm also belongs with his most distinguished councilors. It is not narrow-minded, it does not flock to the introduction of temperance laws; furthermore, it does not reject the members of a lodge if they put up with the preaching of the gospel. Our synod is also

able to support a congregation in the process of formation with financial means. For example, in nearby Burlington there are 3 fairly large evangelical congregations that would offer a helping hand.... . Come and show that even in free America you hold fast to German language, German customs and German piety." - The gospel preached by this so-called evangelical may well be a clean gospel!

#### **W. [Walther]**

**Roman schools.** According to Roman newspapers, only 545,000 Catholic children attend Roman parochial schools, 734,000 do not attend Roman schools, and there are still no parochial schools in 4,530 Catholic churches. "As long as in the matter of Catholic parochial schools," writes the "Katholische Volkszeitung," "such a flagrant disproportion still exists, such a terrible state of emergency prevails, let us be silent about the progress of the Church in the United States; for it is only appearance and its own deception."

**Masonic Hocuspocus.** On February 21, the day before Washington's birthday, the so-called "Washington Monument" was finally solemnly dedicated. Although it was erected at the expense of our country and is therefore declared to be a national monument, the dedication committee left the symbolic consecration to a Masonic lodge, and this really let loose its childish consecration nonsense, despite the fact that a solemn protest against it was received by the committee from many citizens of the country. The protest is said to have had 13,000 signatures. The Committee excuses its disregard of the protest with the fact that it came too late to be taken into account; but should the Committee not have realized, even without a protest, that it is disgraceful to order an obviously anti-Christian secret society to consecrate a national monument with its secretive juggleries? W. [Walther]

#### **II. foreign countries.**

**The modified Luther Bible.** As is well known, in Germany the neo-believing scholars have been working for more than 30 years to change the old Luther Bible or, as they prefer to say, to improve it.



Until recently, it also seemed as if the modified, new Luther Bible would soon replace the old one, at least in Germany. According to the latest news, however, it seems that nothing will come of it. The learned gentlemen are noticing more and more that the dear Christian people will not let their old Bible be taken away so easily, and that if there are no more genuine old Luther Bibles to be had in Germany, they will have them sent to them from America. So finally more and more men, even learned and highly respected ones, have appeared who have advised against the introduction of the new Bible and have seriously warned against it, because a change of the Luther Bible would not only be completely unnecessary, but also highly dangerous and would undoubtedly result in a great division of the so-called Protestant Church. Even the well-known Professor Luthardt in Leipzig and the Oberkirchenrath Kliefoth in Schwerin have just raised their voices against it in the Leipzig "Allgemeine Evang.- Luth. Kirchenzeitung". Therefore, many little spirits, who were in favor of it until now, now cancel their sails and admit that the evil Missourians were not so wrong after all, when they protested against it from the beginning and declared that they would not let themselves be saddled with the new Bible, but would themselves see to it that the old Luther Bible would always be available here in America. W. [Walther]

**Rome**, the seat of the pope, counted in 1870, when the city passed into the rule of the King of Italy, besides the pope and cardinals, no less than 9193 persons of spiritual state, namely 34 bishops, 1333 priests, 4276 monks, 2700 nuns, 850 deacons. And yet, of the 180,000 inhabitants, almost 120,000 could neither read nor write. Under the Italian rule it was better taken care of. So writes the Hanoverian "Neue Zeitblatt". One can see from this that if the so-called Catholics in non-Catholic countries are so eager to establish all kinds of schools, they do so not in order to spread all kinds of useful knowledge, but solely in order to spread antichristian pabstry. Otherwise they would have done everything possible for schools, especially for parochial schools, especially where the pope ruled. It is therefore frightening when wealthy so-called Protestants send their children to Catholic, especially Jesuit, schools. W. [Walther]

**Colportage within the Saxon Free Church.** In this small church community, no less than 6340 books and tracts were sold by the colporteur sent out by it in 1884. With heartfelt joy and thanks to God, the church bulletin communicates this. This good success of the "Schriftenverein", which was established within the aforementioned Free Church and which sent out the Colporteur, has driven it to now also send out a second Colporteur in the circle of the Rhenish congregations (belonging to the Saxon Free Church). This is an example for us to emulate. Although we have been colporteurs for many years, the more eager we are now to spread bad or worthless reading material through colporteurs, the more could and should be done in this highly important work in our large community. W. [Walther]

**Death News.** It is with heartfelt sadness that we have just learned that on February 4, Mr. Moritz Sterzel, veterinarian at Mittelfrohna in Saxony, gently and blessedly passed away in the Lord. This is to inform the many in our synod who knew and loved him as a righteous Christian. He immigrated here with the Saxons in 1839, but for the sake of certain circumstances had to return home, where he later became a particularly faithful and zealous member of the Saxon Free Church. - With great We were also dismayed to read among the telegraphic news of a local English newspaper that Father Theodor Harms in Hermannsburg was also called away from his work to eternal rest by a blessed death on February 20. More about this, if possible, soon. W. [Walther]

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### Passion Sigh.

Your Marterkron',  
 JEsu, Son of God,  
 Your ropes, ties,  
 Your shame and disgrace,  
 Your' innumerable suffering,  
 Your sadnesses,

Your fear and pain

Give my heart  
 Fried and great joys,  
 Comfort in all suffering;  
 Erase shame and disgrace;  
 Loosen ropes, ties;  
 Are, O Son of God, My crown of honor!

D.

**A precious pillow.**

It was in 1823 that the famous missionary Dr. Judson finished the translation of the New Testament into Burmese. The manuscript of this translation had a strange fate. He and his wife were traveling to Ava, the capital, to do missionary work. A war broke out between the English and the king of Burma. All foreigners were viewed with suspicion, and Dr. Judson, although an American, was taken prisoner and treated cruelly. By paying money, however, he and other prisoners were released after a few days from the company of those condemned to death, whereupon they were housed in an open hut in the prison yard. There they lay bound with chains. As soon as her husband was captured, Mrs. Judson secretly buried the valuable manuscript in the ground to protect it from the hands of the executioners. When Mrs. Judson was allowed to visit her husband in prison, one of his first questions was what had become of the translation of the New Testament that had cost him so much time and effort. The rainy season had begun, and in the wet ground the paper would soon have perished; so she devised a new plan to save it. The good woman sewed it with some cotton and wickerwork into a simple, hard pillow, from which it was hoped that no one would rob the poor prisoner.

After seven months, the prisoners were quite suddenly brought back inside the prison and loaded with even heavier shackles. The few poor pillows and mattresses they had were taken away from them, including Dr. Judson's pillow! During the first night, when the prisoners were threatened with imminent beheading, the missionary thought a lot about his Burmese will, where it had gone, whether it might be discovered later as a treasure in the pillow and come to light? Then, suddenly, this very pillow was thrown into the prison - the prison guard had appropriated it, but found it so hard that he almost threw it at the prisoner's head in anger.

But the day came when the prisoners were stripped of almost all their clothes and were driven two by two in the blazing sun several miles away to wander barefoot over hard gravel and red-hot sand toward a new captivity. The raging Burmese took everything they could find. One found the hard pillow, but threw it away as a

soon gone again without any value at all. A native, however, who had been converted by Judson, picked up the thing and carefully kept it as a souvenir of his beloved teacher, without even suspecting from afar what a treasure was sewn into it. When at last, after long anxious months, the war was over and Dr. Judson was free to go about his work again, the New Testament was found unharmed and well preserved! It was later printed and since then the Burmese have been able to read in their own language of the great deeds of our God. A. Ch. B.

### **Chastity a difficult work.**

"If it were not for more works than chastity alone, we would all have enough to do with it, for it is such a dangerously raging vice. For it rages in all the limbs: in the heart with thoughts, in the eyes with the face, in the ears with hearing, in the mouth with words, in the hands, feet and whole body with works. To compel all this requires work and effort; and thus the commandments of God teach us how great a thing it is for righteous good works, even that it is impossible for us to think of a good work out of our strength, let alone to begin or accomplish it." (Luther, X, 1669.)

### **He who is certain of his doctrine and faith must also be prepared to stand alone.**

In 1527, when it seemed that many people who had been with him until then were turning away from him, Luther wrote the following, among other things:

"Well then, let the defiance be in God's name. Let him who is afraid depart; let him who is afraid flee; my support is strong and sure enough for me, I know that. Whether the whole world would cling to me and fall away again, it is all the same to me, and I think: even before, when I was alone, it did not cling to me. He who does not want to, let him leave; he who does not stay, let him always go. Who holds the other here? said Rost at the neck iron." (XIX, 520.)

### **Luther could not get beyond the catechism.**

Luther once said: "Although I am an old doctor of the Holy Scriptures, I have not yet finished teaching children and do not yet understand the ten commandments of God, the faith and the Lord's Prayer. I cannot study nor learn, but I still study daily and pray the catechism with my son Hansen and with my little daughter Magdalena." (XXII, 16.)

### **Right pray, a great work.**

"It is true, as the holy fathers have said, that there is no greater work than praying. To murmur with the mouth is easy or ever considered easy; but to follow the words with earnestness of heart in thorough devotion, that is, eagerness and faith, to earnestly desire what the words hold, and not to doubt that it will be heard, that is a great deed in the sight of God." (Luther, X, 1617.)

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### **Death notice.**

On February 15, Mr.? passed away. F. W. Mertner. More details in the next issue.

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## Ordinations and introductions.

On Sunday Sexagesimä the candidate of the holy preaching office Mr. Paul Brauns, after he had passed his examination in St. Louis last summer, was solemnly ordained and introduced into his office by the undersigned under the assistance of Prof. A. Selle in the midst of the St. Matthäus congregation, which had called him to be their Hülfspastor. H. Engelbrecht.

Address: Rvv. Uuul Brauns,

1117 Oalikorua ^ve., LllleaZo, Ills.

On behalf of Father Beyer, the President, Father L. I. Pfeiffer was introduced to his new ministry in Wolcottsburg, N. A., by the undersigned on Sunday, Sexagesimä.

Chr. Hochstetter.

Address: Rev. I., Bleikker,

^Voleottsbnrg, Bris 60th, X. Q

In accordance with the commission received, Mr. U. H. Sieger was introduced on Sunday SIXDAYSIME morning at St. Jacob's Parish in Fulton County and in the afternoon at St. John's Parish in Henry County, Ohio, by

G. M. Sugar.

Address: Rev. H. Zte^er, ^retrkolck, Bultou 60th, Olüo.

## Church dedications.

On Sunday Sexagesimä, February 8, 1885, the new church of St. Peter's Lutheran congregation at Town Elli- cottville, Cattaraugus Co., N. A., (length with altar niche and spire 75 feet, width 35 F., spire height about SO F.) was solemnly dedicated, Revs. Dorn, Senne, Weidmann and Kcafft officiating. H. Kanold.

On the 3rd Sunday after Epiphany, the small congregation at East Saginaw, Mich., had the joy of being able to hand over their little church, with which a modest schoolroom is connected, for use in worship. The surrounding congregations of the synod, which had also sponsored the building by willing contributions, were present in large numbers. The undersigned preached the morning sermon and Praeses Jos. Schmidt concluded this service with an address in which the Lord was thanked for having made the hearts of the brethren willing to promote the good cause, so that now also in the great important city of East Saginaw a mission garden of God would be cultivated, where souls would be led to good pasture through the preaching of the true Gospel. - In the afternoon, Vice-President H. Partenfelder preached.

F. Sievers, suo.

The branch congregation of the undersigned at B atavia, Wis., consecrated its newly built house of worship (frame building, 30X46 with tower) to the service of the Triune God on the Sunday of SIXDAY SAME. Father Th. Wichmann preached the dedication sermon in the morning, Prof. C. W. Müller preached in the afternoon and U. M. Otto in the evening. Ph. Wambsganß 86".

## Announcement.

Mr. P. I. L. Braun of the Lutheran congregation at Waterloo, Waterloo Co., Ontario, requested to colloquy with us, resp, for admission to our synodical association.

F. Dubpernell.

## Conference - Displays.

The Missouri Pastoral Conference will hold its next meeting here in St. Louis Thursday before Misericordias Dom. and the following days. - Registration requested from U. Stöckhardt.

I. A. Mayer, Secr.

The Fort Wayne Pastoral and Teachers' Conference will meet, s. G. w., during Easter week, from Tuesday noon to Friday noon, at the congregation of Father Gross. Old conference members are to secure their own quarters by letter; new ones must report to the Uastor looi.

H. Diemer.

The Denison Specialconference will meet, s. G. w., April 8 and 9, at Council Bluffs, Iowa. I. S e ßler.

Cincinnati Districts Pastoral and Teachers Conference during Easter week from Tuesday morning to Thursday evening at k. Brömer. Timely registration required.

C. Kretzmann.

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### Entered the Coffee of Illinois - District:

For the synod treasury: from the congregations of the???: Hansen at Worden K12.80, Bötticker at Mount Pulaski 17.10, Heinemann at Okawville 9.65, Frese at Champaign 4.18 (Communion Coll.), Merbitz at Beardstown 10.30, Nachtigall at Wartburg 4.50, Wolbrecht at Okawville 13.90, Luecke at Troy 14.10. Contribution of P. Luecke at Troy 2.00. (S. H88.53.)

To the new building in St. Louis: By Fr. Grüber from the congreg. in Bethlehem 5.00. By Fr. Hahn in Staunton from I. Adler 2.00. (S. 7.00.)

For the new building in Addison: From Hillsboro: by Bernhard Schneidewind 2.00, Adam Gerner, Wm. Schneidewind, Willy Schneidewind each 1.00. Christian Collmann in Morris 10.00. By teacher Rosen in Addison from H. Gehrke Sr. 5.00. By P. Hansen in Worden from an "unnamed" 5.00. By P. Wunder in Chicago from Mrs. C. Otto 5.00, Wittwe Lämmerich 3.00, K. Köbel and Mrs. N. N. 2.00 each. By ?. Große in Hartem by Karl Völz Jr. 1.00, Karl Völz Sr. 2.00, Aug. Völz 1.00. By Thieß in Schaumburg by Heinrich Lutz 5.00. By P. Brauer in Brecher 3.00. By P. Grüber in Bethlehem by Wittwe Rehwalder 5.00. By P. Bünger's Gem. in New Bremen, 1st cent, 60.00. By P. Merbitz in Beards- town of N. N. 2.00, Wittwe N. N. 1.00. Wm. Frye in New Minden 5.00. By P. Lenk in Millstadt from his Kreuz- Gem. 15.00, Trinitatis-Gem. 5.00. From California: From ?. Kogler's congregation in Orange 13.50, Fr. Tisza in Oakland 5.00. ?. Hertwig in Leas Valley, Minn. 10.00. From Wisconsin: by Kassirer Eißfeldt 58.88, by John Pritzlaff in Milwaukee 200.00, by teacher Elbert from P. Theel's Gem. in Crystal Lake 50.00. By Kassirer Menk in St. Paul 40.80 u. 65.00. ?. Hebler's parish in New York City 18.00. From Fr. Niethammer's parish in La Porte, Ind. by A. Backhaus 10.00, Christ. Lay 5.00. Karl Witt in Sturgis, Mich. 5.00. (p. S618.68.)

For inner mission: From Chicago: by ?. Engelbrecht from Hanna Kopitke 1.00; by Fr. Bartling from Joh. Bohnhoff 2.00; by Fr. Wunder from Mrs. N. N. 5.00. By ?. Große in Hartem by F. L. Weiß 1.00. Epiph. collecte by ?. Eirich's Gem. in New Minden 13.50. (p. K22.50.)

For heathen mission: Epiph.-Collt, from?. Gruber's Gem. in Bethlehem 6.65.

For mission to Jews: Through Fr. Bartling in Chicago from Joh. Bohnhoff 1.00.

For Negro Mission: Mission Hour-Coll. by Fr. Weisbrodt's Gem. in Mount Olive 4.10. By Fr. Große in Härlein by Aug. Völz 1.00, Alb. Schneider .25. by P. Früchte- not in Elgin by N. N. (put in the bell bag) 1.00. By Fr. Heinemann at Okawville from N. N. 5.00. From Chicago: by Fr. Wunder from Mrs. N. N. 5.00; by ?. Bartling by Joh. Bohnhoff 1.00. (p. \$17.35.)

For emigrant mission: Through Fr. Bartling in Chicago from Joh. Bohnhoff 1.00.

For the wash let in Springfield: By?. Weisbrodt in Mount Olive from the Women's Club, 7.50. By P. C. Brauer in Crete, Theil. of Coll. at Joh. Lücke's wedding, 3.54. (p. 111.04.)

For poor students in Springfield: from the poor fund by Fr. Gruber's Gem. in Bethlehem for Th. Stephan 3.00. From Chicago: by?. Bartling's Gem. for Lienhardt 13.00. by Fr. Engelbrecht of the Jünger.-Verein for L. Bendin 13.00. (p. \$29.00.)

For poor students in Fort Wayne: For W. Bäder, half of a coll. from P. Große's Gem. in Addison, 14.00 and half of the wedding coll. at Ch. Schlomann 3.17. By Fr. Merbitz in Beardstown for Gerb. Büscher from the "Liturgische Monatsschrift" 10.00 and "from Quincy" 5.00. From Chicago: through ?. Succop from the Women's Association for A. Schülke 17.00; by ?. Wagner for P. Eickstädt from W. E. 10.00 and from the Women's Association 7.50. (p. K66.67.)

For the wash fund in Addison: By?. Weisbrodt in Mount Olive from the Women's Club, 7.50. By P. C. Brauer in Crete, part of the coll. at Joh. Luecke's wedding, 3.50. (S. K11.00.)

For poor students in Addison: Through Kassirer Menk in St. Paul 2.00. For A. Roßmann: Half of a coll. from ?. Große's Gem. in Addison 14.00 and half of the wedding coll. at Ch. Schlomann 3.18. By P. Große in Harlem from the Jünger.-Verein for W. Wegener 8.00. By Kassirer Eißfeldt in Milwaukee for Ad. List 3.00 and W. Simon 8.50. By ?. Oehlschläger in Richmond, Va. from W. G. for B. Göpfarth 20.00. By P. Wagner in Chicago for H. Kanow from teacher Müller's pupils 5.50 and from the Women's Association 26.50, for E. Rischow from A. Beduhn 1.00, C. Müller 1.00, C. Lübke 2.00, E. Raithel 2.00. (S. K96.68.)

For poor students in Milwaukee: By Fr. Hansen in Worden from A. Merz of the comm. 18.15, R. Lükert 2.00, Fr. Gerdorf 1.00. (S. K21.15.)

For Milwaukee building fund: P. Nabe's Gem. at Uorkville 25.50. P. Schurich t's Gem. at St. Paul 6.00. ?. Wolbrückt's at Okawville 50.00. (p. K81.50.) - NR. correction: The in "Luth." No. 3. 10.00 "from ?. Hartmann's Gem. in Woodworth" are not from the Gem. but from himself.

For the widow's fund: By Fr. Hansen in Worden from an unnamed person 5.00. By Fr. Lenk in Millstadt from H. B. 1.00. Thank you gift from Teacher Kanke in Mount Olive 6.35. By Fr. Merbitz in Beardstown from N. N. 1.00. Teacher Röcker in Uork Centre 2.00. (S. K15.35.)

For the deaf and dumb: Through Fr. Succop in Chicago by Joh. Messner 1.00.

For the Orphanage near St. Louis: By P. Hansen at Worden from an unnamed person 5.00. By?. Karth at Worden from N. N. 5.00, Mrs. Louise Sievers 3.00. (S. \$13.00.)

For studying orphans from Addison: By ?. Succop in Chicago from Rud. Möller 2.00, Wittwe N. N. .50, F. Nemitz 2.00. Through P. Weisbrodt in Mount Olive from Mrs. Reuter for Jul. Nickel 2.00. (S. K6.50.)

Addison, Ill, Feb. 16, 1885. H. Bartling, Kassirer.

#### Revenue to the Middle District's coffers:

For poor students in Fort Wayne: 1) For Zaget brothers: wedding collecte at H. Horfeld by P. Franke \$8.15; 2) for A. Wetzel: from Sharpsburg, Pa. of Fr. M. 1.50, P. P. & W. H. 5.00 each, A. F. W. F. 5.50. (P. K25.15.)

For the building fund: 1) For St. Louis: N. N. by?. List in Adams Co. 2.00, P. Horst in Hilliard 5.00, P. Jüngel's Gem. at White Creek 11.78, Wittwe K. Zelt and M. Reitz by P. Daib 5.00, P. Sihler's Gem. in Fort Wayne 300.00, ?. Evers' Gem. in Adams Co. 5.00, P. Michaels Gem. at For, Wayne 14.25. (p. 343.03.) 2) For Addison:?. Jungkuntz's gem. at North Judson, 2. Z., 9.75, P. Franke's Gem. at Fort Wayne 96.00, P. Jüngel's Gem. at White Creek 28.77, Wittwe K. Zelt & M. Reitz through P. Daib 5.00, Mrs. C. Plinke at Lancaster 1.00, P. Zorn's Gem. at Cleveland 200.00, P. Kolbe's Gem. in Independence, 1st Z., 45.00, W. Conzelmann in Indianapolis 1.00, E. H. Junghans in Vincennes 4.00, W. Kauz in Pomeroy 2.50, P. Evers' Gem. in Adams Co. 10.00, P. Daib and Gem. in Friedheim 141.50. (S. H544.52.)

For the Gem. in Dresden: G. Weinmann in Schumm 1.00.

For the Gem. in Kansas City: P. Evers' Gem. in Adams County 4.31.

For emigrant mission in New York: P. Schmidt's Gem. in Indianapolis 8.90.

To household in Springfield: Hockzeitscoll. at H. Wegener in Wanatah 5.78. P. Bad Gem. in Chesterton 5.45. (S. \$11.23.)

To the household in Fort Wayne: P. Schlechtes Gern, in Westville 4.80. W. Schaper in Columbia City 1.00. (S. 5.80.)

To the household in Addison: P. Weseloh's Gem. in Eleve" land 33.00.

For inner mission: Fr. Franke's congregation at Fort Wayne 10.00. Fr. Maisch's congregation at Gar Creek 4.00. Fr. Tbiemc's Petri congregation 8.21. Fr. Zorn's congregation at Cleveland (missionary box) 1.63. ?. Daib and Gem. at Friedheim 21.00. Fr. Weseloh's Gem. at Cleveland 24.00. Mission Hours Coll. at Cold Water Road 2.67. Fr. Evers' Gem. at Adams Co. 12.28. Weseloh's Gem. at Cleveland 15.55. (S. H99.34.)

For Jewish mission: Fr. Schleckte in Otis 1.00. Fr. Daib and Gem. in Friedheim 8.00. Fr. Kieist's school children in New Haven 1.35. H. in North Dover 2.00. (S. K12.35.)

For the deaf and dumb: Fr. Scklesselmann's congregation in Bremen 5.55. Fr. Weseloh's congregation in Cleveland (God's Box) 6.00. (S. K11.55.)

For Negro Mission: P. Steger's congreg. in Adams Co. 4.60. H. Kellermann & W. Schäfering in La Porte 2.00. P. Schlechte in Otis 1.13. N. N. in Liverpool 1.00. P. Daib and congreg. in Friedheim 14.00. H. in NorthDover 1.00. P. Kolbe's congreg. in Jn- dependence 18.40. P. List's congreg. in Adams Co. 7.00. (Summa K48.73.)

On the Negro Chapel in New Orleans: Fr. Daib in Fried- heim 1.00.

For poor students in St. Louis: 1) For Hackmann: ?. Schmidts Gem. in Indianapolis 25.00, Frauenverein das. 15.00; 2) for W. Blink: Women's Club in ?. Schmidts Gem. 30.00. (S. H70.00.)

For L. Plothe in Addison: Kindtaufe"!!!, at F. Hormann by?. Franke 2.50.

For orphanage near Pittsburgh : Teacher Heffes Scküler in Cleveland 6.30.

For the synod treasury: P. Steger's congregation in Adams Co. 20.40. P. Niethammer's congregation in La Porte 20.27. P. List's congregation in Adams Co. 17.13. P. Hunziker's Zion's congregation in Edgerton 6.55, Jobannis congregation 8.10. P. Diemer's congregation in Peru 8.78. ?. Scklesselmann's Gem. in Bremen 20.30, in Woodland 4.75. N. N. in Bremen 2.50, M. Grimm's that. 2.00. P. Schlechtes Gem. in Otis 6.62. H. Haak 1.00. P. Kaiser's Gem. at Liverpool 10.07. P. Brömer's Gem. at Cincinnati 25.10. P. Hiller's Gem. at Minden 23.25. P. Franke's Gem. at Fort Wayne

14.00. P. Zschoche's Gem. at Marion Tshp. 22.00. P. Thie- mes Petri's Gem. 9.68, Zion's comm. 11.72. Fr. Horst's comm. at Hilliard 5.50, at Dublin 4.20. Fr. Werfelmann's comm. at Neudettelsau 31.20. M. & C. Wolf's that. 2.00. Fr. Berg's comm. at Adams Co. 22.00. Fr. Jünger's comm. at White Creek 20.45. ?. Kunschick's comm. in Leslie 7.00. From Fr. Kleist's comm. in New Haven 5.00. Fr. Evil's comm. at the Ridge 17.06. ?. Rupprecht's Gem. at North Dover 11.25. Fr. Frank's Gem. at Zanesville 20.15. Fr. Gotsck's Gem. at Fort Wayne 9.75. ?. Zorn's Gem. at Cleveland 85.16. Fr. Pohlmann's Gem. at Louis- ville 8.00. Fr. Daib and Gem. at Friedheim 28.00. By ?. Daib by widows K. Zelt and M. Reitz 10.00. ?. Sauers Gem. at Dudleytown 21.10. P. Lange's Gem. at Valparaiso 3.00. P. Schäfer's Gem, at Waymansville 4.00. ?. Mueller's Gem. at Lanesville 9.00. Fr. Evers' Gem. at Adams Co. 19.36. Fr. Saupert's Gem. at Evansville 35.28. (Summa K612.68.)

For the orphanage near Boston: From Fr. Gross' Gem. in Fort Wayne 24.50.

For the orphanage in Addison: Ch. & G. Schumm in La Porte 2.50. Mrs. Dolch in Liverpool 1.00. From P. Heid's parish in Miskawaka 2.00. P. Weseloh's parish in Cleveland (God's box) 5.25. (S. K10.75.)

For the orphanage near St. Louis: teacher Gotsch's pupils at Columbus 9.50. teacher Engelbrecht's pupils at Columbus 4.00. (S. K13.50.)

For the widow's fund: P. Diemers Gem. in Peru 6.07. ?. Trautmann's parish in Columbus 12.50. Mrs. C. R. through ?. Horst 1.00. Fr. Werfelmann in Neudettelsau 4.00. From ?. Kleist's congregation in New Haven 10.00. Mrs. Sprandel that. 1.00. Widows K. Zelt & M. Reitz by P. Daib (for the aüg. treasury) 5.00. P. Schmidt's congregation in Indianapolis 14.40. P. Dreher's congregation in Lancaster 4.00. (P. H57.97.)

Correction.

In my receipt in No. 24 of the last volume, the item: "1 quarter of the Mission Festcoll. in Cleveland, East side," should be rubricated under Negro Mission instead of under Inner Mission.

Fort Wayne, Jan. 31, '85, L. Grahl, Cassirer.

#### **Incoming to the coffee of the Eastern District:**

For the synod treasury: From the congregation in Meriden SN.37.. p. Ahners Gern, in Pittsburgh 33.31. parish in Little Valley 3.85. parish in Otto 3.15. parish in St. John 16.00. parish in Ellicottsville 3.00. parish in Bergholz 8.32. parish in Farnham 10.25. parish in Olean 7.92. parish in Alle- gany 7.09. parish in Dorkville 5.18. parish in Martinsville 7.56. parish in Eden 13.00. Imm.Comm. in Baltimore 47.37. Commun. in Tonawanda 5.62. Commun. in Hamlin 11.28. Commun. in Smallwood 5.57. Commun. in Harlem 21.49. Commun. in Rondout 5.25. Commun. in Brooklyn 30.00. Teachers List 3.00. (Summa K259.58.)

For the widow's fund: Gem. in Bergholz for Mrs. k. Schmitt 4.25. By P. Sieker of Mrs. S. 6.00, Mrs. Moll 2.00, I. H. S. 10.00. Gem. in Basswood Hill 4.70. A. F. W. Fedder 3.00. (S. H30.04.)

For Jewish mission: Sunday school of the congregation in Meri 3.70. Miss. Fleischmann in New York 1.00. Father Lusky in Buffalo .60. St. Marcus Gem. in Brooklyn 25.54. From the piggy bank of the children of Mr. G. Engelhardt in Paterson 1.00. Imm. Gem. in Brooklyn 10.00. (S. H41.84.)

For college maintenance: comm. in Olean 6.15. comm. in Allegany 5.43. comm. in Egg Harbor 7.00. comm. in Reserve 20.00. St. John's comm. in Brooklyn 19.17. (S. K57.75.)

For negro missi on: From St. Johannesburg 1.00. Miss. Fleischmann in New York 1.00. Mr. Schwagermann in Bayonne 1.00. By P. Hertz .50. St. Marcus congreg. in Brooklyn 28.00. Miss M. 2.00. Imm. congreg. in Brooklyn 15.00. (S. K45.50.)

For heathen mission: Caspar Reimers 1.00.

For Inner Mission: D. Bösenberg in North Ridge 1.00. St. Paul's congreg. in Baltimore 42.12. By Fr. H. Hanser of I. H. Schaefer 5.00. Imm. congreg. in Brooklyn 23.00. (Summa K71K2.)

For inner mission in Dakota: Through Fr. Hertz .25.

For sick pastors: By G. Engelhardt in Paterson 1.00.

Miss. M. 4.00.

To the College building in St. Louis: St. John's parish in Brooklyn 47.00.

To seminar building in Addison: Mrs. Treide in Baltimore 10.00. Miss. M. 3.00. P. G. C. Holls 5.00. (S. \$18.00.)

For the orphanage near Boston: Gem. in Bergholz 4.73. Mrs. Mindermann in New York 1.60. Mrs. Nelker the. 1.00. Gem. in Olean 5.00. Gem. in Wellsville 12.63. Gem. in Korkville 15.15. Mrs. Treide in Baltimore .75. From Streckert's children in Baltimore 1.50. From the piggy bank of Hnr. G. Engelhardt's children in Paterson 1.00. Relief society in "smallwood 5.00. Gem. in Haverstraw 1.56. Gem. in Hartem 10.00. From orphans' book in Danbury .85. (p. P6O.17.)

For the orphanage at Mount Vernon: Mrs. Herdt-felter in New York 5.00.

For orphanage near Pittsburgh: Dreif.-Gem. in Buffalo 19.87.

For the deaf and dumb: From Bergholz 1.00. Gem. in Tonawanda 5.33. (p. G6.33.)

On seminar construction in Springfield: Ms. Treide in Baltimore 5.00.

For poor students in St. Louis: Mr. John Möller 5.00. Wedding coll. at Adam Stegner in Olean 11.50, desgl. at Joh. Geuder 6.50 (for C. Th. Engelder).

For poor students in Addison: G. Engelhardt in Paterson for A. Miller u. E. Schulz each 1.00. Women's Club in P. King's Parish in New York for brushwood 8.00.

For poor students in Fort Wayne: Dreif. parish in Buffalo for O. Larger 30.00. Women's club in Fr. King's parish in New York for Drees 8.00, for Merz 8.00.

For poor students in New York: Relief Society in Smallwood for Fleckenstein 5.00.

For the Rochester congregation: N. N. by P. Sieker 1.00.

New York, February 10, '85. I. Birkner, Cassirer.

#### Receipts to the Southern District treasury: (Since last receipt dated July 5, 1884.)

For the synodical treasury: By St. John's con- metnde in New Orleans K30.00. St. Paul's con- metnde 17.20. con- metnde in Mobile, Ala., 6.15. con- metnde in Warda, Texas, 4.25. By k. G. Birkmann, Fedor, Tex. coll. s. con- metnde, 11.00. Zion's con- metnde in New Orleans, 36.60. By I Th. Kohn in Dallas, Tex., 5.00. By I. I. Kaspar in Giddings, Tex., 10.00. By I. L. Wahl of s. Gem. in Mobile, 7.85. By I. Jakob Urban, Serbin, Tex., 1.00. By I. E. H. Wischmeyer of s. Gem. in Rose Hill, Tex., 10.00. By P. G. Birkmann of s. Gem. in Fedor, Tex., 11.20. By P. A. Wilder of s. Gem. in Spring, Tex., 18.00. (Summa K168.25.)

For the widow's fund: By P. G. W. Behnken, Cypress, Tex. thank offering from Mrs. N. N. das., 3.00. By k. G. Birkmann, Fedor, Tex. from a "cheerful giver" das., 1.00. By I T. Stiemke in New Orleans 5.00. By I L. Wahl of s. Gem. in Mobile, Ala., 7.05. By P. C. L. Geyer of s. Gem. in Serbin, Tex., 10.00. By P. P. Klind- worth, Wm. Penn, Tex. thanksgiving offering by Mrs. N. N. das., 5.00. By P. I. Kaspar, Giddings, Tex. baptismal coll. at Mr. Fisher das., .75, ges. on H. Dube's wedding das., 6.65. by P. I. Kaspar 5.00. by Prof. A. F. Hoppe in New Orleans 4.00. By k. G. W. Behnken, Coll. at Little Cypress and Neudorf on 1st and 2nd Christs Day, Tex. 7.35. (S. G54.80.)

For the deaf and dumb: By Mr. Teacher E. D. Keyl in New Orleans from s. pupils 4.00.

On new construction in St. Louis: By I Th. Kohn, Dallas, Tex. by I. G. Schleier in Pottßbow, Tex. 4.00.

For Negermission in New Orleans: From St. Paul's congreg. in New Orleans 6 p.m., Zion's congreg. 17 p.m. Bro. Kaase, Schulenburg, Tex. 5 p.m. By I L. Wahl in Mobile for mission property sold 1 p.m. (S. H41.00.)

For the progymnasium in New Orleans: H. Pohl- mann sen. in New Orleans 10.00. Prof. A. F. Hoppe das. 5.00. G. W. Frye das. 10.00. Jakob Foltner, McComb City, Miss. 1.50. by P. I. Kaspar, of s. Gem. in Giddings, Tex. 6.00. by P. C. L. Geyer in Serbin, Tex. baptismal coll. bet Andr. Morde 2.00, at Andr. Wagner 2.00. Virgins' Association of Zion's congreg. in New Orleans 2.00. By Fr. G. W. Behnken of sr. Cong. in Cypress, Tex. 7.00. By I C. L. Geyer, Serbin, Tex. baptismal coll. with Mr. Ernst Symm 2.25. By I 8th Ernst, Corn Hill, Tex. baptismal coll. with H. Krause and E. Schneider, 5.00. By P. G. Franke, ges. in English services at Gretna, La, 3.00. Teacher F. Thomson in New Orleans 1.00. Mr. Nordmann in Ellisville, Miss., 2.00. By I Trinklein of the Gem. bet Bryan, Tex , 3.80. Jakob Scherer in Houston, Tex., 10.00. Pastoral conference in New Orleans 18.25. St. John's - Gem. in New Orleans 20.60. I Fr. Klindworth of sr. Gem. in Wm. Penn, Tex. 8.50.

Young Women's Society of Zion, New Orleans, 6.00. M. Halbritter, 10.00. Coll. at wedding of Mr. Joh. Huttas, Serbtn, Tex. 9.65. By P. L. Wahl, of his own congregation in Mobile, Ala. Gem. in Mobile, Ala., 8.00. Nordmann and Ackenhause, Ellisville, Miss., 2.00. I G. Birkmann, Fedor, Tex., 4.00. Bro. Kaase, Schulenburg, Tex., 7.50. Young Women's Association in Zions congreg. in New Orleans 2.00. I Th. Kohn, Dallas, Tex, 1.00. St. Paul's congreg. in New Orleans 25.00. Women's Club of St. Paul's congreg. 5.00, H. L. Frantz the. 10.00. By I G. Birkmann, Fedor, Tex. of Ed. Schroeder 1.00, G. Schroeder Sr. and G. Schroeder Jr. each .50. By I I. Trinklein of Mrs. Tuffly in Hempstead, Tex. 10.00. (p. \$222.05.)

For inner discord in the South: Ueberschuß von k. Schwoy's traveling allowance 4.60. By I Trinklein, Confirmations- Coll. in Hempstead, Tex., 11.50. By E. F. W. Meier, Kassirer, St. Louis, Mo., 150.00. N. N. in New Orleans 5.00. C. Ahrens, Little Rock, Ark, 1.00. A. Stiemke in Buffalo .25. By I. G. Birkmann, Fedor, Tex. ges. on infant baptism at Carl Dube's., 3.00. Mtssionsfestcoll. in P. I. Kaspar's Gem. 70.00. Desgl. in I A. Wilder's Gem. 67.20. By E. F. W. Meier, Kassirer, St. Louis, Mo., 150.00. By I G. Kühn, Houston, Tex , of Christ. Fink and Mrs. Kersten das. each, 1.00. By I H. T. Kilian, Serbin, Tex , Mtssionscoll. of St. Peter's and St. Paul's congregations, 101.25. By I I. Klindworth of sr. Gem. in Wm. Penn, Tex., 21.30. by I. Kaase, Schulenburg, Tex., 5.00. by I. Trinklein on sr. trip in Green Co, Tex., 11.95. missionary coll. of the congreg. in Warda, Tex., 91.00. by I? E. H. Wtschmeyer, travel money refunded 10.00. Mission coll. of the congreg. in Houston, Tex., 15.50. Geo. Beilharz, Hancville, Ala. and John Engel Las. each 1.00. By I C. L. Geyer of sr. Gem. in Serbin, Tex., 5.50. Epiphany coll. of Ztons congreg. in New Orleans 11.00. Coll. at Mtssionsgottesdienst, during synodal session in New Orleans 26.50. By E. F. W. Meier, Kassirer, St. Louis, Mo., 75.00. (S. G840.55.)

For poor students in New Orleans: St. John's Parish in New Orleans 23.45. Women's Association of St. Paul's Parish in New Orleans 5.00. (p. \$28.45.)

For mission to Jews: By teacher E. Leubner, Serbin, Tex. gazetted at infant baptism by Joh. Becker 3.10, by Aug. Schulz 3.20. By I. Kaspar, Giddings, Tex. gazetted at infant baptism by H. Schkadis 1.75. A. Stiemke in Buffalo .25. (S. H8.30.)

For the Wilder brothers in Springfield: by? E. H. Wischmeyer of sr. Gem. in Rose Hill, Tex. 10 a.m.

For Stud. P. lökel: Prof. A. F. Hoppe in New Orleans 1.00, P. P. Rösener das. 2.00. (S. K3 00.)

For the congreg. in Utica, N. K.: By teacher E. D. Keyl in New Orleans from his Sunday school students 5.00.

For poor students in Springfield: by teacher E. Leubner, Serb, Tex. s., s. at infant baptism at Geo. Wukasch,

To the new building in Addison: By I G. W. Behnken, Cypress, Tex. coll. of St. Joh. comm. that., 6.50. W. Stegel- meyer tn New Orleans 1.00. (S. H7.50.)

For the flooded in Gretna, La: Zion's congreg. in New Orleans 13.50. St. John's congreg. das. 30.35. (Summa K43.85.)

For Stud. A. Schupmann: By P. C. L. Geyer Kindtaufcoll. at Matches Mertnik, Serbin, Tex. 3.00.

For Ft. Wayne students from New Orleans: St. John's Parish in New Orleans 13.60.

For poor students in Addison: Thank offering from teacher E. D. Keyl in New Orleans 5.00.

For poor students from the South: Mrs. Henning in New Orleans 2.00, Mrs. Lahnsen that. .50. (S. \$2.50.)

ForHeiden mission: Mrs. Maria Breden in New Orleans 2.50.

New Orleans, Feb. 18, 1885. G. W. Frye, Cassirer.

38 St. Andrew St.

**Entered the caste of the Western District:**

For the synod treasury: Vonk.Denntngers congregation in Mt. Hope, O., HIO.OO. I Schülke's congreg. in Palmyra 5.00.

For college maintenance: Mr. K. Kuhlmann in St. Louis 5.00.

For the new building in Addison: P. Mießler's parish in Des Peres, I. Sdg., 75.75. By P. Wangerin in St. Louis from the Jüng- lings-Verein in sr. Gem. 50.00, by Mrs. N. N. 5.00, Wittwe Körner and Sarah Meier 1.00 each. by I Proft of A. K. 2.00, of B. K. 5.00. by P. Hafner's Gem. in Leavenworth 34.30. by I?. Michels in New Haven, Coll. at Kappelmann's wedding, 7.00. I Biltz's Gem. in Concordia 26.75. (p. \$207.80.) Still signed or pledged: P. Stöckhardt's Gem. in St. Louis 650.00. P. Links Gem. 200.00. I Hafners Gem. in Leavenworth 31.00. P. Matches' Gem. in Jackson 63.00. I Michels'Gem. in New Haven 16.50. (p. H960.50.)

For inner mission in the West: I Janzow's congregation in St. Louis 10.00. By I Richter of I. Heath at Orrville and I. Bates each .50. I Proft's congregation in Stringtown 6.70. By the General Treasurer, Mr. E. F. W. Meier, 155.75. By I Schülke of Mrs. Drescher 1.00. Mr. K. Kuhlmann in St. Louis 10.00. (p. \$184.45.)

For Jews mis s i on: Mr. K. Kuhlmann in St. Louis 2.50.

For Negro Mission: Mr. K. Kuhlmann at St. Louis 2.50. k. Becker's comm. at Fair View 3.02.

For the Widows' Fund: By Fr. Mießler from Gottf. Merz .50. By Fr. Stöckhardt in St. Louis 5.00. By I Wangerin from Mrs. Finke 10.00. By I Matthias in Paola from F. Prothe 3.00. By Fr. Proft in Stringtown 4.00. By ?. Schülke by M. Stark .50. by Mr. Prothe ges. on H. Wend'ts Hockzeit 12.75. (p. K35.75.)

For Las Orphanages near St. Louis: By Fr. Schülke in Palmyra from the Young Men's Association in sr. Gem. 10.00, by Paulus Schülke jun. 1.00.

For sick pastors and teachers: By I Matthias by F. Prothe 2.60.

For the progymnasium in Concordia: P. Proft 2.30, Coll. on a child baptism 2.70.

St. Louis, Feb. 20, 1885, H. H. Meyer, Cassirer.!



For poor students gratefully received by Fr. M. Große in St. Joseph, Mo. from the worthy women's club of his parish, 2 quilts, 3 pairs of stockings, 2 pairs of undergarments and 2 undershirts. By Mrs. A. Rank in St. Paul, Minn. H3.00. By P. I. G. Weller in Marysville, Nebr. from his congregation from the bell-bag fund 10.00. By Mr. Teacher Waschilewsky in Benedy from Mr. W. Hülskötter 5.00.

C. F. W. Walther.

With sincere thanks received for the household fund through Mr. P. Rubel from Mr. A. Räder, Luverne, Minn. K5.00. For stuck, tlivol. Spannuh by Mr. P. Oetting from his Gem. S8.50, from H. R. tziO.OO. F. Pieper.

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## New print and art stuff.

**Prelude book.** A magazine of organ preludes from old and new times to the common chorales of the Lutheran church. Collected and edited by Dietrich Meibohm. Issue 2. St. Louis, Mo. self-published by D. Meibohm, 1518 Mallinckrodt St., St. Louis, Mo.

Although the undersigned has given up the display of musical materials, since he has already displayed the first issue of this "Vorspielbuch", he believes that he cannot avoid the duty of introducing the now published second issue to the friends of church organ music. This second booklet also contains an equally excellent selection of organ preludes as the first one. One does not find in it any worldly sentimental, or bland, trivial and spiritless piece, but only genuinely ecclesiastical, original and spiritual music. Each prelude is a real prelude to the chorale to which it is supposed to introduce and prepare. Although appropriate to the seriousness of the service, no piece suffers from the defect of being dry and boring in order to be ecclesiastical. At the same time, the great majority of the pieces are easy to perform, and where a particularly beautiful, difficult one is included with a chorale, the same always has parallel easier ones. However, all organ music in bound style requires that it be performed with complete certainty, without faltering and without any missteps, otherwise it looks like a bunch of failed finger exercises and only puts the listener in an embarrassing mood; only the pieces included in this collection are of such quality that diligent practice will make even the non-master capable of playing them fluently. Since nowadays the taste of our Christian people has often been spoiled by the maltraiting of the organ, the pieces will not be quite satisfying here and there at first; but our organists should not be deterred by this; little by little, our people will also get used to serious church music and will then no longer want to know anything about the earlier frivolous playing. - This 2nd booklet contains on 48 pages 60 preludes by the acknowledged best composers from earlier times as well as from the present. The price of this excellently equipped booklet is also 1.00. W. [Walther]

## "It's me."

A lithograph in the size of 22 X 28, which we have just received for display, bears these words as a signature. It is based on a painting by the painter **F. W. Wehle**. It depicts the miraculous event described in John 18:6 with the following words: "When Jesus said to them: It is I, they drew back and fell to the ground." As our dear Wehle, in all his biblical pictures, has so far always been concerned above all to draw his subject exactly according to the report of the holy Scriptures, so also in this one. The whole representation is based on the most serious studies of the report of the four holy evangelists. A supplement proves this in detail. We have never seen a picture which so gloriously visualized Christ, as once, even in the hour of the deepest humiliation, a ray of His divine glory shone forth. We can therefore recommend this new painting by the aforementioned Lutheran artist to all those who wish to see their living room or guest room decorated with edifying images. It can be obtained from our "Concordia Verlag" as well as from the artist himself under the address: F. W. Wehle, 115 Wisconsin St., Milwaukee, Wis. The price of a copy is \$1.00. W. [Walther]

## Wedding, baptism and confirmation certificates.

The Orphanage Society of Northern Illinois, for the benefit of its orphanage in Addison, has now issued marriage certificates, both in clay and color printing, and has also had new and beautiful baptismal certificates produced. These, like the Confirmation certificates, can be highly recommended. The prices per dozen for the marriage certificates are \$1.20 and \$2.00, for the baptismal certificates 75 Cts. and \$1.50, and for the confirmation certificates 75 Cts

## Changed addresses:

li "v. ^ckolk 8i "vv6ü(l, 716 kurkor 8ti", Lostoll, Nu.88.

Rkv. ck. Lckrrtkius, Lloelc, Lllirrai 6o., Ickuns.

Rcv. P. ^Voldroolit, 8licdo,vMri, äVls.

lck. L. Lrueelrrior, 8t. Olmlrfs, Lcko.

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The "Lutheran" is published twice a month for the annual subscrpt "tionprel" of one dollar for the out-of-town subscribers, who have to pay deuselbe "orau. "If the same is brought to the house by carriers, the subscribers have to pay an extra 25 cents carrier's fee.  
To Germany, the "Lutheran" by mail, postage paid, for tl.25 per "sankt.

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Nntvreck ut tk" kost Ottlos st 8t. ck-onis, Äcko., us seeollä-elLss muttsr.

**The so-called "evangelicals" or Uniteds and their catechisms.**

Unirte are those who unite people of different faiths, namely Lutherans and Reformed. A union between Lutherans and Reformed would, of course, be something glorious if it were established only on the basis of truth, that is, if the Reformed abandoned their heresies and turned to the truth. But the reformers do not want to know anything about such a true union; they want to keep their false doctrines and demand that the doctrines of distinction be declared unimportant, unessential, but that they themselves, in spite of keeping their false doctrines, be regarded as brothers by the Lutherans. All attempts of the Reformed to bring about a false union failed earlier because of the faithfulness of our fathers. Thus, for example, the pious singer Paul Gerhardt \*) seriously opposed a false peace between Reformed and Lutherans ordered by the Reformed Elector Frederick William of Brandenburg and (in 1666) preferred to be deposed from his office in Berlin rather than to give even the promise that he would at least no longer mention the Reformed by name if the Calvinist errors were refuted. In his "Last Will", which he wrote out shortly before his death for his 14-year-old son Paul Friedrich, he also wrote, among other things, these wonderful words: "Study the holy theology in pure schools and at unadulterated universities, and beware of the syncretists" (religious men); "for they seek the temporal and are faithful neither to God nor man. \*\*)" Only when in the last century the belief in reason (rationalism) arose and one had become indifferent to the pure doctrine, the ground was prepared for a false union. In 1817, the reformed Prussian King Frederick William III introduced it into his own church.

\*) The poet of the lovely songs: "Fröhlich soll mein Herze springen" 2c., "O Haupt voll Blut und Wunden" 2c., "Auf, auf, mein Herz, mit Freuden" 2c., "Nun ruhen alle Wälder" 2c., "Befiehl du deine Wege" 2c. and others.

These words are usually omitted by the unintelligent and the uninspired when they communicate Paul Gerhardt's testament.

The first union was introduced in the German states (soon to be followed by others) without honestly and openly consulting the congregations. Before the introduction of the union, they had been led to believe that nothing would be changed by the union, that no new church was to be introduced, that it was only a matter of a common agenda and ceremonies that were as uniform as possible 2c. And as this false union was introduced by all kinds of intrigues, so it was maintained, where it met with resistance, by secular court and military force.

Such a Union Church now also exists in America. In 1840, the "Evangelical Church Association of the West" was founded here in the West, which made it its task to bring the Union "introduced" in Prussia and other countries here as well. This association later called itself the "Protestant Synod of the West". Now the body is called the "Evangelical Synod of North America."

So this synod calls itself "evangelical". This name actually only belongs to the Lutheran church. Evangelicals were called and called themselves all those who accepted the gospel of Christ, as Luther had brought it to light again pure and clear, in contrast to the papists, who held to the doctrine of men and persecuted the gospel. The Unrighteous have appropriated this name and have drawn many a simple-minded soul into their net. However, they use this name quite wrongly, because their union is against the gospel.

They always speak the words of the apostle Eph. 4: "Be diligent to keep unity in the Spirit through the bond of peace. One body and one Spirit, just as you were called to one hope of your profession. One Lord, one faith, one baptism" - but they do not want to know anything about the unity of which the apostle speaks, about the true unity of spirit and faith; their union is only a union of people of different faiths, an outward union with an inward division. In their constitution they profess the Lutheran and Reformed confessions "**insofar as they agree with each other**". But these confessions do not agree on important doctrinal points. So the Unirte, the so-called Protestants, do not dare to discuss the following points

It is not for them to say freely which of these points are right and which are wrong, or whether both are wrong; for in doing so they would offend either the Lutherans or the Reformed or both. They must therefore tolerate different speeches and make use of ambiguous speeches in their writings. Therefore, they try to speak in such a way that they satisfy the Reformed, and then they also use some expressions in order to win over and retain Lutherans who are not firmly grounded in the doctrine.

Now consider, dear reader, this action of the so-called evangelicals in the right light. A Christian speaks with St. David, Psalm 116:10: "I believe, therefore I speak." He confesses faith cheerfully and freely of his heart, he speaks clearly, he does not need ambiguous words. The orthodox church has always endeavored to express its faith quite precisely and definitely to the false believers, so that everyone would easily recognize what it believes and no one would misunderstand it. What must you think of people who do not freely use the language that Mum Mum says in important doctrines of faith? What do you think of two-tongued people who use two different languages? Even in civil intercourse, people like to avoid such people. And what shall we say of two-tongued people when it comes to divine things? What a rotten peace must that be which is based on ambiguous words! Further, one may think of people who haggle in trade and commerce one way or the other, but in matters of heavenly doctrine haggling, since the Lutheran is supposed to give something and the reformer something, is a wretched, reprehensible thing. The pure doctrine of the holy gospel is inviolable. The pure teaching of the holy gospel is an inviolable sanctuary, but these so-called evangelicals are not afraid to lay their hands on it. And what do they do when they exempt the doctrines of distinction? They teach doubt about important doctrines of faith, they declare doubt to be right, and they pave the way for doubting other doctrines of the gospel and considering them uncertain, and finally for abandoning all doctrines. They obviously declare: You may believe as you like, you may accept Christ's word in important points or not, it does not matter. Is this not an obvious denial?

of the Lord Christ and his word? By exempting these doctrines, do they not declare contradictory doctrines, that is, lies and truth, pure and false doctrine, to be equal? And if they cover the difference with ambiguous speeches, do they not want to convey truth and lie, to unite light and darkness? 2 Cor. 6, 14 f. This is not a unity in the Spirit, a unity willed and wrought by the Holy Spirit; for the Holy Spirit teaches us to flee and avoid lies and darkness. The "evangelicals" cannot cheerfully say, "One faith, one baptism," for they do not have one faith, but various faiths are justified in their midst; and one may think of baptism in one way, another in another. From such Babel one should proceed. In the Christian church, according to God's word, there should not be different views, not different opinions concerning doctrines clearly revealed in God's word, but one opinion, and as the members of the church should be united in the faith of their hearts, so they should also show this unity in spirit and faith by one speech. For thus saith the apostle Paul, 1 Cor. 1:10: "Now I exhort you, brethren, by the name of our Lord Iesu Christ, that ye always speak one word, and let there be no divisions among you, but hold fast one to another in one mind and in one opinion. "

After all this, dear reader, must you not reject and condemn the union of the so-called evangelicals from the bottom of your heart as contrary to the Word of God?

(Conclusion follows.)

### **Luther's serious words against false peace with the Reformed.**

In the "Sermon on Christian Armor and Weapons" he writes: "Some foolish spirits pretend, deceived by the devil, about the sacrament or other error: one should not quarrel so hard about one article 2c. and break up Christian love over it, nor give one another over it to the devil; but, even if one is mistaken in a small part, since one is otherwise one in others, one may well give way and let go a little, and nevertheless keep brotherly and Christian unity or fellowship. No, dear man, not to me of peace and unity, about which one loses God's word; for with that already eternal life and everything would be lost. It is not a matter of giving way, nor of conceding anything, to you or to some people for love; but to the word all things must give way, whether it be enemy or friend. For it is not given for the sake of outward or worldly unity and peace, but for the sake of eternal life. The word and the doctrine are to make Christian unity or fellowship; where the one is equal and united, the other will well follow; where not, there remains no unity. Therefore only tell me of no love nor friendship where one wants to break off from the word or faith; for it is not said that love, but the word brings eternal life, God's grace and all heavenly treasures. Let us gladly do this, that we keep outward peace with them, as we must do in the world with everyone, even with the worst enemies; let this go its way, in this life and in the world.

worldly beings, about which we have nothing to fight; but for the sake of doctrine and Christian fellowship, we do not want to have anything to do with them, nor do we consider them brothers, but enemies, because they knowingly persist in their error and fight against them through our spiritual battle. Therefore it is a devilish and deceitful, cunning attempt, which pretends and demands that one should give way a little and hold an error too good for the sake of unity, so that he seeks to lead us cunningly away from the word. For if we accept such a thing and become one, he has already gained space, and soon he has taken a whole cubit where a finger's breadth would have given way to him, and so soon he has even torn it down." (E. A. 19, 269 f.)

In the scripture: "That these words of Christ: 2c. he says: "It does not help that they want to say, that they otherwise held much and great of God's words and the whole gospel, ohn alone in this piece. Dear, God's word is God's word, that must not be much menkelns. Whoever blasphemes and blasphemes God in a word, or says that it is a small thing that he is blasphemed and blasphemed, blasphemes the whole God and disdains all blasphemy against God. It is a God who cannot be divided, or praised in one place and blasphemed in another; honored in one place and despised in another. .. What wonder, then, that reckless zealots with the words of the Lord's Supper should fool and adventure after their own conceit, because by this little piece they are persuaded that they hold God's word and things in low esteem, and put them under human love; just as if God should give way to men, and let his word be accepted according to it, after which men would agree or disagree about it? . . . But we say from the holy gospel

thus: Whoever loves father and mother, wife and child, house and farm, and his soul more than me, is not worthy of me, Matth. 10, 37, and again verse 34: I have not come to give peace on earth, but the sword; and Paul: How do Christ and Belial rhyme together? If we are to be Christianly one with them, we must also love their teachings and doings, and put up with them or tolerate them to the least. Whoever wants to do this, I do not. For Christian unity is in the spirit, since we are of one faith, of one mind, of one mind, Eph. 4:6. But this we will gladly do; worldly we will be one with them, that is, keep physical, temporal peace. But spiritually we want to avoid them, condemn and punish them, because we have breath." (E. A. 30, 28 f.)

To Dr. Major he said: "He who holds his doctrine, faith and confession to be true, right and certain, cannot stand in the same stable with others who teach false doctrines or who are devoted to them, nor can he ever give good words to the devil and his scales. A teacher who is silent about error and yet wants to be a true teacher is worse than a public fanatic, and with his hypocrisy does more harm than a heretic, and is not to be trusted; he is a wolf and a fox, a hireling and a belly servant 2c. and may despise and hand over doctrine, word, faith, sacrament, churches and schools; he is either secretly in cahoots with the enemies, or is a doubter and wind-farer, and wants to see where it goes.

He is not sure of himself and is not worthy to be called a disciple, let alone a teacher, and does not want to anger anyone, nor to speak Christ's word, nor to hurt the devil and the world. (E. A. 65, 87 f.)

(Submitted.)

**Why and for what purpose does God send so many and terrible calamities to the present race.**

In the times of prevailing peace between the civilized nations, there has certainly never been a decade in which such a mass of manifold misfortunes has befallen peoples and countries as in the last ten years or so, on this side and on the other side of the sea. Every weekly, even daily newspaper is full of reports of all kinds of misfortunes, hardships and ills near and far.

Now it may well be that with the average increase of the inhabitants of the various countries and states, as a result of sin, accidents and calamities also increase, and that further, at the present time, reports of them are printed and read more than usual; nevertheless, the mass and variety of them in such a short time is undoubtedly out of all proportion.

These accidents and evils are partly natural, partly moral. Let us first take a look at the former. On the sea, there are hurricanes and shipwrecks in heaps; on land, there are whirlwinds, forest fires, cave-ins, explosions, and violent weather in mines and coal mines, snow storms, floods, avalanches and landslides, eruptions of volcanoes, and, most recently, the continuing earthquake in southern Spain with its ruinous consequences, the cholera that has broken out again in France and Italy, and other epidemics.

The moral ills of our day include, among other things the feverish speculative mania, the increasing greed for money and profit, the deceptive banker's whores, the embezzlement of public funds by thieving and speculating treasury officials, the frightening increase of gross crimes in murder and arson, and in suicide, the counterfeiting of coins, the prevailing godless non-execution of the death penalty over convicted premeditated murderers, and above all, so far more over there than over here, the horrible assassinations of the men of subversion, the fanatical social democrats, nihilists and anarchists, who, full of destructive and murderous rage, are especially incited by the devil and whose instigators are partly hospitably accommodated here in this country as benefactors of mankind.

Why, then, does God first of all allow those natural evils and misfortunes to befall us in such heaped masses and of such different kinds in such a short time?

The children of unbelief do not want to know that God, the Lord, sends them. Their God is a blind power of fate or even chance, which does not exist, neither in the realm of power nor in the realm of grace. But our Lord Christ, the mouth of truth, yes, the truth itself, says that no sparrow can fall from the roof and no hair from the head, especially of his believers, without God's will. Similarly, the prophet Amos 3:6 says, "Is there any evil in the city that the Lord will not do?"

**[43]** Darkness, which I give peace and create evil. I am the Lord who does all these things.

But why does the Lord pour out such a great mass of various evils and accidents upon us at the same time? Because he is a holy and righteous God, and we have incurred his wrath, his holy punitive justice, through our heaped and overpowering sins.

Even in those moral evils and misfortunes, our Lord punishes sins by sins. But only the faithful recognize this from the light of the divine word. He has to press hard on the dam with the weight and force of natural evils, as his punishments for sins.

But what is the sin of all sins that arouses God's wrath so powerfully at the present time? It is unbelief, the contempt for the Word of God in Scripture and preaching, the gross and mass apostasy from the Christian faith, the malicious and conscious hatred against Christ, over there more than here, the insolent appearance of learned and unlearned deniers of God, the traveling apostles and the writers of Satan, the idolatry of the spirit of man and his works. And from all this the terrible corruption of morals must inevitably follow.

Therefore, our Lord pours out the fury of His wrath in that heap of natural evils and plagues, as His punitive judgments, upon the children of unbelief and as His wholesome fatherly chastisements upon His children, the truly believing Christians.

Thus already in the old covenant especially the unbelief and superstition, the gross idolatry and idolatry ignited the wrath of God to let his "servant", the great pagan king Nebuchadnezzar, go out with his army, to execute his judgment on his apostate covenant people, the children of Israel, in the destruction of Jerusalem, in the burning of the temple in which the Lord had earlier revealed his glory, and finally in the carrying away of Israel into Babylonian captivity.

Likewise it was the Lord, the just God, who 70 years after Christ's birth executed his even more terrible judgment on Israel, because after Christ's ascension, according to the masses, they rejected the graceful preaching of the apostles about Christ for about 40 years and did not consider themselves worthy of eternal life. Then the Lord led his armies, the pagan Romans, again before Jerusalem, in which, before the conquest and destruction of the city and the burning of the temple, he inflicted a threefold judgment, famine, sword and pestilence, and after the conquest sold the children of Israel into bondage, despised like dung in the streets, rejected them as a people from his presence and scattered them in all lands, without prophets, without comfort and promise of return, without hope, a mockery, hatred and contempt of the peoples among whom he threw them, and burdened with the internal judgment of the ruling blindness and obduracy.

The same holy and righteous God, the same "zealous God and an avenger," however, still lives and sits in the regiment. Although in the New Testament the punishments do not always follow the sins as quickly as in the Old Testament, the Christians should be careful not to draw God's sparing with quick punishments on the will of God; for it will probably remain with the little verse:

"God's mills grind slowly;

But they grind small, and if he is slow, he catches up with sharpness.

Because this security was and still is abundant, as the Lord so clearly prophesied about the last times, Luc. 17,26-30 and 18,8, God sometimes had to and still has to strike with clubs. And this is what he is also doing now in our days in the many calamities and calamities, plagues and judgments, in which he sometimes takes away hundreds of people in their sins. In the midst of Christianity he pours out the fury of his wrath on "the sinful people, the people of great iniquity, the wicked children who forsake the Lord and blaspheme the Holy One in Israel, they draw back," as Isaiah 1:4 testifies and is completely applicable to our time.

That would be the answer to the "Why?" in the title of this essay.

We now proceed to answer the question, "To what end?" To this is the answer:

First: For the revelation of the wrath of God, i.e. His holy punitive justice against sinners, as St. Paul testifies Rom. 1, 18.

If God would not show any impulse of His wrath, also as a warning for the spared sinners, then the carnal security would increase even more, also against the special warning of Christ Luc. 11, 24-26, according to the events of the wicked servant, Matth. 25, 48, who said: "My Lord is not yet coming for a long time."

Unfortunately, it is a common occurrence that most of the sinners spared by God in His judgments are not led to repentance by "God's goodness", Rom. 2, 4. On the contrary, against the punishing severity of Christ, Luc. 13,1-5, they remain under the delusion that the reason for their sparing is in them and that they are better people before God than their fellow Christians. So they have no advantage from God's merciful mercy. For if they remained unrepentant and unbelieving against Christ, after the resurrection of their bodies, eternal punishment followed for soul and body. Then, after the temporal reprieve, the eternal just retribution will be revealed in the judgment of Christ. Then God will justify his actions in time against the accusation of these and those children of this world who blaspheme him and deny his righteousness, because it is mostly good for the wicked on earth and bad for the pious. Yes, even pious hearts, as can be seen in Ps. 73, take offense at times, until they are informed of God's word from verse 16-20.

So the more distant answer to the question, "What for?" is:

Secondly, that the righteous "repentance to God" be worked in the healable sinners. According to God's gracious providence, all these and other misfortunes and judgments on the children of unbelief should partly prepare for the divine law and its demands, threats and curses, and partly work with it. They are to serve and help the commandments of God and to wear down the hard hearts, so that God's law breaks them as a hammer. They are to sound the trumpet of God (Is. 58:1), the thunder of Sinai, to the heart of the sure sinner and to startle and awaken the numbed or lulled conscience, so that it, from within with the law, testifies against the sinner from without as a true accuser, an incorruptible witness and a righteous judge at the same time.

But how? Will this merciful remission in its punishments be achieved on all those initially affected by it? Should we not have expected a repentance of the people here and there, like in Nineveh at the preaching of the prophet Jonah or like in Israel after Ezra chapter 10?

When two years ago God, the Lord, visited Germany, and especially the Rhineland, with the terrible flood, nothing was heard of popular repentance in the affected areas. When God, according to His goodness, moved many hearts on this side and on the other to help, and the gifts of love flowed so abundantly that the damage and loss were more than compensated, people on the Rhine sang, in a gruesome and blasphemous manner: "Oh, Lord God, give us daily bread and every year a water emergency! And they ate and drank more than before. These are truly terrible facts.

For the believers and new converts, God's gracious remission is finally

Thirdly, that they take these masses of misfortunes, evils and plagues, which are so different and yet simultaneous, even if they are not directly affected by them, to heart as a fatherly chastisement and remain in the state of repentance and faith; for these heaped blows of God, which nevertheless do not startle the great multitude even of slain sinners out of their hedonism and carnal security (comp. Luc. 17, 26 to 30 and 18, 8 ), are strong harbingers and signs of the nearness of the last day of this world and the



appearance of the Lord Christ for judgment.

W. Sihler.  
(Submitted.)

### **Emigrant Mission in Baltimore in 1884.**

(Conclusion.)

That there is no lack of immigrants who gratefully acknowledge the good things done to them here by our agent, may be proven by the following testimonies, which are listed here from the large number of them:

A girl who was completely crippled by rheumatism after a two-year stay in this country and who returned to Germany through the efforts of our agent, writes from there: "With God's help I arrived happily and safely at my dear parents. I was quite well on the ship; I was in the hospital of the same, and got the food from the first kitchen, for which I have to thank you heartily. . . . In particular, I also thank you sincerely for the beautiful writings" (Calendar, Luther's People's Library, Synodal Reports 2c.), "which are still of great use to me. May the good Lord preserve you for a long time in this so important profession.

No less grateful is the letter from another girl who arrived here last year and was cared for by our agent until the travel money for her finally arrived. She had then traveled to her sister and was also received with joy. But when she did not want to go along with the worldly life of her married sister and, after she had once been persuaded to go with her to the dance in the Schützenpark, declared: "Once and not again! I will go to church from now on! In this distress, she had written the following to our Sallmann: "Long ago, I wanted to tell you about my

I would like to express my gratitude for your heartfelt care, which I do herewith, but at the same time I approach you with a request. I feel as if I am standing in front of an abyss, and I have called upon God many times to show me a way to get out of my situation. In the midst of prayer, the thought came to me: Write to Mr. Sallmann! And so I dare in God's name to turn to you and ask you to help me! I can no longer stay in my sister's house. Oh, they are such sad children, worse than the heathens. Until now I have gone to church every Sunday and, so help me God, I don't want to deviate from God and His ways one single finger. Can you help me? I would like to be among Christians. If you can do anything for me, please let me know. I am in a very sad situation. You will probably remember me; I arrived in Baltimore with the "Braunschweig" before Pentecost, and you took care of me there so warmly that I must express my heartfelt thanks to you for it," and so on. Thereupon, Mr. Sallmann had again prodded her and given her good advice to the best of his ability; but in the meantime, with the help of good people within the community to which she belonged, she had to some extent obtained the means for her return trip, and so she came back to Baltimore at the beginning of September. Here Sallmann took care of her lodging until the ship left, provided her with some money and saw her depart for Germany with a relieved heart.

Finally, a well-meant warning to all those who are always tempted to buy their ship's tickets from other agents instead of our own, and who, while giving the money to others, expect and demand the work and effort from our agent. A gentleman from Texas had exchanged several letters with our agent and asked for information about his intended journey to the old fatherland, and also asked him to pick him up at the local train station. Our agent did so and now learned from the arriving man that he had already paid for his ship's ticket. Sallmann first put him up in an inn and then escorted him to the general agent, where he had his papers checked. There it turned out that the traveler still had to pay eight dollars in arrears and thus had the ship's ticket by no means cheaper than if he had bought it here. It is often the case that inland agents make promises that turn out to be deceptive, e.g. also with regard to children, whom they often declare to be free, while they are already over the legal age; when the people then come into the harbor, they get into all kinds of embarrassments, because nothing is ever given to them; if they then have no money, one of the family members has to stay behind, or a part of their boxes is kept back.

May the Lord grant us strength and fortune, as well as means and support from our dear brothers in faith near and far, so that we may continue to carry out and administer the work of the Good Samaritan for the benefit and welfare of our immigrant compatriots ever more beneficially and to an ever greater extent!

H. Hanser, Secretary.

W. Sallmann, Agent,  
1778tr ., Lrrltiinors, i^lck.

Following this, the undersigned Treasurer takes the liberty of reminding the dear District Treasurers of the resolution in the General Synodal Report of 1878, p. 55, and to request that the funds for the Baltimore Emigrant Mission be sent directly to him.

W. Slotted spoon,  
205 N. IVsmont 8tr, Baltimore, Nck.  
(Sent in by P. H. Wesclöh.)

### **Science and the Bible.**

"Your word is well purified", that is, God's word is golden truth, without all dross of error and lies. All Christians believe and confess this with David from the bottom of their hearts, even those Christians who know and have a good part of science. But the unbelievers say that through science many a word of the Bible is found to be a dross of error, and that the results of science are infallible. So that you, my Christian, can judge whether science is infallible, read and note the following.

Genesis 12:16 mentions that Abraham had sheep and cattle in Egypt. But V. Bohlen and other "scientific" men said, it is not probable that in so early time these animals had been in Egypt, but horses. Therefore here was an error. But what has turned out now? The Egyptian monuments before and at Abraham's time, which have been excavated now, bring pictures of sheep and oxen in quantity, while

pictures of horses are found only some centuries later.

2. Gen. 40, 9. ff. it is reported that the chief tavern keeper crushed grapes in Pharaoh's cup and gave it to the king to drink. Now the very respected and old Greek writers Herodotus and Plutarch report that in Egypt no vineyards are and no wine is used. On the basis of this report some "scientists" held the report of the Bible for an error. Now, however, a subterranean death chamber has been discovered in Egypt with the most different pictures from the life of the old Egyptians already some centuries before Joseph's time. Among them are also pictures of grapes being picked, trodden and pressed. Who is right now?

3 Proverbs 23:31 says: "Do not look at the wine, because it stands so ... is so beautiful in the glass." The poisonous Bible hater Voltaire thought he could use this passage to strike capital against Christianity, since, as he said, glass had not yet been invented in Solomon's time. But what about now? The newer discoveries in Egypt have proved that already before Abraham's time glass was prepared in different forms.

Some time ago, scholars in Germany wrote that the third book of Moses was not written by Moses, but about a thousand years later. As a reason they gave, among other things, that the sins of the pagan nations, which are mentioned in chapters 18 and 20, would not have prevailed in Moses' time. Now, however, the newer investigations have proved that the moral condition of the Egyptians and the surrounding peoples was just at Mosi's time so as the mentioned chapters represent it. While the oldest monuments give a very good testimony to the ancient Egyptians, the monuments from Mosi's time testify for

the great immorality and shamelessness that had set in. The Pharaoh, under whom Moses had to flee, lived in incest with his own daughter.

The Bible teaches that human beings did not gradually develop from lower to higher beings, but that the very first human beings were created most perfect, but sank through sin; furthermore, that human beings in the first two millennia were not inferior to the present human beings in physical and spiritual talent, but rather surpassed them. Some so-called "men of science" have claimed the opposite. Who is right? The discoveries in Egypt prove irrefutably that the oldest Egyptians were a very talented people. Their buildings, which still exist, can be compared in size and beauty with the greatest buildings of the present time. The explorers do not know how to express in words their admiration for some of the oldest buildings and works of art in Egypt. They say: "You have to see these buildings to appreciate their magnificence and beauty. - Further, concerning the "evolution" of the other creatures: The images of animal species found in the oldest monuments and the cereal species found are just as they are now. Where is now the proof for Darwin's so-called development theory?

In contradiction with the Bible, Comte and other scientists taught that people originally had very little religious concepts and knew almost nothing about the existence and nature of God; Herb. Spencer thought that the first raw beginning of religion was the worship of the deceased ancestors! But what does the history of the oldest peoples say to this? In the ancient writings of the Egyptians and Indians is taught a much less corrupted knowledge of God than the later pagans had. These oldest written monuments know only of One God, "the only Creator of all things in heaven and on earth, who himself is created by none", "the only true living God, who asked his existence in himself". To this One God, called the "Invisible One", the oldest Egyptian temples have no images, no idols, with which the Egyptian temples were filled in Moses' time, which is why also the Lord added to the first commandment: "Thou shalt not make unto thee any graven image, nor any likeness," etc. What does this show? That the Bible is right when it teaches that originally all men knew the right God, even after the Flood, but that they "held up the truth in unrighteousness", Rom 1. \*)

My dear Christian, therefore say with David: "Your word is well purified and your servant loves it!" Do not let the glittering flimflam of so-called science deceive you about the pure gold of your Bible. Therefore, remember these examples, for in order to preserve His word as truth in this terrible time of unbelief, God is now making Egypt, which has been dumb for thousands of years, speak.

\*) According to: *Ancient Egypt in the light of modern Discoveries* by H. S. Osborn, 1883.

You should work as if you lived forever, and live and be minded as if you wanted to die today. If you need a house, build it, even if you know that the last day is still so near. (IX, 1122.)

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## To the ecclesiastical chronicle.

### I. America.

**Power of secret societies.** In the Church Order of the United Brethren (a Methodist fellowship) it is said concerning secret societies: "We believe that secret societies are evil in their nature and tendency; and if any member or preacher of our church be in any way connected with any such society, they shall be dealt with as in other cases of immoral conduct." (Sec. 22.) One of their bishops, Weaver, recently declared against this order in their English organ, *Telescope*. He blames this law for their having so little or no success in the larger cities. The editor of their German paper, the "Fröhlicher Botschafter," also leans toward the views of his bishop. He writes: "It is true that with the wide spread of secret societies in and around the large cities, our work as a church is very much inhibited. Secret societies usually know about our law against them, and keep away from us. We Germans are also hindered in the spread of our church because of this, and we have already lost a lot of money and work because of it. In some places we can do nothing because most of the men we would otherwise like to reach belong to secret societies. And this is one of the reasons why we have many more women than men in our churches. No doubt we would gain some men as members if our law against secret societies were not so strict; but whether we would increase in spiritual strength as a church as a result is quite another question." God grant that our congregations will not grow weary in their struggle against secret societies.

**Is the Roman Church on the increase in America?** In addition to what was reported in the previous issue of a Roman newspaper, today we add the following statement from the "*Catholic Mirror*". It says: "We think that a lot of nonsense has been said about the progress of the Catholic Church in England and America. It is true that there are 2,000,000 Catholics in England and 8,000,000 in America. Nine zebu tel of these in the former country and three-fourths in the latter are of Irish descent. A few hundred of the so-called higher classes in England have converted to the faith, but whether they are a gain from a political point of view we doubt very much. In America, too, some conversions have taken place, but they do not amount to a drop in the bucket compared with the immense loss which the Church is suffering."

**Bible distribution.** An English missionary journal, *Missionary Outlook*, says that three-fourths of the Bibles sent from New York to mission stations go to Mexico and South America.

### II. foreign countries.

**The present grace election doctrine controversy.** In this controversy the main question is this: Whether men are not only to blame themselves if they are damned, but whether they may also blame themselves (at least in part) if they are saved. - What do we Missourians teach about this? - We teach that it is only up to man if he is damned, and not up to God, because yes. God earnestly desires that all men be saved and that no one be lost (1 Tim. 2, 4. 2 Petr. 3, 9.), but that it is up to God alone if a man is saved and not up to man, because according to God's word man is evil by nature and dead in sins (Epb. 2, P. 5.) and therefore has no free will in spiritual matters,

but God must first give man the will to do good again or convert him. (2 Cor. 3, 5. 1 Cor. 2, 14. Rom. 3, 12. Phil. 2, 13.) But what do all our opponents teach about this? - They teach that it is not only up to man if he is condemned, but that it is also up to man (at least in part) if he is saved, because even the not yet converted man has a free will to decide not only for evil but also for good, not only against but also for his conversion, not only against but also for the acceptance of the gospel, not only against but also for grace itself. All our opponents, therefore, are synergists; for they all teach that if man is to be saved, he must have something to **contribute to** it. \*) Some say this quite rudely, others try to cover up and hide this terrible error of theirs with all kinds of fine words, but as soon as one looks closely, it becomes evident that they too are decided synergists; for they all blasphemously declare it to be a shameful Calvinistic heresy when we teach that the man who becomes blessed and is thus chosen to blessedness has done nothing at all, but that man has to thank the grace of God in Christ alone! Our opponents therefore always present it as if God alone does not really convert people, but only makes it possible for people to convert themselves. Our opponents, therefore, do not want Christ to be our sole and entire beatifier, but only our helper to salvation, who only helps in the work of conversion and beatification, because our strength is not sufficient for it. In short, now almost all who want to be believers are synergists. Synergism is the terrible boil from which the whole of newfangled Christianity and also "Lutheranism" suffers above all. Because we Missourians have lanced this boil with our pure biblical Lutheran doctrine of an election by grace, which is unheard of in modern times, all synergistic Lutheranism immediately rose up against us and fell upon us full of wrath. We have obviously touched the right rotten, but very sensitive spot of newfangled Lutheranism somewhat rudely, for the whole new doctrinal edifice is poisoned by the poison of synergism. Hence the great uproar! - But to this is added this, that now one wants to save not only the alleged free will of man against the free grace of God, but also the alleged enlightened reason of man against the only wise God. Since our opponents (as little as other people) cannot rhyme it that God seriously wants to make all men blessed, and that the few who are blessed are blessed by grace alone, without any effort on their part, they deny this and say that those who are blessed have added something that those who are not blessed have not added. They do not want to speak with Paul: "So then it is not up to someone's will or running, but up to God's mercy." (Rom. 9:16.) No, they say, it is also up to man's willing or running; and indeed very much, yes, the mendacious lowans have said it frankly and freely: "Whether a man shall be saved or lost, that is based in the last analysis on man's own free decision for and against grace". \*\*) If, however, the blessedness is "in the last analysis" based on the human being, then not only something, yes, not only very much, but everything is involved.

\*) Who wants to become quite clear about this, read the second article of the Concordia formula: "Of the free will".

\*\*) See Brobst's Theologische Monatshefte of 1872. p. 49.

- on man! They, the lowans, and all our opponents in the doctrine of election by grace do not want to take their reason captive (2 Cor. 10:5); therefore, they are all, at least in the disputed point, not only synergists, but also decided rationalists, that is, reasoners. It is therefore not a question in the present controversy, as our opponents lie or pretend against the obvious truth, that we Missourians cherish the Calvinistic heresy, that God does not seriously want all men to be saved, for we Missourians reject and condemn this heresy with all our hearts; but it is rather a question of this: Our opponents (in this point as self-righteous synergists and proud reasoners) do not want to give God the glory that He alone converts us and makes us blessed, while we Missourians do not want to let God take away this glory. - Even recently, the fanatical leader of the American Lutheran synergists did not hesitate to write: "I believe and teach now as before (!) that it is not a synergistic error, but a clear teaching of the divine Word and of our Lutheran confession, that **beatitude in** a certain sense does **not depend on God alone**!" Recently, a French theologian has also raised his voice against our doctrine of election by grace, exhibiting the grossest synergism. About this Mr. Pastor Hübener reports in the Saxon "Freikirche" of February 15: "E. Menegoz, professor of the Protestant theological faculty in Paris, has recently expressed his opinion on the doctrine of the election of grace in a small French paper, in which he rightly rejects the Calvinist-Reformed doctrine, but on the other hand states that he unfortunately has not understood the Lutheran doctrine, because he lacks the simplest concepts of sin and grace, as the Lutheran church has grasped them in their depth. In quite the same way as our modern German theologians who want to be Lutheran, the consequence of 'science', i.e. of reason, has driven him to dissolve the mystery of the election of grace in a rationalistic-Pelagian way and thus to destroy not only this mystery, but also the mystery of sin and grace in general. Namely, he claims that man is free to accept or reject the gospel, places everything on

free will and free decision, and claims that faith is an act of free decision of the individual. E.g. page 12: 'But man is free to accept it or reject it.' - 'It (justification by faith) presupposes man's free choice.' . . . 'but the individual's belief or unbelief, that is a free and personal choice.' Page 13: 'It (the power of God) restores to him his original freedom, so that he may freely decide for or against God.' Page 14: 'Everywhere we find the assertion of man's free decision for his salvation or his ruin.' Page 15: 'They remain free to accept it or reject it.' Page 19: 'Faith is an act of free decision of the individual.' \*) Menegoz Wohl knows this and also admits that the teaching of Luther, who let the free will of man be nothing, but the free grace of God be everything, was a completely different one,

\*) *Mais l'homme est libre de l'accepter ou de le repousser.* "Elle" (la justification par la foi) "suppose la libre décision de l'homme."  
"" . . . mais la foi ou  
l'incrédulité de l'individu, c'est-à-dire une décision libre et personnelle." "Elle" (la puissance de Dieu) lui rend sa liberté initiale, afin qu'il puisse librement se déterminer pour ou contre l'Evangile, c'est-à-dire pour ou contre Dieu." „Partout nous trouvons l'affirmation de la libre détermination de l'homme pour son salut ou pour sa perdition." „Ils restent libres de l'accepter ou de la repousser." "La foi est un acte de libre détermination de l'individu."

not only in his book *servo arbitrio*, but also in his whole theology (*en general, dans sa theologie*). He claims that the Concordia formula has given the right solution through the doctrine of election in Christ, but, he adds, it has done so "with an insufficient exegesis" (*„avec un exegesis in suffisante*') and 'without having luck with its scientific justification' (*'sans reussir a en fournir la preuve scientifique*'). Quite the way how also our more "scientific" than godly theologians know how to get rid of the confessional truths. It is obvious that with all this, Mönögoz has not given a better justification to the old Lutheran doctrine, but has abolished it himself and put another one in its place. For he does not teach an election of man by God's grace in Christ, which is accomplished by the Holy Spirit in faith in the individual, but an election of Christ by man by virtue of the decision of his free will. This is not Reformed, but neither is it Lutheran, but rationalisist and Pelagianist." So much for the "Free Church." All the co-religionists of our opponents here write in this way, or in a similar way, on the other side of the sea. Praise be to God that God has arranged it in such a way that it has become so obvious through the doctrinal dispute over the election of grace what Christianity of our time is fatally ill with, namely synergism, that now even the most simple-minded person can defend himself against it. W. [Walther]

### **Turkish martyrs of the seventeenth century in Thyatira.**

In Thyatira, now Akhissar, in Asia Minor, there lived in the seventeenth century a sheikh or Muhammadan law scholar in great repute. Akhissar was then inhabited mostly by Turks. Over one hundred and fifty young people were taught by this sheikh to become judges and kadis. He was a master in the Koran and had read in this book that Muhammad accepted Judaism and Christianity as revelations and said good things about Moses and Christ. Curious to know what was in the Bible, he found by divine providence a New Testament translated into Arabic. After a short time, the Word of God had the effect that he recognized the Gospel as truth. He rejected everything that was contrary to the teachings of the New Testament and now strove to convince his young disciples of it as well. He succeeded. The young people kept their faith secret for a long time; but as a fire cannot remain hidden, so it happened here. The whole matter finally came before the authorities. The authorities, obliged to act according to the strict principles of Islam (the Muhammadan religion), had the sheikh arrested in order to nip the fire in the bud. At first they tried to persuade him to repent by all kinds of means and ideas; they wanted to confer on him the highest dignities if he would also bring back those whom he had seduced. But he remained steadfast, knowing well what was in store for him. "All that he had taught of JEsu Christo was too certain for him to think of revoking his teaching." - They now sought to frighten him by threats. Angrily, the judge told him that he had only two things to choose between: Recantation or cruel death. The venerable old man, seized with holy zeal as a witness, replied: "How? You think that the stake, or the gallows, or the fire can frighten me, and that I am afraid to stand up for the glory of God and for the truth in Jesus Christ.

die? Know, then, that I am willing to die a thousand times over, if need be, out of love for the one who once died for me, and that it will be the greatest honor for me to seal with my blood the truth I have taught. I am not deceived by the teaching I have accepted. Happy those who leave Muhammad and live in Jesus Christ! They did not let him speak any further, but beat him so cruelly that he could not speak another word. But his face showed perfect calmness; the steadfast composure with which he endured everything astonished even the judges. But because the Sheikh was held in high esteem and was very popular among the people, they were afraid to go any further and decided to have him strangled in prison. This is what happened. But he persevered to the end and received the crown from the hand of him whom he so steadfastly confessed. Now his disciples were persecuted. Some of them had fled the city or were in hiding. Others scattered in different directions, publicly spreading the doctrine they had learned from their master. Finally, twenty-three of them were arrested and it was decided that if they did not renounce, they would be punished in such a way that no one would dare to spread this doctrine or profess it. The cruel death of the old sheikh had caused a great stir. Everywhere people were talking about it, and the mood was predominantly in favor of the condemned. A dam had to be set against this.

The cadí or judge summoned the young people and told them that if they did not recant, their lives would be forfeit. They should be prepared, however, not to be treated like the old sheikh, but the cruelest tortures should befall them. But the young Christians were so ready for this that the judge hesitated at first to carry out his threat. For a long time he tried to persuade them to recant; at last, since they all remained



equally faithful in their belief in Christ, they were handed over to the executioners. Some were pierced with arrows, others impaled on stakes (a terrible torture), others burned alive, some fastened to a cruel instrument of torture with iron rods to die a slow death. Thus the young confessors completed their course.

The "Neust. Nachr. aus d. Morgenlande", from which we have taken the above, adds: "Now the old Thyatira or (today) Akhissar (in Asia Minor), a small town with almost 8000 inhabitants, partly Turkish, partly Armenian and Greek, is again an outstation of the American mission.

**Not sad like the others.**

To prove how the Christian hope for resurrection and life makes an impression on the pagans, not only in times of persecution, but also on everyday occasions, this year's "Mission Calendar" shows two examples from Basutoland in Africa. Stand the one here - at the same time also grieving parents to comfort.

It may have been around the year 1840 that the family of the missionary Casalis in Basutoland was thrown into great mourning by the loss of a lovely infant. Even the pagan King Moschesch, who had loved the child tenderly, was very saddened. How easy it would have been for him and the other Basutos to think: if, in spite of all the faith and prayers of his parents, this child has died, it is clear that God is no closer to them than to us! But behold, just that

The opposite was the case. "It was the time," Casalis himself recounts, "when measles wreaked terrible havoc in those parts of South Africa. That's when God wanted to give us an opportunity. To glorify His name in the midst of the heathen. The Basutos were to see with their eyes that Christian parents weep over a beloved child, but that they are nevertheless uplifted and comforted by the unshakable certainty that they will find their darling again in the world of eternal delight and glory. Moshe wished to see the little corpse before the coffin was closed. He was deeply moved at the sight of the simple but lovely adornment with which the mother had surrounded the mortal remains of her favorite. O!" he cried, "the Christians alone are happy people! They weep, but their tears are not like ours. It is obvious that you have the firm belief that little Emma will rise again from the dead, and that death is nothing but a bridge that leads to God!" (Moschesch was still baptized on his deathbed, March 11, 1870.) F. L.

### **Where do you want to escape to?**

There is nothing to which you can flee from the angry God but to the reconciled God. There is absolutely nothing you can flee to. Do you want to flee from him? Flee to him. (Augustine.)

(Submitted.)

### **Death notice.**

Again, the Lord of the harvest, according to his inscrutable but wise counsel, has called home one of his workers, but not one who has already grown old and gray in the service of the Word and has worked himself tired and needed a rest, but one who was called by him to such service only almost seven years ago. This is Pastor Johann Friedrich Wilhelm Mertner.

Certainly, this painful news comes all the more unexpectedly to many, as the strong man had always enjoyed good health. Even when he began to ail in November, neither he, nor his family, nor the congregation believed that it was a disease leading to death. And even if it was recognized as an increasing liver disease, he was still able to carry out his ministry and preach even on New Year's Day. But by the following Sunday he was so debilitated that, at the request of his wife and the board, he refrained from preaching and performed only one baptism in the church. He was not to enter his dear house of worship again. As a new medical examination revealed, it was not the suffering liver, as was first believed, but the lung that had already gone into suppuration. And this unusually quickly brought about its resolution. Called by telegraph, the undersigned gave him Holy Communion on February 12, and already on Sunday evening, February 15, dear Mertner went home. When he felt that his end was near, he called his wife with their only four-year-old son to his bedside and said: "My dear wife - I must now - part from you - to go to a - better world." He was not able to speak any further. But no sooner had he breathed out the last word than he drew his last breath. He passed away without any death struggle, 36 years and 6 months old.

In accordance with his wishes expressed during his lifetime, he was buried in the parish churchyard at Yorkville, Ill. However, before the earthly remains were transferred there, following an invitation k. Hallerberg of Quincy and the undersigned held a funeral service in the midst of the parish community at Berlin, Ill, on 17 February. The former, his former pastor and special friend of the heart, preached on Ps. 73, 23, 24, the latter acted in the house of mourning and recited a short summary of the Blessed's life in the church. From it here the following.

[47] I. Fr. W. Mertner was born on Aug. 14, 1849 at Baggendorf in Pomerania. In 1868 his parents emigrated and settled at Jorkville, Kendall Co, Ill, where at that time I>. Hallerberg was pastor of the Lutheran congregation there. At the latter's counsel he devoted himself to the sacred preaching ministry and entered the practical - theological seminary, then located in St. Louis, but soon removed to Springfield. When he had taken his exams in June 1878, the Lutheran congregation of St. Jacob's in Quincy, Ill, whose pastor, Hallerberg, had to travel to Germany for a cure of the eyes, appointed him pastor vicarius. After the return of the latter, he followed the call of the congregation in Berlin on October 20. With faithfulness, steadfastness, prudence and skill, and with obvious divine blessing, in addition to being respected for his conduct even by those outside, he carried out his ministry here until his blessed death. God had also granted him the sweet happiness of a well-timed marriage. He entered into this marriage on June 12, 1879 with the virgin W. Fr. A. Ahrens in Yorkville.

May the God of all consolation help the young, deeply bent widow to bear her bitter sorrow; may he restore a shepherd to the orphaned congregation according to his heart, and may he not chastise his poor mission church here too severely with the loss of its younger servants. F. Lochner.

### Inaugurations.

On behalf of the Reverend President Schmidt, S. Speckhard was introduced to his congregation in Jonia, Mich. on Sunday, Invocavit 8, by Frederick Houses.

Address: 8ev. II. Spccktrurü, 773, Iouiu, Micst.

On Sunday, Sexagesimä, by order of the Most Worshipful Presidency of the Wisconsin District, Mr. I?. F. Wolbrecht was installed in his office at Trinity Parish, Sheboygan, Wis. assisted by Revs. Hild and Hiebei.

I. Heyer.

### From new construction in Addison.

On February 15, more than two-thirds of the \$26,000 approved by the Synod for a student building and two professorships had already been signed and reported to the undersigned. The building committee has therefore set to work and has hurriedly purchased building blocks. A large pile of stones is already lying on the building site. If God gives us spring weather soon, the construction itself can be started early.

But the main thing now is money. We would therefore like to urgently ask the dear communities, where it is possible, to make a start by sending in money. It is not necessary that all signatures be paid in right away; if only a part of the signature from each congregation is sent in monthly, and thus continuously, we can still meet the requirements. However, so that no confusion arises and each district of the synod has the money raised in its account, the senders of the money are asked to always **deliver it to their district treasurer**. He will bring it to the right forge.

But the faithful God, who has helped us so far through pleading and understanding, let us now also lead the construction out happily.

On behalf of the Baucominittee

Addison, March 9, 1885. t. John Great.

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### Announcements.

Mr. G. F. Schroeder, at present a teacher at Hermann Institute, Frelsburg, Texas, desires to enter the school service of our Synod. T. Stiemke.

The holders of the interest-free shares issued by Trinity Lutheran Church in Cincinnati, O., are hereby notified that said congregation is again prepared to redeem a series of its issued shares, namely the first (1st) series has been hit by the lottery and thus its payment has become due.

All those persons who are in possession of one or more shares of the first series are requested to send them through the intermediary of their pastor to our secretary, Mr. Martin 8th Lnctncr, 108 kwusant 8tr. After receipt of the shares, Mr. Büttner will issue a check or money order in the name of the pastor concerned, from whom our individual creditors will then collect the money lent to us.

Cincinnati, March 9, 1885.

Alex. Broemer.

## Conferenz displays.

The Baltimore Districts Conference will hold its next meeting April 14-16 at the home of Mr. P. C. Stärken, Baltimore, Md. A. T. Pecktold.

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet Monday, April 20, 2 p.m., at the Seminary Building of the Honorable Wisconsin Synod. Closing of meetings: Wednesday noon. - Anyone desiring lodging should contact Fr. I. Strasen at times.  
G. H. A. Löber.

### Revenue to the Illinois District's coffers:

For the synod treasury: From Fr. Traub's congregation in Peoria -19.91. Fr. Müller's congregation in Lake View 10.00. ? Cämmerer's congregation in Cbanderville 11.00. Fr. Witte's congregation in Pekin 19.00. Fr. Bergen's congregation in Prairie Town 4.00. (p. -63.91.)  
To in new building in St. Louis: Fr. Strieters Gem. in Proviso 10.00. By Fr. Knies in Golden of Aug. Heincke 3.00. (S. -13.00.)  
For new construction in Addison: by P. Schröder in South Litchfield from W. Dieckmann 5.00, A. Schön 5.00, E. Gehver 2.00, C. Schröder 2.00, L. Plüger 1.00, H. Stelter .50. ? Nachtigall's Gem. in Wartburg 17.25. P. Krause 2.25, by dens. of Gem. in Sodus 5.00, Gem. in Macedonia 2.75. E. Winter in Meno, Dak. 1.00. By teacher Greve in Addison of Bro. Meyer, Sr. 5.00. P. Bohn's Gem. in East Saginaw, Mich. 15.00. P. Cämmerer's Gem. in Chandlerville 11.00. P. Strieter's Gem. in Proviso 15.50. By P. Fellen in Washington Heights by I. Landeck 5.00, W. Krause 2.00, A. Iürgensen, C. Cosbau each .50. P. Knief's Gem. in Golden, 1st Zhl., 6.00. P. Katthain's Gem. in Hoyleton 60.00. (P. -164.25.)  
For inner mission in the West: Fr. Lewerenz' Gem. in Effingham 2.35.  
For inner mission: Through Fr. Engelbrecht in Chicago from Mrs. R. Saß 2.00.  
For Negro Mission: Fr. Lewerenz' congreg. in Effingham 6.05.  
For mission to Jews: Through Fr. Engelbrecht in Chicago from Mrs. Helms 1.00.  
For Emigr. Mission in New York: Through Fr. Hölter in Chicago from C. S. 1.00 (deposited in the collection bag).  
For poor students in St. Louis: By Fr. Bartling in Chicago from the Young Friars' Association for W. Kohn and E. Albrecht each 16.00. By Fr. Reinke the. from the Women's Association for Joh. Meyer 28.00. (S. -60.00.)  
For poor students in Springfield: Through P. Hölter in Chicago from the Jungfr.-Verein for Starck and E. Maas each 7.50. ? Müllers Gem. in Schaumburg for H. Schröder 20.00. (S. -35.00.)  
For poor Fort Wayne schoolgirl: through Fr. Hölter in Chicago from Women's Association for Starck 11.85.  
To the household in Addison: P. Schröder's Gem. in South Litchfield 7.50. By P. Lochner in Chicago from the Women's Association 30.00. (S. -37.50.)  
For poor students in Addison: P. Mueller's Gem. in Schaumburg for H. Seidel 15.00.  
For the support of the professors in Milwaukee: By ? Reinke in Chicago by Friedr. Schilling 1.00. By P. Wunder in Chicago by L. Hacker 1.00. (S. -2.00.)  
For poor students in Milwaukee: Through Fr. Succop in Chicago from the Young Tr. Association for Mcßner 15.00.  
For Milwaukee building fund: P. Strieters Gem. in Proviso 5.00.  
For the orphanage near St. Louis: By P. Halm in Staunton, sent at Bub's wedding 4.00, by Teacher Trettin's pupils 1.75, by H. Lotz .75. (p. -6.00.)  
For student orphans from Addison: By ? Hölter in Chicago from C. S. 1.00 (inserted in ring bag). Through Ch. Puscheck in Proviso, Collecte at the wedding of sr. Daughter, 14.50. (S. -15.50.)

### Correction.

In my last receipt ("Lutb." No. 4) it should bite under the headings "For poor students in Springfield" and "For poor students in Milwaukee": From P. Schröder's congreg. in South Litchfield for Fr. Bekrens 13.00, for H. Brandt 15.00 (returned by?). C. G. Schröder in Nebraska for support formerly received from the congregation.  
Addison, Ill, March 2, 1885. h. bartling, cassirer.

### Incorporated into the Middle District caste:

For building fund: 1) For St. Louis : W. M. by ? List in Adams County -10.00. C. Blase in Vincennes 7.00. From P. Ernst's parish in South Euclid 4.00. From ? Daib's parish in Friedheim subsequent 18.00. (S. -39.00.) 2) For Addison: P. Thieme's parish in Columbia City 16.25. Fr. Schmidt's parish in Vincennes 1.00. Karl Nenneker's parish 3.00. N. N.'s parish in Indianapolis 1.00. P. Wesel's parish in Pomeroy 33.00. ? Scheips' Gem. at Hobart, 1st z., 30.00. Ü. Michael's Gem. at Fort Wayne, 1st T., 20.00. P. Sicving's Gem. at Fairfielv, 2nd T., 9.25. P. Lange's Gem. at Valparaiso 10.00. P. Dank- worth's Gem. at Cleveland, 1st T., 53.45. P. Kretzmann's Gem. at Farmers Retreat 26.00, to Bear Creek 13.50. P. Daib's Gem. at Friedheim, 2nd T., 37.00. (P. -223.45.)  
For mission to Jews: H. Schulte in Darmstadt 1.00.  
For Emigr. mission in Baltimore: From Fr. Ernst's Gem. in South Euclid 4.77.  
To the household in Springfield: P. Häfners Dreieinigk.- Gem. in Darmstadt 10.50. P. Schlesselmann in Bremen 5.00. (S. -15.50.)  
To the household in Fort Wayne: P. Häfner's Petri congreg. 2.05. P. Lothmann's congreg. in Akron 10.05. (S. -12.10.)  
To the household in Addison: P. Häfners Petri-Gem. 2.90. ? Schleffelmans Gem. in Bremen 5.00. (S. -7.90.)  
For poor students in Fort Wayne: Through Fr. Daib in Friedheim, 2-year Ertrag of a Hundred Dollar Foundation. 12.00. Ü. Daib 1.00. For W. Deppert: P. Schmidt's Gem. in Seymour 15.00. For I. Dunkel: U. Niemann's Gem. in Cleveland 22.35. (S. -50.35.)  
For inner mission: U. Sauer's congregation in Fort Wayne 20.00. Fr. Saupter's congregation in Evansville 7.65. Unnamed the .25. N. N. in Vincennes 4.00. (S. -31.90.)  
For negro mission: H. Schulte in Darmstadt 1.00. Mrs. Karoline Hauptmeyer by U. Tsieme .50. P. Kaiser's Gem. in Julietta 15.00. (S. -16.50.)  
For poor seminarians in Addison: U. Niemann's Gem. in Cleveland for F. Klee 35.00. Luther Foundation of St. Paul's School in Ft. Wayne 9.52. (p. -44.52.)  
For poor students in St. Louis: U. Dankworth's congreg. in Cleveland 6.50. Women's and Young Women's Club in Vincennes 4.00. For E. Block, wedding coll. at E. Breimeyer's in Fort Wayne, 7.00. (S. -17.50.)  
For poor students in Springfield: Wittwe B. and W. in Fort Wayne for Boritzky 32.00. U. Häfners Petri-Gem. 2.00. (S. -34.00.)  
For the deaf and dumb: Mrs. K. Bippus at Evansville 1.50. P. Henkel's Gem. at Aurora 5.00. Wedding Coll. at E. Reese's at Friedheim 6.60. U. Kretzmann's Gem. at Bear Creek 8.00. (S. -21.10.)  
For the synodal treasury: U. Häfner's Triune congregation in Darmstadt 8.80. U. Schmidt's congregation in Indianapolis 29.52. U. Kaiser's congregation in Julietta 6.86. U. Seuel's congregation in Indianapolis 14.46. U. Henkel's congregation in Aurora 40.00. P. Sitzmann's congregation in North Amberst 8.70. P. Raub's triune congregation 4.25. Jacobus congregation 3.75. (p. -116.34.)  
For the widow's fund: P. Häfner's triune congregation in Darmstadt 6.65. H. Zurstadt's children in Evansville 3.21. ? Mohr's congregation in Jinglefield 8.25. (S. -18.11.)  
For the orphanage near St. Louis: Hockzeitsscoll. bet A. Schnicker by U. Häfner 4.40. F. and H. Twietmeyer in Vincennes 2.00. (S. -6.40.)  
For the orphanage in Addison: Fr. Henkels Gem. in Aurora 5.00.  
Fort Wayne, March 1, 1885. c. Grahl, Kassirer.

### Entered the Nebraska District Caste:

For the synodal treasury: By P. H. Cämmerer from sr. Gemeinde -3.50, Dankopfer sr. Gemablin 3.00, Coll. on F. Eyl's wedding 4.00. By Fr. Hofius from sr. Gem 6.25. (p. -16.75.)

For the orphanage near St. Louis: By l>. H. Cämmerer by Jak. Höpfinger 1.00.

To the new building at Addison: by P. Oetting from W. H. G. 10.00, from F. G. 4.00, H. E. K. 5.00, W. M. 1.00, H. L. 1.50, E. K. 3.00, F. R. 2 00, W. O. 3.15. l>. H. Cämmerer 2.00, from the bell bag sr. Gem. 11.25. (S. -42.90.)

For internal mission: By Fr. Jabn from sr. Gem. 5.00. By l>. Meyer from sr. Betblebems-Gem. 1.31. By k. Flach of sr. Gem. 11.60. Durck tt. Adam, Coll. on Beer- bobms wedding 10.00. (p. -27.91.)

For Negro Mission: By Fr. Becker, Communion Coll. sr. St. Paul's Comm. 5.15.

For the deaf and dumb: By l>. Adam, Coll. on S. Holz' wedding, 6.10.

For the Gem. in Clear Mater: By Fr. Fischer from sr. Gem. 13.00. By Fr. H. Cämmerer from the collection bag sr. Gem. 4.00. (S. -17.00.)

Omaha, March 3, 1885, F. C. Festner, Cassirer.

**Entered the caste of the Western District:**

For the Synodal Fund: By Fr. Lebmman of sr. Parish at Sandy Creek -2.45, at Pevely 2 55. Fr. Matuscbka's parish at New Melle 13.00. Fr. Grimm's parish at Washington 5.00. Fr. Brandt's parish at N. St. Louis 26.10. (S.-49.10.)

To the new building in Addison: P. Matuschkas Gem., I. Sdg., 43.00. (Still signed 42.00.) By Mr. Mießler of tt. Siöckbardt's Gem. St. Louis, 1st Sdg., 129.50. By Dir. A. C. Burgdorf in St. Louis 5 00. By P. Schütte in Palmyra from Frauen-Verein in sr. Gem. 25 00, by Mrs. Bergböfer 1.00, Mrs. Appel 2.00, Cb. Engelhardt 2.00, Mrs. Stuhlmann 1.00 Frank and Erwin Krummel from their savings- bückse each .25. (S. -209.00.)

For inner mission in the West: From the Women's Association in P. Dornieif's parish in Denver 100.00. ? Schülke's congregation in Valmyra 5.00. Fr. Brandt's congregation in N St. Louis 9.50. (p. -114.50.)

For Jewish mission: 'By Dir. A. C. Burgdorf in St. Louis 34.10. P. Schülkes Gem. 5.00.

For Negro Mission: Fr. Schülkes Gem. 5.00. Fr. Roschkes Gem. in Freistatt 5.85.

For Emigr. Mission: By Dir. A. C. Burgdorf .50.

For the Widows' Fund: St. Louis Lebrer Conference 4.00. By Dir. A. C. Burgdorf 12.70. P. Schülkes Gem. 5.00. (S. -21.70.)

For poor seminarians in Addison: Coll. on Dop- pelboch time of Mr. H. Riekenberg and teacher H. A. Polack 13.00.

For the orphanage near St. Louis: By the students of the 3rd class of the Beihlehems School in Bremen 1.30. By Dir. A. C. Burgdorf 10.00. P. Roschke's congregation in Freistatt 6.00.

For sick pastors and lebrers: Fr. Schülkes Gem. 5.00.

St. Louis, March 6, 1885. H. H. Meyer, Cassirer.

**Incorporated into the Wisconsin District Caste:**

For Boston Orphanage: From John Pritzlaff Hardware Co, in Milwaukee -15 00.

For Emigr. Mission in New York: John Pritzlaff Hardware Co. 10.00.

For Emigr. -Mission in Baltimore: John Pritzlaff Hardware Co. 10.00.

For poor and sick pastors and teachers: John Pritz- laff Hardware Co. 10.00.  
 For poor stuvents in St. Louis: John Pritzlaff Hardware Co. 10.00.  
 For poor students in Ft. Wayne: John Pritzlaff Hardware Co. 25.00.  
 For poor students in Addison: John Pritzlaff Hardware Co. 25.00.  
 For Minnesota & Dakota District Inner Mission: John Pritzlaff Hardware Co. 25.00.  
 For Heivenmission: U. I. G. Lang 3.23.  
 For the comm. in Dresden: I. Pritzlaff Hardware Co. 10.00.  
 For the congregation in Planitz: I. Pritzlaff Hardware Co. 10.00.  
 For the orphanage at St. Lorns: I. Pritzlaff Hard^ Ware Co. 15.00.  
 For the deaf and dumb: I. Pritzlaff Hardware Co. 10.00. high tent scoll. at Robt. Gcschke, Watertown, 4.00. (S. H14.00.)  
 For poor students in Springfield: I. Pritzlaff Hardware Co. 25.00.  
 For Wisconsin District Inner Mission: P. F. H. Siebrandt's Yod. congregation 2.80. Bequest from Bl. Wittwe Etredlow, Milwaukee, 20.00, C. Lindenschmidt's. 1.00. k'. C. Baumann's Gem. 6.75. From the school children and confirmands of Martini and Joh. parishes in Belle Plaine 1.00. (p. ^31.65.)  
 For the orphanage in Addison: John Pritzlaff Hardware Co. 10.00.  
 For the new building in Addison: From the Dreieinigk.-Gem. in Milwaukee 331.25. Legacy of the blessed Wittwe Stredlow 20.00. l>. F. Schneider 4.00. F. Wallschläger, Wayfide, 2.00. Hock- zeitcoll. be" Fräulein L. Nohr 9.00, at Frl. A. Lopperwein 5.00. ? Herzers Gem. in Plymouth 25.00. Women's Association of the Joh. Gem. in New London 15-60. P. Präger u. etl. Glieder sr. 6.00. P. A. Rohrlack 2.05. (p. H419.30.)  
 To the H aus h a lt of the Progymnasium in Milwaukee: By l>. C. Seuel of Maas .50. Mrs. Sch. 1.00. I. Mantdey in Lewiston 1.00. From Kilbourn: by Franz Raddont 1.00, Bro. Naddont 1.00, Geo. Krach 1.00, W. Konrad .25, Bro. Thomas .25, E. Neumann .25, from miscellaneous 1.25. (S. K7.50.)  
 For poor students in Milwaukee: Wittwe Buth 2.00. Willenberg-Confercnz 8.00. Hocdzeckscoll. at F. Freickel's in Granville 4.74. John Pritzlaff Hardware Co. 80.00. P. Rohrlack 15.00. Members of the congreg. in Waterford 5.00. Coll. at teacher Siegler's wedding 8.00. Frl. A. Tbiegs 1.00. (S. K123.74.)  
 For Negro Mission: John Pritzlaff Hardware Co. 10.00. School children and confirmands of Martini and Joh. parishes in Belle Plaine 1.00. (S. H11.00.)  
 For the synod treasury: Subsequent from the Gem. in Mosquito Hill .76. l>. Wambsganß' jun. gem. in Hancock 8.50. k. Wesemann's Gem. in Grafron 13.00. Wambsganß' jun. Gem. in Calumet 7.75. (p. S30.01.)  
 For the building and debt redemption fund of the Progymnasium n Milwaukee: P. C. Baumann's Gem. 55.47. From the Stephans-Gern, in Milwaukee 1.00. Dr. F. John, Jr. in Milwaukee 15.00. Friederike Dobberphul das. 2.00. P. D. Kothcs upper Gem. 73.00. P. Osterhus' Gem. 3.10. Mrs. Katharina Weibbrecht 5.00. Bequest of the blessed Wittwe Streh- low in Milwaukee 20.00. (P. \$174.57.)  
 For teacher salaries at Milwaukee Progymnasium: Mrs. Katharina Weibbrecht 5 00.  
 For the widow's fund: Fromdenl'1': C. Strafen 4.00, E. Aulich 4.00, D. Kothe 4.00, G. Küchle 4.00, C. H. Löber 4.00, I. L. Osterhus 5.00, H. Spengeler 4.00, I. Strafen 4.00, I. Schütte 4.00. From the teachers: Ch. Bartelt 4.00, Gotil. Bärln 4.00, I. C. F. H. Bock 4.00, K. Fröhlich 4.00, A. Kringel 4.00, I. Partenfelder 1.00, August Pritzlaff 2.50, F. Rx 4.00, T. Rüge 4.00, Joh. Schmitt 1.00, G. M. F. Scholz 4.00, G. Steubcr 4.00, I. Wegner 4.00, Chr. We.gle 4.00, A. Wilde 4.00, L. Winbeck 4.00. Coll. at the Hockzeit jubilee of H. Schmallerberg 1.68. By P. Präger of Wittwe Treichel 5.00. (P. \$104.18.)

Correction:

In my last receipt "Für die Wittwenkasse" read: Von P. G. Barth instead of "von?. G. Bartbs Gemeinde".  
 Milwaukee, February 28, 1885. c. Eißfeldt, Kassirer.

#### Zvm college hauShalt in Fort Wayne

received: From Fr. Franke's parish: from M. Frosch 2 sacks of wheat, 2 p. oats, 2 p. grain; from Fr. Franke himself 46 lbs. beef, 2 gall. Apple butter; Peter Schmidt 1 p. wheat, 1 p. oats; I. Dönges 1 bush. Oats; Franz Früchtenicht 3 S. wheat; Eb. Schröder 1 S. dc^; Jak. Göbel 1 S. wheat, 1 S. oats; Ludw. Gerke 2 S. wheat, 2 S. oats, 2 S. grain; Herm. Gerte 2 l>. Oats, 1 p. grain; Karl Pöbler 2 p. wheat; Wittwe Franziska Grieser 2 p. oats, 1 p. grain; Fr. Hocke- meier 2 p. wheat, 2 p. oats; Heinr. Schameloh 3 p. potatoes; Aug. Schröder 1 p. wheat, 1 p. oats; Heinr. Hermann 1 p. wheat, 1 p. oats, 1 p. grain, 1 p. potatoes; Heinr- Lange 2 p. grain; Hermann Trier l p. wheat, 2 gall. Apple butter; Konrad Trier K1.00; Georg Rvdewald 1 p. wheat; Christ Meyer 4 p. wheat, 2 p. oats, 2 p. grain; Karl Blecke 1 p. wheat, 2 p. oats, 1 p. grain; Franz Hollmann 1 p. wheat, 1 p. oats; Heinr. Oetting 1 p. wheat, 3 p. grain, 1 p. potatoes; Friedr. Lahmeier 1 p. wheat; Heinr. Labmeier 1 p. do.; Herm. Rvdewald 1 p. grain, 1 p. potatoes; Paul Trier 2 p. oats. For the student H. Zigel: from Henn. Settellemeier 1 p. wheat, 1 p>. Oats; Heinr. Stellhorn 2 p. wheat, 1 p. forage; Bro. Stellhorn 1 p. wheat, 2 p. oats, 1 p. grain. Heinrich Gerke for M. Zigel 1 p. wheat, 2 p. grain. A. Schu st.

For poor students, Fr. Osterbus in Williamsburgh, Wis. thankfully received from his congregation from their confessional and communion chasubles (especially for Röbrs) \$5 00. From the worthy Women's Association of the Cross District here, 21 Buien shirts, 15 undershirts, 6 pairs of undergarments, 17bed sheets, 18head pillowcases, 24handkerchiefs, 29 handkerchiefs, 14 Pr. stockings and 46babies. C. F. W. Walther.

#### Received for Milwaukee Progymnasium:

From P. Kothc's lower Imm. parish at Mayville, Wis. sourced by W. Fellwocku. W. Mörike, 19 L-ackwheat flour, rye flour, 2 S. peas, IS. Beans, 1 vat butter, 1 vat lard, 2 hams, 1 side bacon. From P. C. Seuel's comm. in Lewiston 4 p. flour from Ferd. Manthey & Manthey Sr. 1 p. buckwheat flour from G. Seiler, 1 do. from R. Malisch. From?. Seuel's comm. at Kilbourn 6 p. flour. From P. Pröhl's comm. at Au- gusta, Wis. 1 brl. Meat.

Correction:

The previous broadcast of the 1?. Kothe was not from sr. River-! Gem. in Mayville, but from his upper Gem. through Herm.! Köpfest collected. H.H. Schröder!

Received for H. Sieving by k>. A. Sieving from Mother Hoffmewr K2.00. From Mr. H. Neefer in Sheboygan for poor students 3 new suits. From Mr. Th. Eißfeldt for the library a beautiful English brbel.

God's richest blessings to the dear givers! E. Hamann.

The undersigned received the following gifts for pupils of our Progymnasium: By Mr. I. C. Vonderau in Jonesv'Ue, Ind. from an unnamed person \$20.00 for Ad. Skünkel; by k. G. Polack in Uniontown, Mo., given at the wedding of Mr. B. E. Müller, H4.70 for M. Telle. A. Bäpler.

For the construction of the building in Kansas City, the undersigned also received: Through P. C. Vetter of N. N. P1.00, by Mr. Kassirer E. F. W. Meier 35.50.

Sincerely thanking and wishing God's blessings to the dear giversE . Jebn.

### New printed matter.

## Concordance to the Church Hymnal for Lutheran Congregations of the Unchanged Augsburg Confession. St. Louis, Mo. Lutheran Concordia Publishers. 1885.

A proper, pure public service not only requires that the preacher preach God's pure Word alone, but also that the congregation sing only pure songs. As necessary as the latter is, however, it is without a doubt also a matter of the greatest importance that the preacher also select and have sung from the good songs just those which properly prepare for the Word of God to be preached and best serve to preserve and seal the Word heard in repentance. Even if a song sung in public worship is a delicious one, if it does not fit the sermon (which is always the center of the whole service), it will

not serve the edification to the same extent as a song that fits what is heard. Yes, under certain circumstances, an unsuitable selection, even among good songs, can even hinder the edification sought. This is especially the case with regard to the songs sung after the sermon. If, for example, after an extremely comforting sermon, the preacher sings a song about something quite different or even a distressing song of repentance, he himself is to blame if the comforting impression made by his sermon is washed away. If, on the other hand, the song after a sermon, which has powerfully gripped the hearts of the listeners, is, as it were, an echo of the sermon in the higher choir, then one notices already by the unusually fresh and lively singing of the congregation that with the chosen song the right amen to the sermon has been put into its mouth. Finding the right song, however, is not always as easy as some think. A conscientious preacher often has to search for a long time before he finds the song that he is convinced will help him achieve the goal he has set for himself with his sermon. Often a verse, a sentence or a word from a song, so to speak, floats on the preacher's tongue, which he would like to use either in the sermon or for the singing of the congregation, hoping for a special impression, but he cannot find the verse, sentence or word in question, no matter how much he searches. Therefore, a song concordance has long been a painfully felt need among us. The undersigned has therefore encouraged his dear honored friend and brother, Pastor O. Spehr, now pastor in Fräser, Macomb Co., Mich. to compile a song concordance for our church hymnal. Now that he has delivered this work in an excellent manner, it has finally appeared in print under the above title in our "Concordia Verlag" after overcoming obstacles that had arisen. The book is divided into 4 parts. The first, the main part, contains a list of all words occurring in our hymnal in alphabetical order, each time with an indication of the meaning in which the word is used in the cited passage. The second part is entitled "Catechism Chart" and contains the hymn or hymn verse that deals with any of the six main parts. The third part contains under the heading "Pericopes Table" the indication of those songs and song verses which correspond to the contents of the epistolary and evangelical pericopes of each Sunday and feast day in the church year, as well as, in the appendix, those which correspond to the meaning of the mission feasts. The fourth part finally contains a "comparative table of Bible passages and songs", which indicates those song verses in which Bible passages are found, according to the order of the biblical books of the Old and New Testaments. It is preceded by an "Introduction", which gives the necessary explanations to facilitate the use of the book, and a list of the abbreviations used in it. We have no doubt that all our officious preachers, and certainly many of our teachers who are fully alive to their profession, will also use this means of blessed administration with pleasure, and will thank the author for his great effort, as they will soon learn how much effort and time his faithful, skillful work saves them. Of course, it is necessary that one first deals with the plant

The book contains 29 pages in compact but clear print in small octavo. The book contains 294 pages in small octavo in compressed but clear print. The price of a copy in durable leather binding is Kl.OO, postage 7Ets.W.

## **Statistical Yearbook of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the Year 1884. St. Louis, Mo. Lutheran Concordia - Publishers (M. C. Barthel, Agent). 1885.**

This book, which has just been published, is, as its title indicates, an account of the external state of our synod as it was last year and has gradually become during this year. The book is divided into eight main sections with the following contents: 1. the annual reports of the district presidents; 2. the parochial reports of the 11 district synods, including the zabi of the pastors of the same; 3. the existence of the missions, namely the Inner, Negro, Jewish, Emigrant and English Missions; 4. The consecration of new churches; 5. The number of educational institutions, both those of the General Synod and of the district and private educational institutions; 6. The number of private residential institutions; 7. The number of Luih. Concordia publishing house; 3. the stock of periodicals, firstly those published by the Synod, secondly those published by Synod members on behalf of the Synodal Conference, and finally the list of local and private newspapers published within the General Synod. These statistics have been compiled by Prof. M. Günther with a diligence that can only be appreciated by those who have had to do similar work. For a correct assessment of the purpose of such a representation of the external existence of our synod, may serve what the author remarks in the "Vorerinnerung". He writes there: "Ecclesiastical statistics is a not unimportant piece of church history. As little as it is wrong to write the history of an ecclesiastical body, so little is it wrong to collect statistical material for it. In the history of God's people in the Old Covenant, much statistical material is given. Moses was repeatedly commanded by God to take 'the summa of the whole congregation', 4 Mos. 1, 1. f. 26, 1. f., as well as to count the Levites, 4 Mos. 4, 1. f. That David counted the people was not a sin in itself, but that he did it out of pride, L. Osiander remarks in his Bible work on 2 Sam. 24, 1: Otherwise, the payment of the people to him would not have been a sin, if David had not exalted himself because of the multitude of his subjects, and had not attributed all the happy condition to himself, and had not placed a small trust in such his external power. Also in the New Testament it pleased the Holy Spirit to report to us through Lucas the increase in the number of members of the mother church at Jerusalem, Apost. 1, 15. 2, 41. 4, 4." Present first "Yearbook" comprises IV and 67 pages in the format of our Synodal Reports. The price of a copy is 20 Cts. W. [Walther]

### **Announcement.**

We hereby bring to your attention that the baptismal, confirmation, marriage and death certificates previously produced and published by Mr. Leopold Gast, as well as their further publishing rights, have passed into our sole possession, and hereby conclude the heartfelt request to support this new branch of our business in the interest of the good cause to the best of our ability. For signature purposes, the designation "Leopold Gast'sche Scheine" remains and we ask that this note never be omitted from orders in order to avoid errors.

**The Luth. Concordia-Berlag.**  
IM. b. Barthel, Agent.)

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Just published and ready for shipment:

## **THE PRIMER.**

ILLUSTRATED).

Price: 20 Cts.

**The Luth. Concordia Publishing House.**

### **Correction.**

In the "death news" contained in the previous number on page 38, unfortunately I some nasty mistakes have crept in. The first name of Blessed Sterze! is not "Moritz" but Johann August, the place where he lived is not Mittel- frohna but Niederfrohna; the date of death of Blessed k. Th. Harms is not the 20th, but the 16th of February.

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### **Changed Admeasurement:**

Rsv. <1. P. Rover, 195 IVlaujer 8tr., Brooken, 17. V.

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The "Lutheran" is published twice a month for the annual sabscrtp" tton price of one dollar for the out-of-town subscribers, who have to preard the "same". Where the same is brought to the home by carriers, the subscribers have to pay one cent for the carrier's subscription.

To Germany, the „Lutheran" is sent by mail, postage paid, for kl.U..

Rutercil ab tim cost Ollice ab 8t. Doui", lAo., as seccmck-class matter.



## **The body of Jesus,**

for the unbelieving world the most horrible, for the true Christians the most blessed sermon.

Otherwise, the sound of a trombone will be heard from Zion;  
One sees great crowds surging, As to a king's throne, When a prince of heirs died, Who acquired great fame.

But is there a crowd here, that one wants to see the corpse, Does one also hear grave songs, Golgotha, from your heights? Do you see the world despairing, lamenting your God's death?

No, by the eternal friend of souls, The Redeemer of all the world, Who victoriously fells death and the power and cunning of the hollows, When his eye breaks in death, The world rejoices and does not lament. - —

Only the creature, the sun, wraps itself in a black garment, And in the realm of blessed bliss one sees sadness today. Mountain and rock lifts and breaks; human hearts are not moved.

But still there are some friends, Who join JEsu, Who not with the world as enemies Blaspheme thee, O victorious hero! See tears of love flowing there, pouring out in blessed pain.

Shyly they come with lamentations, Like the Täublein from the gap, Want to carry their master To Joseph's tomb of death, Bring canvas, Speereei, Myrrhen, Aloe.

Then take the dear corpse from the cross, what a picture! O that thy heart might soften This sight gentle and mild! Behold, his eye is closed, and his body is flecked with blood.

They wash his head, his limbs, all the wounds without number, his face becomes radiant again;  
His side, nail maal', you are now freed from blood; spectacle of eternal bliss!

Soul, do not go away, Look at the Savior like this, Sinner, let the tears flow, See what he did for you. - Think how he loved you, how he gave himself to death for you. - —

Friends JESu, bring in the garden Wobt to rest your friend; He does not let you wait long, For soon you have cried out. Yes, a resurrection day Follows the night of mourning.

## **O s t e r l i e d.**

### **Mel. Up, up! my heart, with joy.**

Now we sing of the victory, which was won for us with blood through Jesus Christ after a long struggle and war.  
He has made death's power null and void. The grave is now fine for us to rest in.

How the old serpent wriggled grimly in the quarrel! The hero was frightened, Great sorrow struck him. His blood flowed mildly, He suffered the heel prick, Yes, even tasted death in bitter cross misery.

But look, how the enemy's great power lies prostrate! The hero rises again from the dark night of the grave. Death's power is gone, all sin's multitude; Hell he breaks, Satan gives into judgment.

The hero stands on the dust and as a victor delivers the attack of the robbery, which he brought back from the horror of death and from the power of the grave: innocence, righteousness, the wedding dress of faith.

So let us give thanks joyfully at Easter time, never wavering in faith, never despairing in heartache, for it is in the life of Jesus Christ, the Savior of all the world, who is right and victorious.

And willingly to serve him. Be our heart's desire. Hope shall green us, we shall always know, How there before his throne The beautiful crown of life And great eternal salvation Be our inheritance and portion.

G. Schaller.  
(Submitted.)

### **Invitation to a joyful Easter celebration.**

So the joyful Easter appears again, the feast of the commemoration of the glorious and gracious resurrection of Jesus Christ from the dead. So the Christians, who a few days ago sang with tears:

O sadness!  
Oh heartbreak!  
Is this not to be lamented? God the Father's one child is carried to the grave.

- Today they may cheerfully lift up their heads and sing their song of triumph in all lands:

Christ is risen from the torment, We should all be glad, Christ will be our consolation.

The songs of mourning have faded away, the sadness of the Passion has turned into Easter joy, and wherever Christians gather, there now resounds a loud, joyful Easter cheer. Yes, as the holy Psalm singer already saw it in the spirit and praised it, so it happens in truth still today that "one sings with joy of victory in the tabernacles of the righteous; the right hand of the Lord keeps the victory. The right hand of the LORD is exalted; the right hand of the LORD retains the victory." Mourning, we stood in spirit under Christ's cross on Char Friday, lamenting and weeping, for our sins had smitten Him. But joyfully today the heavenly Father, through His angel from Christ's tomb, calls out to you and me: "Weep not, behold, the Lion who is of the family of Judah, the Root of David, has overcome." Trembling and fainthearted, we, as children of sin, should have been servants through fear of death all our lives. Captives of Satan and bound of the infernal prison, here and forever. But behold, today Christ, the stronger, has descended triumphantly into the palace of the strong-armed one, has stripped him of his armor there, in his hellish castle, and has made a show of it, and then has handed out to us poor sinners the robbery, the spoils of blessed, golden, heavenly freedom from that cruel, tyrannical subverter of ours.

Today the heavenly Jonah has escaped from the womb of the earth, and the belly of hell has not been allowed to keep Him longer than the third day, so that His word would be fulfilled: "You will not leave my soul in hell, and will not allow Your Holy One to decay.

Today, the heavenly Samson has broken the bands and cords of death and has burst the iron gates, locks and bolts of the infernal Gaza that wanted to imprison Him and us, and has led the prison itself captive.

Today, the heavenly Daniel has emerged from the sealed, dark pit, into which He was innocently thrown, and in which many thousands of roaring lions would have gladly devoured Him, in the victorious robe of unscathed majesty through the glory of the Father.

Today, the heavenly Noah has happily emerged from the death box, where he had been held by God's wrathful floods for the sake of our sins; and as His little flag of victory with the sealed inscription of our reconciliation with God flutters high and glorious, so now the heavenly Father stretches out His arch of peace above the whole world of sinners in His heaven of grace.

Today the heavenly Joseph is delivered from His prison, taken from fear and judgment, crowned with glory and honor, made a Lord and a Christian, and now divides out the riches of His house:

Heavenly food, bread of souls And fresh water from the springs, Life for the horror of death.

Today, the breaker of all bonds has broken through the sealed tomb and has paved the way for us so that we too can break through cheerfully and courageously in the victorious power of this mighty breaker of all things.

Today the noble, precious Sarons flower has blossomed again from the grave, sweetly fragrant; today the arid rod of Aaron has grown green again and borne almonds.

Today God's Son is triumphant, He has risen from death, hallelujah, hallelujah.  
With great splendor and glory, We thank Him forever, Hallelujah, Hallelujah!

Or should we not give thanks? Should we not rejoice and be glad? When the young hero David came along on the mountain after the battle and the victory over the Philistine giant Goliath, the women from all the cities of Israel came with kettledrums and round dance and joyful playing of strings and sang and played against each other and said: "Saul has defeated a thousand, but David ten thousand. And we would let it happen that the Israelites should rejoice more over the earthly David than we over the one who is not only David's son but also David's LORD? Far be it from us! Let us rather, as the true, spiritual sons and daughters of Zion, sing and play to our victorious Lord Christ in true faith and heartfelt devotion, and sing one song of triumph after another from the highest joy of our souls! Farewell, you daughter of Zion, so beloved by God and so heartily rejoiced, farewell, you children of the heavenly Father, reconciled to God, after you have won such a glorious victory in your brother and Savior JEsu Christo and have carried away such rich spoils of victory,

Well done, now adorn yourselves gloriously with the ceremonial garments of His righteousness, go out to meet your victorious commander and champion and sing a song of thanks to Him! For our friend, the heavenly David, has defeated not a thousand, not ten thousand, but an infinite thousand, all our spiritual enemies, even the legions of all the devils in hell forever. Now the bow of the strong is broken, now the serpent's head is crushed, now the works of the devil are destroyed, now God's enemies and ours are laid at Christ's feet, and thus a dominion, a glory is won over them, which we redeemed sinners shall now blissfully enjoy.

The rope is broken, and we are free from all enemies' tyranny.

"The right of the Lord keeps the victory; the right of the Lord is exalted; the right of the Lord keeps the victory!" We will not die, but live and proclaim the work of the LORD! "Death is swallowed up in victory. ... Thanks be to God, who has given us the victory through our Lord JEsu Christum!" Hallelujah! Bro. S.

**Did Christ rise from the dead while the stone rolled and sealed in front of the door of His tomb was not yet rolled away, that is, the tomb was still closed?**

This most Calvinists deny, but all Lutherans affirm. Johann Gerhard gives the following for it:

First of all, this is clear from the description of the holy evangelists. For first the earthquake occurred, in which Christ rose from the dead, and only then an angel rolled away the stone from the door of the tomb. "As the earthquake rang to Christ's grave, so God the Lord drew out these storm bells again in his resurrection".

On the other hand, this is also to be concluded from the purpose for which an angel rolled the stone on it. For this purpose was by no means to assist Christ in his resurrection, but to reveal it to those women who came to the tomb to anoint Christ's body.

Thirdly, if one were to assume that Christ needed the help of an angel in order to leave the tomb, then the proof that the apostle Paul takes for Christ's divinity, Rom. 1,4, from His resurrection, would be shaken not a little. No, "as Christ by his own power, without the help of an angel, raised his body from the dead, so also by the same truly divine and infinite power, without the help of an angel, while the door of the sepulcher was still shut, he was able to come forth from it alive again."

Fourth, it is foolish and a sign of manifest unbelief to claim that it was not possible for Christ to emerge from the grave with his body before the stone was rolled away. For Christ, the almighty God-man, was not subject to the laws of nature, but to them. Soon after his resurrection, Christ proved this by action, when, on the evening of the resurrection day and eight days later, the disciples were gathered together "and the doors were shut for fear of the Jews," and without first opening the doors, he stepped into the midst of them, so that the disciples could not see him.

Disciples thought they saw a ghost. (Joh. 20, 19.26. Luc. 24, 36.)

Therefore, the pious ancients generally believed that Christ rose from the still closed tomb by his divine power. Even Calvin acknowledges in his "Evangelical Harmony" that "Christ rose from the dead before the tomb was opened by an angel".

W. [Walther]

### **The so-called "evangelicals" or unirthers and their catechisms.**

(Continued.)

We have seen in the last number how reprehensible is the pretense of the so-called Protestants, who want to unite Lutherans and Reformed, how they, in order to satisfy both, speak ambiguously - how they, in order not to offend anyone, do not go out freely with the confession, how they try to unite truth and error, light and darkness.

We shall now prove their duplicity and other perversities from their catechisms, from the "Evangelical Catechism" first published by the "Evangelical Church Association of the West" and from the "Small Evangelical Catechism" later published by the "Evangelical Synod of North America". We also use the former, since to our knowledge it has not yet been rejected as erroneous. For the sake of brevity we call the first one Catechism I, the other Catechism II. We declare in advance that when we condemn the evangelicals' malpractice here, we are not judging the simple-minded souls who are among the evangelicals and do not see through the malpractice, but we are attacking their seducers who knowingly play such games.

How reprehensible their duplicity is, is especially evident in the doctrine of the sacraments, especially in the doctrine of the sacrament of the body and blood of Christ?)

In Catechism I, question 207, it is said "that our Lord Jesus Christ in the Holy Communion presents and communicates his body and blood to us as the true food of life and the true drink of life". 'Now this seems to sound quite nice. It speaks of presenting and sharing the body and blood of Christ. The word "truly" is also used. But it is nothing but deception. For it is not said what kind of body it is, whether the true body of Christ or only a figurative one, whether the body of Christ is truly received with the bread or only spiritually enjoyed. That this is intended to deceive the simple is immediately evident from the next question. Here the following is taken almost verbatim from the Reformed Heidelberg Catechism: "But Jesus Christ commanded us such a memorial meal, in order to assure us through it that His body was so certainly sacrificed for us on the cross, and His blood poured out for us, that we see with our eyes that His bread is broken for us and His cup is shared with us; indeed, that His blood is poured out for us.

As is well known, it was not Luther who started the controversy about the Lord's Supper, but Zwingli, the founder of the Reformed Church, who first attacked Luther's biblical doctrine of the Lord's Supper and thus caused the division of the churches that had left the Papacy. It was the Reformed who made the doctrine of the Lord's Supper a doctrine of distinction, while the Lutherans only defended and held fast what they had recognized from God's Word.

[51] he himself feeds and waters us with his crucified body and shed blood to eternal life as surely as we bodily partake of the bread and the cup/' Hereby it is said that a communicant bodily partakes only of the bread and the cup; but if he sees it with his eyes (but how, if a communicant is blind?), the Lord assures him that his body and blood are also given and shed for him.), as the bread is broken and the cup shared, the Lord assures him that his body and blood are also given and poured out for him, and when he partakes of the bread and the cup, the Lord assures him that he feeds and waters him with his body and blood. This does not mean that Christ's body and blood are partaken of in the Lord's Supper, but only that they are partaken of in general. Whether Christ's body and blood are partaken of in the Lord's Supper or outside of it is left undecided, so that the Lutheran can take it one way and the Reformed another. In addition, it is absurd to say that Christ gives us security through bread and wine; the assurance for the communicant does not lie in bread and wine, but in Christ's words: This is my body, this is my blood!

In the answer to the next (209.) question, it is again said in such a way that a Lutheran who is not grounded in doctrine, but also a Reformed, can find his doctrine, as they think. For it is said that "the Lord makes us partakers of his true body and blood through his supper, so that all his suffering and death and his obedience become our own as surely as if we had suffered and done all these things ourselves. Here the simple-minded Lutheran is deceived by the words "true body and blood," and at the same time, according to the Heidelberg Catechism, the Reformed can understand the "sharing of the true body and blood" as merely sharing the suffering of Christ and the fruit of it.

The same deception and ambiguity can be found in Catechism II. Here, too, they express themselves in such a way that both the Lutheran and the Reformed can, in their opinion, find their doctrine. Question 132 reads: "What is Holy Communion? Holy Communion is that sacrament by which the new man receives the body and blood of our Lord Jesus Christ as the nourishment of his life" 2c. Is this not finely expressed? Must not the Lutheran be satisfied, since it speaks of receiving the body and blood of Christ? Poor Lutheran, who lets himself be deceived! The reformer notices at once that this expresses his doctrine that Christ's body and blood are not truly received with the mouth, but only spiritually. For it is said here that the **new man** receives the body and blood of Christ. What is the new man? According to the Holy Scriptures, the new man is the new being that the Holy Spirit has created in the born-again, the new spiritual powers by which the born-again walk in a new life. Now say, dear reader, can the new man, can this new being of the Spirit, can the new spiritual powers eat bread and drink wine? The evangelicals want to say that the body and blood of Christ are not eaten with bread and wine, but only spiritually.

The next question (133) is: "What is this "good of the gospel" (this is what the catechism calls a sacrament) composed and bound in? In bread and wine in the Holy Communion, the worthy enjoyment of which is the eating and drinking of the body and blood of the Lord.

JEsu Christi, as such is said in the words of institution of this holy meal." Here, they think, the Lutheran can be satisfied; for it is spoken of eating and drinking the body and blood of Christ, and he will not object to the "worthy"; for we are to go worthily to God's table. But here, too, he is deceived; for the reformer immediately finds his teaching again, that only the worthy, the believers, partake of Christ's body and blood, namely spiritually with faith. And although this doctrine flatly contradicts the word of God (for according to 1 Cor. 11:27, all communicants, even the unworthy, receive Christ's body and blood), yet the "evangelicals" presume to say, "as is said in the words of institution of this holy supper." Is this not appalling? Do not see one syllable of this in the words of institution! Surely the exact opposite is evident from these words. The Lord says without any qualification: "Eat, this is my body! Drink, this is my blood!" Where, therefore, the holy meal is celebrated after Christ's institution, there, according to these words and by virtue of these words, his body and blood are distributed with bread and wine and taken by all communicants. The presence of the body and blood of Christ is brought about by his word, not by the faith of the communicant, just as unbelief on the part of a communicant cannot prevent its presence.

There you have, dear reader, an example of how the so-called evangelicals do it. Even in civil matters, such ambiguous speech, such hiding and concealing is abhorred. But what shall we say here? It is about the great Word of God and here especially about an important, highly comforting doctrine, about the testament of our dear Lord Jesus Christ. Luther cannot find serious enough words for such reprehensible actions. In his warning to the people of Frankfurt of 1533, he writes, among other things, thus: "It has come to me . . . how in your city the Holy Sacrament should be taught in the Zwinglian way, but under the appearance and with such words, as if it should be the same and one thing with our and our like doctrine . . . There are now in many places (as I am put off) who now teach the same with us. But some others, now that they have seen that the cart is led too far and deep into mud and no longer wants to sound their former cry of vain bread and wine in the sacrament, they wipe their mouths and turn their words differently, but nevertheless keep the former opinion in mind and custom. They say with their mouths that Christ's body and blood are truly present in the sacrament. When the simple man hears this, he thinks that they teach the same as we do, and then they go to the sacrament and receive only bread and wine, because their teachers give nothing more and mean nothing more. But the secret gloss and understanding is that the true body and blood of Christ is indeed present in the sacrament, but only spiritually, and not bodily, is also received in the heart alone with faith, and not bodily with the mouth, which receives the same bread and wine as before. Behold, is not this a devilish jugglery wrought with the words of Christ, and the simple hearts thus shamefully cheated and robbed of their sacrament?" After citing the example of the Arians and Papists, Luther continues: "So does this two-faced mob; they say that Christ's body and blood are in the sacrament.

true, but still spiritual and not bodily, and thus persist in their previous error, that there is only wine and bread in the sacrament; and then pretend that it is not necessary for the common Christian man to know how Christ's body is in the sacrament, but that it is enough for him to believe that it is the body which Christ meant.... . What is the point of such false hypocrisy and lies, in which they not only deny the truth, but may not (dare not) freely confess their own faith? What kind of Christians are these, who so assassinate and shy away from freely confessing their doctrine and sell it under a foreign cover? A twofold hell belongs to them: one, that they lie against God's word; the other, that they deny their own doctrine, which they boast of God's word, and do not freely confess it. . Therefore this is my faithful counsel, which I owe before God, both to you in Frankfort and where more is needed. Whoever publicly knows that his pastor teaches Zwinglian doctrine, he should avoid him and deprive himself of the sacrament for the rest of his life before he is to receive it from him, even before he dies and suffers everything. But if his pastor is one of the two-faced, who pretends with his mouth that in the sacrament the body and blood of Christ are present and true, and yet is suspicious that he sells in sackcloth and means otherwise, neither the words are, then go or send freely to him and let him tell you clearly what it is that he gives you with his hands and that you receive with your mouth, putting aside what you believe or do not believe in your heart; badly asked, what hand and mouth grasp here? If it is a sincere enthusiast,

who sincerely wants to dangle with you, he will tell you that he will give you vain bread and wine, and you should think and believe the body and blood of Christ 2c. But if it is the juggler of one who plays under the little hat, he will say mum mum and throw the porridge around in his mouth and thus slobber: It is enough that you believe the body, which Christ means... Such preachers, if they wanted to joke, should do something else and leave divine things in peace, so that not even the thunder would strike. ... And in sum, that I come from this piece, it is frightening to me to hear that in one and the same church or at one and the same altar, both parts should fetch and receive one and the same sacrament, and one part should believe that it receives the same bread and wine, but the other part should believe that it receives the true body and blood of Christ. And I often doubt whether it is to be believed that a preacher or pastor could be so obdurate and malicious and keep quiet about it and let both parts go on like this, each in his delusion that they received the same sacrament, each according to his faith 2c. But if there is one who must have a heart harder than any stone, steel or diamond, he must certainly be an apostle of Zom. For Turks and Jews are much better, who deny our Sacrament and freely confess it; for thus we remain undeceived by them and fall into no idolatry. But these fellows would have to be the right high arch-devils, who would give me vain bread and wine and let me take it for the body and blood of Christ, and thus deceive me miserably. That would be too hot and hard; God will strike down in a short time. Therefore, whoever has such preachers, or who is willing to listen to them, be warned against them, as against the devil himself. (Erl. A. Vol. 26, 295 ff. Luther's Volksbibl. Vol. 4, 41 ff.)



As for baptism, it is not presented in Catechism I as the means by which we are truly washed from our sins, but - well reformed - as an image, as a meaning of washing away. Question 197 reads: "What does baptism mean? It means that as water takes away the stain of the body, so also our soul is washed clean from its stain, that is, from all its sins, by the power of the blood of Christ." Furthermore, after question 198 it is not said that baptism works forgiveness of sins 2c. but only that it "assures" it. Here again false play. Here, too, it is left undecided how forgiveness is obtained, whether through baptism or by other means. And in the words: "At the same time it is admission into the fellowship of Christ and his church" (Fr. 198) one can put this, the other another sense.

In Catechism II, baptism is spoken of quite darkly. Question 126 reads: "What is baptism? Baptism is the sacrament by which the new life of the Triune God is offered to man. Through it man is placed in communion with God and the whole Church." From these words it cannot be seen whether man is placed in communion with God through the new life, or whether he is placed in communion with God through baptism. It is true that in the third article, fr. 98, it is said: "The new birth is the origin of the new life in man, as the same is wrought by the Triune God through baptism of water and the Spirit." But now one does not know whether these words used in the third article should be explained according to the obscure words used in the fourth main article, or vice versa? And why is it said only in general about a new life? Why is not the power and benefit of baptism shown from and according to the glorious sayings Marc. 16, 16. Gal. 3, 26. 27. Apost 2, 38. 22, 16. 1 Petr. 3, 20. 21. Tit. 3, 5. Eph. 5, 26? Why is not one of these sayings mentioned here? Undoubtedly because the biblical Lutheran doctrine of the power and benefit of baptism does not want to offend the Reformed. It is indeed outrageous that the "evangelicals" speak so ambiguously in such highly sacred teachings, on which the Christians' comfort and hope are based.

(Conclusion follows.)

(Submitted.)

### **"Another Collecte!"**

It is Sunday in N. The service has ended. Among the last of the large crowd to leave the church, we see two men engaged in eager conversation. The older of them is Ludwig, a resident of N. for twenty years, co-founder of the congregation and presently a member of the board of directors, in which he holds the office of congregational treasurer. The other is his brother-in-law, Karl, who has been a German citizen for only six months, as evidenced by his long blue lap skirt, his spare cap, and the Porst hymnal he carries under his arm. As true Germans, who are not ashamed of their mother tongue, they converse in the most beautiful "Platt". - However, since not all of the readers to whom I want to share their interesting conversation understand the Low German dialect, I want to try to translate it as well as possible into the written German language that we can all understand.

"That's strange, Ludwig," Karl began, "at Michaelmas it will be just six months that I've been here, and during this time our pastor has already had five extra collections made at the church door; and today he has already announced another collection for next Sunday, for the synod treasury, if I understood correctly. No, it wasn't that bad here in Germany." A good-natured smile flashed across the face of the parish treasurer on hearing these words. He looked at his brother-in-law and thought, "You are in the same shoes I was in ten years ago; and in those days there was very little collecting." - Since Ludwig was well versed in all church, synodal and community relations - he had already been a deputy of the community three times - he was pleased to have the opportunity to give his brother-in-law a thorough lesson in the matter of extracts. "Karl, let me tell you something," he said. "If you don't like something here in America, you can always go straight to Germany, where things are supposed to have been better in that respect. All respect to our old fatherland! In many respects, of course, it is superior to our dear America. But as far as ecclesiastical conditions are concerned, we have a lot of things ahead of Germany

here." "What?" Karl wanted to interrupt him. But Ludwig did not let him get a word in edgewise. "Let me finish, Karl," he continued. "I want to tell you more. When our community mission festival was to be celebrated in Pastor B.'s congregation the other day, you didn't want to go at first, because you thought that they didn't know anything about mission festivals out there in Germany. But when I persuaded you and you drove home with me from the mission festival, you enjoyed it so much that you could not refrain from remarking that you had never attended such a beautiful service in Germany." - "Yes, Ludwig, but that's quite different," his brother-in-law tried to interrupt again. Ludwig alone was not yet finished. "Let me finish," he continued. "Three months ago, when our pastor preached about child discipline and urged with all seriousness that parents should come with their children to Christian instruction in the afternoons, you thought that wouldn't be so bad in Germany. There, the young people had to go to the children's classes until their eighteenth year, and then they didn't have to go anymore. But after I went to the pastor with you to talk to him about it, and he taught us that it's not called children's instruction, but Christian instruction, in which Christians - and that includes the old people, he said - are to be taught the Christian doctrine that we can never learn; so now I see you going to Christian instruction every Sunday afternoon with your Wilhelm and Guste and wife; and Guste is already twenty-one years old, too." - But Karl could not control his impatience any longer. "Ludwig," he said, stopping and putting his Porst hymnal on his brother-in-law's shoulders, "that's not what I'm talking about. What you are saying is correct. But I merely said that now another collection is to be levied; that is the sixth in six months. That is certainly too bad. It was not that bad in Germany. There, too, extra collections were levied for the Gustav-Adolfs-Verein and for Paulsen's Institute in Kropp and some more for the mission. But as here -

five collections in five months, - and now another one! No, Ludwig, you won't get me around. What's too bad is too bad." - As serious as Karl looked at these words, Ludwig had to smile involuntarily. He knew from experience that when his brother-in-law made the decisive remark, "You won't get me there," it was only a phrase to cover up the groundlessness of his assertion. And since he knew his brother-in-law as a man who was not particularly plagued by avarice; with whom, therefore, the main reason for his assertion did not lie in his wallet, as with so many others who always complained when another collection was announced, he continued his instruction in the best hope of soon "getting his brother-in-law around. "Well, Karl, let me tell you something. You think it would be too bad with the extra collections in our community. Let's take a look at the five meetings that were held while you were here, and then see if a single meeting was 'too bad'." At this, he pulled out his notebook, which he always carried with him as treasurer of the parish, and began to enumerate. "The last Collecte on the twelfth Sunday after Trinity was for the Deaf and Dumb Institution in Norris, Michigan, - only H6.36; - little enough! You know, there the pastor just preached on the deaf and dumb man in the Gospel, whom the Savior so gloriously helped. The pastor said that we could also help the deaf-mute, spiritually and physically. Tell me now, was this collecte too bad?" "No," said Karl, "it was quite right." - "That's what I mean, too," Ludwig continued; "the other Collecte was for our emigrant mission in New Zsork, H 12.07; - that lets itself be heard better already." - "Yes," Karl interjected briskly, "for Emigrant Mission I gave P1.00 alone. That is an important institution, as I learned myself six months ago. If Missionary Keyl hadn't helped me there, I don't know how I would have got through." - "So this collecte would also have its correctness and certainly does not belong to the 'too bad' ones. The next collection was for the Negro mission - H7.15. You won't have anything against that one either. You said that in Germany, collections were also levied for the mission. So it can't be 'too bad' with this collection either." "That's right," Karl said meekly. - "So go on," said his brother-in-law. "The next Collecte was for poor students in Springfield - H6.75. - "But I don't see that," Karl now interrupted confidently; "for a poor student a Collecte! That was not in Germany. When I was in Berlin among the soldiers in Anno '70, I saw many students, but they didn't seem poor. And the students I saw in Rostock didn't seem poor to me either." - "That may be," Ludwig replied, "but let me tell you something. This collecte here was not for poor students in Berlin or Rostock, but for poor students in Springfield. And I assure you, if you ever came to Springfield, you would see enough poor students. What do you think, isn't Wittwe K.'s Bernhardt a poor student? Wouldn't it be a pity if he had to spend his studies with his beautiful gifts because of poverty? And was not the student who preached here last month a poor student? Was it not a pity how he walked along with his old skirt and short pants? Wouldn't it be a pity if he couldn't become a pastor now, because he was

Is so poor, and we have so few pastors? No, I mean, to collect for poor students is one of the main duties of our congregations. Such collections can have a threefold benefit. First, for the poor student who is helped; then for the kingdom of God, which thereby gets workers for the harvest, and finally for ourselves. For who knows whether we will not sooner or later have need of a poor student ourselves." - "Yes, that is really true," Karl said. "I just didn't think of it that way. But what you're saying is true." - "Well," said Ludwig, "now there's still one collect left, and it's certainly not 'too bad' either." Here it is," he said, pointing to his notebook, "For the orphanage at N. N. H9.99. Or do you think, brother-in-law, that a collect for orphans can be 'too bad'?" "Not at all," Karl replied briefly and almost angrily. "Well," Ludwig continued, "since you yourself have now admitted that these five collections were not 'too bad,' what do you have against the next Sunday collection for the synod treasury?" - "Well," Karl sawed, "I don't really have anything against it, but really nothing for it either; because, to be honest, I don't even know what synod treasury is." "Ha ha ha!" laughed Ludwig. "Yes, there I believe that you have nothing for it, if you do not even know for what? But I will try to explain it to you, and I am sure that if you know what for? then you have a lot for it. You know that our synod has to regulate all its affairs itself and that it is not supported by the state, because church and state are separated here. If we want to have a Lutheran seminary for preachers, then our synod must build it itself; likewise, if we want to have a school teachers' seminary or a college. Just as an institution is nothing if there are no students in it, so it is also nothing if there are no professors in it. The professors of our institutions are not appointed by the state, as in Germany, but by our synod. Then it is self-evident that our synod receives and pays these professors. In order to be able to do this, our synod has set up a synodal treasury, from which not only our professors receive their salaries, but from which all expenses that our synod has to pay are also taken. The expenses amount to more than 50,000 dollars annually, despite all restrictions and thriftiness. The synod must see to it that it raises the money. And it raises it within the synodal congregations through voluntary collections for the synodal treasury. So that our congregation will also contribute its share, a collection will be levied next Sunday. Do you now know, Karl, what the synodal fund is?" - "Yes," was the answer. - "And don't you think," Ludwig continued, "that every Lutheran Christian who has the welfare of his synod at heart should have a great deal for the synod treasury?" Karl, as a good Lutheran Christian, with the best will in the world, could not answer otherwise than: Yes. - "You see," said Ludwig, "you said that I could not get you around. But now I have won you over. You can't argue that one of these six collections is too bad, but must admit that all of them are very necessary and excellently good." - This remark, however, was fatal. It was an irritation for Karl's soldier blood not to surrender too quickly, but to argue a little longer for his claim. After he had made up his mind about his

After he had removed his skirt, which had become too warm for him, and placed it on his arm, he said, "Ludwig, you didn't really understand me at all. I didn't say anything against the collections per se. I only meant that the collections here follow each other too quickly. Five collections, and now another one within six months! That is obviously too much. That would be enough for a whole year." - "Well," Ludwig said, "let me tell you something. You mean that would be too much? But I think it's still too little. Is it possible to do too much good? Shouldn't a Christian rejoice every time he is given the opportunity to do good? Doesn't the Scripture ask us: Now that we have time, let us do good to everyone, but most of all to our fellow believers\*? We should spend our time doing good. And if we want to do good to everyone, but mostly to our fellow believers, then we cannot raise so many collections to be able to cope with it. Of course, this often becomes too much for the flesh and blood; and the Christian sometimes wants to get tired and stop. But there is God's word again that spurs him on: Let us do good and not grow weary, for in his time we will also reap without ceasing? But if you still think, Karl, that the collects are too much, then just listen to the sayings that our pastor often adds when he announces a collect. I have written them down here in my notebook. Tob. 4, 9.: If thou hast much, give abundantly; if thou hast little, give the little with a faithful heart. Proverbs 3, 27: Do not refuse to do good to the poor, if your hand is from God to do it? Sir. 7, 11: "Do not refrain from giving alms? Isa. 1, 17: "Learn to do good, seek justice, help the oppressed, establish justice for the fatherless, and help the cause of the widow. 2 Thess. 3, 13: "But you, brethren, do not be weary in doing good." 1 Tim. 6:17, 18: "Command the rich of this world .... to do good, to be rich in good works, to give gladly, to be helpful? 2 Cor. 9, 7: God loves a cheerful giver? Apost. 20,35.: Giving is more blessed than receiving? Hebr. 13, 16: "Do good and give, remembering that such sacrifices are pleasing to God? Rom. 12:8: If any man pray for mercy, let him do it with pleasure. I have memorized and honored all these sayings. As treasurer of the church, I often meet with people who do not enjoy giving. I can then hold God's Word up to them. What do you think now, brother-in-law? If one holds these sayings up to oneself, can one then say: It is too much, or too fast on each other, if our congregation at least holds an income collection every month for charitable purposes and for the spreading of the Kingdom of God?" Karl, the brother-in-law, looked down seriously and silently. The sayings that had been read to him earlier had done it to him, for he had a holy reverence for God's Word.

So they arrived at Ludwig's farm faster than they realized and had been standing outside the farmhouse door for a while. "Yes," said Karl, "I can't do anything about the sayings. I didn't think so at first, and that's why I certainly said more than I should have. I have no more misgivings now." - "I'm glad," said Ludwig, opening his courtyard door. "Come, stay with us this noon." - "No, thank you this time," Karl replied, "I told my people to wait for me.

But won't you be so good as to copy the sayings from your notebook for me? I will then look them up in the Bible and read them through carefully/-"With pleasure I will do that," said Ludwig; "when you go to the Christian lesson this afternoon, then come by here. I'll go with you, and by then I'll have copied out the Proverbs for you." - "Thank you, I will come," said Karl, and took his leave. Thus ended the interesting conversation of Ludwig, the parish treasurer, with his brother-in-law Karl. "Junior.

### Now let's go and kick.

The famous organist **Sebastian Bach** in Leipzig became blind in his old age. Then, on January 1, 1750, an old friend came to see him, the Rev. Dr. Deyling. When he asked the old Bach, "How are you, dear friend, how did you start the new year?" - he replied, "Quite well, with God's gracious help. But I have a presentiment that this year will be my last." "How," said the priest, "is this weariness and despondency speaking from you?" "O old friend, how can you believe such things of old Bach? Me to be displeased with life, after I have experienced so much mercy from God? How should I not also drink the cup which his wisdom has now poured for me? And despair of God's faithfulness? You do not know the old brook. How could I doubt that he who has helped me so far will also help me further and will not also

give me strength to bear what he has still decided for me?" - "Yes, yes, I thought so, my heart's friend," replied the priest, "but tell me, how do you come to suspect that this year will be the last of your life?" "That's what I want to tell you," the old brook raised; "when I sang Paul Gerhardt's song this morning with my family: 'Nun lasst uns geh'n und treten'\* - and we came to the verse:

Be to the forsaken father, To the erring counselor, To the unprovided gift, To the poor protection and property -

all at once the thought entered my soul - soon your children will have to pray this alone - I could not sing any longer - it sounded incessantly in my soul: "But aren't you," said the priest, "you're not worried about that?" "O, how should I be," said the old man. "I know, indeed, we are always in God's hands, and to those who love him all things must be for the best. I know and feel it, he will be a father also to my children, a Berather also to my wife. Should I not believe that the parents' blessing rests on the children? I do not say this about myself, that would be presumption; I say it with regard to my blessed father, who taught me daily to fear God. Every morning, when he sat in his recliner, I had to stand between his knees and pray, remembering our blessed mother. Therefore, today I say as always: The Lord is my shepherd, I shall not want!"

Now the priest interrupted him and said: "Listen, dear friend, how, if perhaps the merciful Lord wanted to give you back your sight, would you not rejoice?" "Oh certainly, I would praise him and sing praises to his holy name. But how would that be possible?" "You know," the priest continued, "there is now in Leipzig a famous

Ophthalmologist arrived from London. All your friends have already approached him to try his art on you, and he is ready to do it. Will you submit to an operation?" "In God's name!"

The fateful day appeared. With him many friends in the Cantor apartment. But the operation failed. When after four long days the doctor came back and removed the bandage from the eyes, and the whole surrounding family asked the beloved father: "Can you see us? - they had to hear the centennial word: "The Lord's will be done! I can't see anything!"

A second operation did not have any better success; rather, only now did full blindness set in. When all the bystanders cried and sighed about it and wanted to make the old man's heart heavy, he cried out: "Sing me my favorite song: What my God wills be done, his will is the best".

Dark night now lay over his eyes. He could only communicate with the outside world through his ears and by touch. But the darker from the outside, the brighter it became in him. Above his eye of faith there was a bright, cheerful sky, and there he was now drawn with all his might. An irresistible longing seized him to see what he believed.

One day, in the middle of July 1750, he had already been sitting in his armchair for some time, his hands folded, his eyes turned upward! Then he called to his son Friedrich to write what he dictated to him. No sooner had the latter written a few notes than he interrupted his father with the words, "What, an eight-part motet?" "Oh, my son, does that seem wonderful to you? With a thousand voices I would like to sing what moves my breast. Come, give me your hand and lead me to the piano." The son did so, and now the old man, blissfully happy in himself, played, albeit with a trembling hand, what he had wanted to dictate to his son.

"Yes, Mother," he then cried to his wife sitting beside him, "my days are numbered. I feel my dissolution approaching. But do not think that I am afraid. My eyes see the Savior beckoning me to Him. Should I not, like Paul, gladly depart to be with Christ?" "Oh, don't say that, dear Sebastian," the wife replied. "What will become of us when we no longer have you?"

"The Lord is a Father of all widows and orphans. He will not leave you nor forsake you. But it is best for you that I go to sleep. Then I will sing a new Hallelujah to the Lord. Let me, let me go to the land of my longing, where my eyes will be opened again to behold Him in His glory. Let go of your melancholy and sing with me:

*Come, Jesus, come, my body is tired, The strength disappears more and more. I long for Your peace, The sour way becomes too hard for me.  
Come, come, I will surrender to You, You are the way, the truth and the life."*

While they were singing with each other and he was playing along, the old man suddenly called out in a cheerful voice, "What is it?" Startled, the bystanders interjected, "What's the matter with you, Father?" "Oh, I can see again. Great, merciful father, I am not worthy that you should go under my roof. I see you again, my beloved ones. What grace will the Lord give me before my end? Go and call all my children to me, that I may once again feast on the sight of them.

Soon the children were gathered together and stood around the Father with blessed hearts. "O my dear children! It is you in truth, as I saw you before. Come, help me praise God's goodness, who once again wants to reveal his great power to me, an old, weak man. Oh, now that he hears my prayer, shall I still doubt that he will soon take me to himself in the eternal dwellings?"

Those were unexpected blissful hours. The whole face was transfigured, love poured out with heavenly radiance. But this wonderful joy was only like the glimpse of a star that illuminated the night for him. He received a stroke, fell into a hot fever and passed away gently and quietly on July 28, 1750, in the evening at 9 o'clock.

(Prussian Lutheran Church Gazette.)

(From the Saxon "Ev.-Luth. Free Church.)

### **+ Karl Friedrich Theodor Harms, +**

It is with heartfelt sadness that we inform our readers that it pleased the Lord God, according to His unsearchable counsel, to call Pastor Harms away from this life on February 16. We know what the deceased had been to his congregation, and how a large and wide field of work was assigned to him as

missionary director! However, we can now feel the loss, which the congregation and the mission are suffering, all the more vividly, because we ourselves had the opportunity to get closer to the deceased during the last months. After all, he was the only one among the free church Lutherans who accepted our offered hand of peace; in the first doctrinal discussion with him we had already reached a cordial agreement on important points of doctrine, so that we could hope to reach complete unity of faith with him here on earth! Thus his death strikes us directly, and we bury with him a hope for peace. But in the midst of our grief we rejoice that we may see him depart not as our adversary, but as a friend with whom an understanding had been initiated.

While we reserve the right to give more details about the above-mentioned doctrinal conversation in a later number, we give below a brief outline of his life, together with information about his death and burial.

Karl Friedrich Theodor Harms was born on March 19, 1819 in Hermannsburg. His father was the local pastor Hartwig Christian Harms and his mother his wife Louise Dorothea Friederike née Heintze. Easter 1833 he was confirmed and attended first the high school in Lüneburg and then the University of Göttingen. In 1841 he became a tutor for the landowner Metzner in Niendorf in Lauenburg, but he soon had to resign because he was not supposed to teach the doctrine of the devil in religious education. In 1842 he became a tutor for the forest inspector Ohrt in Wotersen in Lauenburg. Here he remained until his blessed brother appointed him missionary inspector in Hermannsburg in 1849. On December 8, 1852, he married Charlotte Sophie Katharina Ohrt, with whom he lived in a happy marriage for almost 33 years. From this marriage sprang 13 children, 8 sons and



5 daughters, of which 3 sons and 1 daughter preceded him into eternity. In 1857 the Consistory transferred him as pastor to Müden a. d. Oerze. Here he worked faithfully in the pastorate until he became the successor of his brother in Hermannsburg. The office of mission director passed to him with the death of the latter on November 14, 1865, and on Easter 2, 1866, he was installed as pastor of Hermannsburg. - Because of his conscience he could not accept the new form of marriage, so he was deposed as pastor of the state church after he had preached his last sermon on the Epistle on the 2nd Sunday after Epiphany in 1878. With him most of his old congregation left the Landeskirche and then formed the free Lutheran Kreuzgemeinde. In October 1881 he was able to celebrate his 25th anniversary in office. - Already weak and suffering for a long time, he longed for the eternal peace huts. On the 3rd Sunday after Epiphany he preached his last sermon on Matth. 8,1-13. Topic: About faith. 1. the weak faith; 2. the strong faith. On Septuagint he gave a lecture on Marc. 12, 28-44 in the morning, the last word of God, which he interpreted in the house of God, and in the afternoon he gave a children's lecture. On the following days he felt quite weak and suffering, but nevertheless did the necessary work that he could do without leaving the house, taught confirmation classes, held church board meetings, etc. He was also a member of the church council. At the urgent request of his family and in the feeling of great physical weakness, he allowed himself to be substituted in the church services, but hoped for a speedy recovery. On Tuesday after Sexagesimä the illness - pneumonia - took on a serious character, so that the doctor from Celle was called, who ordered him the greatest rest. The sick man complied and lay quietly in bed, often fantasizing, mostly expounding the doctrine of the ministry as in a sermon to his congregation. Monday, February 16, he fell asleep gently at 9 o'clock in the morning, without seeing death.

The funeral took place on February 19 in the afternoon 1/2-2 o'clock with general attendance. In the house of mourning, Pastor Grütter from Hamburg spoke about Ps. 126, after which four laurel wreaths and palm branches were laid on the coffin in the name of the Duke of Cumberland and the other family members of the deceased King George. In the church, which could hardly hold the number of mourners, Pastor Dreves, the second pastor of the separated congregation in Hermannsburg, preached the funeral sermon on Phil. 1, 21. This was followed by speeches by Pastor Gleiß from Hamburg on Ps. 90 and Pastor Wolf from Bleckmar on Hebr. 13,7. It was already dark when the blessing took place in the churchyard by Pastor Dreves and, while singing the hymn "Now let us bury the body", the grave was thrown in, which is not, as had been determined earlier, next to that of his blessed brother Louis Harms, but in a different place. For the regional church board had refused him that grave site!!!

But whether in this or another place, his weary body will rest securely until the resurrection morning; but his soul, removed from the darkness of earthly struggles and free from all error, now beholds the eternal light, the clarity of God in the face of Jesus Christ.

Everything the world has, it has for the sake of the church.     Luther.

## To the ecclesiastical chronicle.

### I. America.

**News from our local Concordia Seminary.** With saddened hearts we must report to our dear congregations that the Lord has recently afflicted our institution with a death. On March 12, the student Karl Selle, son of Professor Selle in Addison, died of consumption at the age of 19 years and 6 months. May all faithful Christians of our synod be reminded by this case how much our institution needs their intercession. For also now the word of the Lord Matth. 9, 37. 38. applies: "The harvest is great, but the workers are few. Therefore ask the Lord of the harvest to send out laborers into his harvest".

**From our mission to the Jews.** The following is reported to the undersigned by our dear Jewish missionary Landsmann in New York in a letter addressed to us on March 20: "It has been a long time since I wrote to you and did not let you hear anything about my work among Israel. Not because I had nothing to write at all, but because sometimes it is time to speak, sometimes time to be silent; but the latter has been the case recently. Thank God that now the time has come again to talk and to write. Although I have pursued my work in silence and patience, I have not left my Savior in peace, but have lain in his ears again and again, and - behold! he has again graciously heard my weak prayer and given us three souls, who will probably soon be incorporated into the Christian Church through holy baptism. All three of them are taking baptism lessons with our dear Pastor Sieker. So, despite all the storms, the Lord has helped us through and has blessed my weak work gloriously out of grace, and has thus again given us a hint that we should not be faithless, but should continue the work in patience and prayer, but has also shown us that we can do nothing without Him. - Probably those three will be baptized either on Palm Sunday of that evening or at Easter, for there is nothing more in the way. You must not think, however, that we have perhaps been hasty; no, all three have enjoyed over ten months of instruction, and know what is law and what is gospel, and are, as I may firmly believe, also faithful and have sought and found their blessedness. Another five are also in regular instruction. May the Lord also give them grace to find the one who bled for them on the trunk of the cross, so that they may also be helped. - The fallen brother Mahler has finally come to himself; he has therefore had no rest all this time; the Lord has pursued him with his searching love. He came to me and asked me whether he could still be helped, whether the Lord would still accept him, etc.; I naturally answered in the affirmative, only that he should repent of his sin from the bottom of his heart and believe in the Lord Jesus. He is now independent and does not need or want our support, now comes regularly to church again and is glad that he has returned. - Thus the Lord helps and testifies kindly against our mission to the Jews. He is praised for eternity! - Oh, if only the dear Christians would take care of our proselytes and provide them with work so that they could earn their own bread! This is almost the most difficult thing in the mission to the Jews; therefore, it also causes me great distress and worry! I know many young Israelites who would like to become Christians, if only they could find their livelihood among Christians; but unfortunately this is usually so difficult! May the Lord take care of my work himself!

barmen and create help from his Zion, so that what has been gained may also be preserved. Amen." W. [Walther]

"Under this heading a local political paper in its number of March 7 announces the following bill recently passed in the Missouri State Legislature: "An Act to prohibit the selling, lending, or showing of newspapers, books, or magazines to minors if immoral acts are described or illustrated therein. Section 1. It shall be unlawful for any person to sell, lend or show to minors any book, pamphlet, newspaper, etc., in which criminal acts, police news or crime stories are described or illustrated. - Section 2: It shall also be unlawful to display or exhibit such writings on the street or highway or in any place to which a child has access. - Section 3: It shall be an offense to employ a child or minor to sell or distribute such books, periodicals, etc., and any person found guilty of this offense shall be fined not more than \$100 or imprisoned not more than six months, or both, in the opinion of the Court." Even the German political paper from which we take this, which is nothing less than religious in character, remarks: "A sensible bill, which will be of incalculable benefit to the youth here, since it will put a stop to the publication and distribution of obscene (lewd) and harmful literature (printed matter), and to the rampage of dime-novellas and other papers of the same genre (kind), by which innumerable young minds are poisoned." - Unfortunately, there are even parents who want to be Christian, who let themselves be put to shame by this secular newspaper writer, because they do not care what their children read. Yes, they even think that their children are praiseworthy inquisitive, when they see that they devour the ten cent novellas and such stories so eagerly. For some time now, Christian-minded men have tried to displace the bad novellas by writing novellas in a more Christian style; but first of all, most of the so-called Christian novellas are not purely Christian either, and secondly, they arouse such a taste in the Christian youth that they no longer taste the simple word of God, but always want to read adventurous stories. It is high time that all Christian parents, teachers, preachers and synodal officials do everything they can to provide the young people with better reading material than is offered in the so-called Christian periodicals and entertainment magazines. If this does not happen, the youth, instead of being our hope for the future, will fill us with terror as often as we think of the future. Here, too, it is said:

Zion, keep your faithfulness!  
Don't let anyone find you ludicrous!  
The jewel is approaching.

Up! Leave what is behind, Zion, in the final battle and Strauss Hold out!

W. [Walther]

## II. abroad.

**Collecting from people of other faiths.** The government in Düsseldorf recently issued a decree according to which a collector who, even if unknowingly, collects from a denomination other than his own for the purposes of his church, is fined 15 to 30 marks; the local attendant, however, becomes liable for this if he induces him to do so. This decree is not bad at all. For it is impertinent to beg people of other faiths for the purposes of one's church. W. [Walther]

**From the army camp of the Antichrist** comes what the "Metzer katholische Volksblatt" communicates from the pastoral letter of the bishop of Metz. He speaks of "trust in Mary". Mary was conceived and born without the stain of original sin; consequently, she has a power of intercession that has not been given to any other saint. The Son loves us; therefore Mary, the Mother, also loves us. Of her it is also said, "She so loved the world that she gave her only Son." It is said of Mary that she gave JEsu the blood which He shed for the salvation of men. The pastoral letter further says: "When we go to her (Mary), we may cheer ourselves without any fear with the same words with which we approach her Son: 'Let us then approach with confidence the throne of grace.'" "So, beloved brethren, let us love Mary with all our hearts and entrust ourselves entirely to her." "But we will never fully realize what devotion to Mary offers us in terms of strength, consolation and hope. The Church, it is true, tries to make this knowledge possible for us by putting into Mary's mouth the words of Sacred Scripture: "Yes, this must be enough for us; without a doubt, Jesus Christ himself is life, and eternal life, but Jesus is always with his Mother. He that findeth her hath found JEsu himself." From this you see clearly, dear reader, how Mary, against God's express sacred Scriptural word, is placed by the Papal Church next to JEsu, above JEsu, next to God, above God.

(Evangelical Lutheran Messenger of Peace from Alsace-Lorraine.)

**Union between Catholics and "Protestants".** Dr. Münkler reports: Catholics and Protestants

celebrated New Year's Eve together in the church of Aarau. At 8 o'clock in the evening all the seats were occupied. After organ playing and singing by the whole congregation, the Catholic choir let itself be heard. Then the priest Fischer and the preacher Wernly spoke one after the other about the pious thoughts and good relations which the end of the year must awaken among all Christians.

**Children's balls.** Dr. Münkelt wrote in his "Neues Zeitblatt" of February 4: "In a town in Mecklenburg, several parents took their sons, who were about to be confirmed, to a masked ball. The clergyman dismissed the children from the confirmation if they did not make an explicit apology beforehand. When some of the fathers complained to the Oberkirchenrath that they would not have their children confirmed if it did not go without apology, they were told that they were perfectly free to do so; but of course, by such gross disregard for church orders and duties, they were also excluding themselves from church rights. Some liberal papers found in this a gross intolerance, as often happens when the church does not want to tolerate mischief. School balls already belong to the standing institutions.

### **Duke Ernst of Brunswick.**

The laudable Prince Ernst, Duke of Brunswick and Lüneburg, was at Wittenberg in 1527 at the Electoral Court, diligently heard Luther and others in sermons and lectures and grasped the reason for pure doctrine and saving faith through the effect of the Holy Spirit. Afterwards, he held steadfastly to the pure doctrine, talked about God's word with his court junkies over tables, and often asked them what they had learned and retained from the sermon and exhorted them to a godly life; he also did not allow anyone to curse at Christ's wounds, torture, suffering and sacraments, or did not suffer such at court.

When Anno 1558 of a great potentate envoy came to him, heavy Handel half to address him.

and lay quietly for a long time and went to church and sermons with him, he let him enjoy the sermons and church ceremonies, but the envoy was very displeased that after all the sermons they sang: "Keep us, O Lord, by your word and prevent the murder of the pope and the Turk, and publicly said that it was unfair to compare the pope with the Turk, since he helped Christianity against the Turk, and asked the prince to abolish the song. But the pious Christian prince gave this fine answer: "My preacher is not called to tell me what he should preach and sing, but he is called to tell me in God's stead and from his words, how we may be saved. We are to hear him and follow him as God in Christ himself. Therefore I do not forbid him to sing the song. If you do not want to hear it, stay out of church or go home.

### **Luther about the God's Acre.**

"As we have a churchyard here in Wittenberg, not only necessity but also devotion and respectability should drive us to make a common burial ground outside the city. For a burial ground should be a fine, quiet place, set apart from all other places, where one could walk and stand with devotion, contemplating and praying about death, the Last Judgment and the Resurrection; so that the same place would be, as it were, an honorable, almost a holy place, that one could walk there with fear and all honor; because without a doubt several saints lie there; and there, on the walls, one could have such devotional pictures and paintings painted." (X, 2346.) Especially in the present time, in which the pagan custom of not laying the corpses in the lap of Mother Earth and as seeds of the resurrection in the field of God, but of handing them over to the fire, wants to arise more and more, we Christians should hold our burial places all the more dear, yes, more sacred. This includes, among other things, that the Christian communities do not tolerate grave monuments with pagan symbols and un-Christian grave inscriptions on their graveyard.

W. [Walther]

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## **The Minnesota and Dakota Districts**

of the Missouri, Ohio, et al. St. Synod will hold its convention this year June 17-23 in Lewiston, Winona Co, Minn. O. Clöter, d. Z. Pres.

### **Solicitation.**

Those ministers attending this year's meeting of the Missouri State Pastoral Conference (April 16-20) who have not previously been notified of their lodging by postcards are requested to see the undersigned upon their arrival in St. Louis. G. Stöckhardt.

### **Conferenz displays.**

The Nebraska Special Conference of Southern Districts will meet April 14-16 at the home of Mr. P. Endres, Utica Station, Seward Co. - Registration requested, indicating whether by rail or by axle. Br. König.

The Winnebago Mixed Pastoral Conference will meet the Tuesday and Wednesday after Misericordias Domini in Fond du Lac, Wis. - Fr. Hölzel asks for immediate registration.

M. Claus.

The Eastern Michigan Pastoral Conference will meet, w. G., on April 15 & 16 at the parish of Father Spehr in Millers. - Registrations are desired. C. Lohrmann.

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### **Revenue to the Illinois District's coffers:**

For the synodal treasury: from Fr. Grupe's congregation in Rodenberg \$23.05. Communion Collecte from Fr. Schroeder's congregation in South Litchfield 5 00. Coll. on Penitential Day from Fr. Grubers' congregation in Bethlehem 4.95. Fr. Mary's congregation in Danville 11.25. Fr. Müller's congregation sin. Echester 16.00. Fr. Ottmann's Gem. in Collinsville. 15.20. (S. \$75.45.)

For the new building in St. Louis: P. Lochner's Gem. in Springfield, 5th c., 44.50.

For new construction in Addison: C. Mangelsdorf in Rock Island 25.00. From P. Ramelow's comm. in Elk Grove 25.75. By ? Schroeder at South Litchfield by I. Niemann 2.00. By ? Lochner in Springfield from Wittwe Golch 1.00, F. L. 2.00. ? Kühn's Gem. in Belleville, 2nd chl., 28.25. By P. Schülser in Joliet from Aug. Müller 2.50. P. Snccop's Gem. in Cbt- cago, 2nd chl., 290.00. P. Müller's Gem. in Lake View 10.00. Evening Comm. Coll. of Joh. Gem. in Champaign 3.80, by the Young Men's and Young Women's Association 5.00. By Kassirer Eißfeldt in Milwaukee 219.30. By Fr. Strikter in Proviso 13.00. ? Heyer's Gem. in Minnesota Lake, Minn, 9.00. Printing by P. Liebe in Wine Hill by F. Ebers, Sr. 3.00, Rickelmann, Habermann, W. Meyerhoff, Sr. 2.00 each, Chr. Brüggemann, F. Ebers, Jr, H. Ebers jun., W. Meyerhoff jun., H. Wolters, Rodewald, H. Büscher, H. v. d. Brelje, Fritz Lühr 1.00 each, One, Heuer, Wittwe Redecker .50 each, Lehrer Wilde and Schüler 5.70. From ? Gruber's Gem. in Bethlehem by Ferd. Wolf 5.00, W. Babst .45, G. Mittelstädt .50. By P. Retnke in Chicago by Chr. Krabbe, Ludw. Hand, C. Pätzmann, C. Hagedorn, F. Eifer, C. Schmidtke, C. Schulz, Aug. Stockmann, Ernst Klemz, C. Dieball, Joh. Gnäch, Jul. Spannenberg, Alb. Schril 1.00 each, C. Horn, Jul. Koschnick, Joh. Greinte, Fr. Pelz, Ferd. Totzke, Fr. Wiegmann, Fr. Bauermeister, Joh. Fick, D. Köhn, Fr. Schulz, Heinr. Löhne, Ad. Hallmann, Robert Hacker, Wm. Ballwanz, Joh. Lange II, Alb. Richter each 2.00, F. Kreikenbaum, C. Krebs, Fr. Becker, C. Dornfeld, Aug. Hirz, Joh. Bauermeister, Franz Koplin, C. Dahlke each 3.00, Joh. Hacker, GoNfr. Schmidt, Sophie Bauermeister, Gust. Haß, Wm. Boldt 5.00 each, Wm. Braun 1.50, Fr. Peetz Sr. .50, Robert Schkönfeld .25. From Fr. Beck's congreg. in Jacksonville by the Women's Club 10.00. Fr. Brauer's congreg. in Crete 78.00. By Teacher Baths in Addison by W. Marwede 2.00. (S. \$854.00.)

For inner mission: Through Fr. Hölter in Chicago from C. S. (placed in the collection bag) 1.00.

For mission to Jews: By P. Lochner in Springfield from L. Vogel 1.00, Mrs. Schoher .50. By P. Succop in Chicago from F. Sch. 5.00. (S. \$6.50.)  
 For Negro mission: Through Fr. Große in Harlem by Fr. Frick 1.00. Through 1'. Heyer in Minnesota Lake, Minn. by H. Beyer 1.00. P. Mueller's Gem. in Cbetter 6.70. (S. \$8.70.)  
 For the Springfield laundry fund: through P. Dornseif in Denver, Col. from the Woman's Club 2.50.  
 For poor students in Springfield: By P. Pissel in Benson for Jul. Zuberbier, coll. at I. Grasilmann's hock time, 5.00. By H. Bückmann in Ehester for Knabenschu, coll. at teacher Kirchhoff's wedding, 9.00. By P. Noack in Riverdale for Huber von Dieckmann u. Nansen each 5.00, Wrttwe Dreger 2.00, Bachmann, Klinkmann, Dreger, Wickmann, Ho-meier each 1 00, Jak. Lotz, Schröder, Dahms and Theel each.50, Bartsch .25, N. N. .75. (S. \$34.00.)  
 To the Hausbalt in Springfield: By P. Müller in Ehester by H. Bode 5.00.  
 For poor students in Fort Wayne: Through Fr. Hölter in Chicago for Starck of Wittwe S. 2.00.  
 For the wash fund in Addison: through P. Dornseif in Denver, Col. from the Women's Club 2.50.  
 For poor students in Addison: Through Kassirer Eißfeldt in Milwaukee 25.00. From Chicago: Through Fr. Succop for W. Kusch of the Young People's Association 15.00; through Fr. Engelbrecht for E. Riedel of the Women's Association 15.00. (p. \$55.00.)  
 For poor students in Milwaukee: Through Fr. Lochner in Chicago for Hintz and Jaap from the Women's Association 30.00, from the Young Fr. Percin 10.00. (S. \$40.00.)  
 To the household in Milwaukee: By? . Lochner in Chicago from the Women's Club 30.00.  
 For the College-Baukaffe in Milwaukee: from? . Great Gem. in Addison: by teacher Weder of D. Brackmann 2.00, H. Helfers .25; by teacher Baths of W. Marwede 2.00. (S. \$4.25.)  
 For Mrs. P. Kleppisch: Fr. Kühns Gem. in Belleville 30.00.  
 For the deaf and dumb: Fr. Strieter's Gem. in Proviso 12.00. By Fr. Müller in Ehester by Mrs. M. Knapp 1.00. (S. \$13.00.)  
 For the orphanage near St. Louis: Through Fr. Schroeder at South Litchfield, sent at Bro. Niemann's wedding, 9.15.  
 Addison, Ill, March 16, 1885. h. bartling, cassirer.

#### **Revenue to the Western District's coffers:**

For the synodal treasury: From Fr. Wangerin's congregation in St. Louis \$22.25. Fr. Zimmermann's congregation 11.05. Links Gem. in St. Louis 11.80. Fr. Janzow's Gem. in N. St. Louis 29.10. (p. \$74.20.)  
 For the college building in St. Louis: By Dir. A. C. Burgdorf of P. Hanser's congregation in St. Louis 25.00.  
 To the new building in Addison: By P. Netbing in Lincoln from H. Hesse 5.00, F. Gecken, H. Käuper 3.00 each, Th. Schnlz, I. Kreißler, Ch. Hesse, A. Müller, H. Eckboff, L. Kreißler jun. 2.00 each, I. Wenig 1.50, H. Vogts, W. Kesemann, C. Goosen, I. Linstrok, A. Jäkel, H. Gerten, H. Hohns, H. Lumpe, L. Kreißler sen., H. Rotermund, C. Rambow 1 00 each, L. Kunolt sen, L. Kunolt Jr-, Agnes Noack, H. Rosebrock each .50, H. Kück .25. (p. \$37.75.)  
 For inner mission in the West: From the General Treasurer, Mr. E. F. W. Meter, 450.00.  
 For Negro Mission: Through Fr. Mencke, "Thank Offering" by Fr. Koch, 5.00.  
 For the deaf and dumb: P. Heyne's Gem. in Lake Creek 6.00.  
 For the widow's fund: St. Louis Teachers' Conference 6.55.  
 For the orphanage near St. Louis: Mrs. Hommert in N. St. Louis 1.00. N. N. there 2.00.  
 For the Progymnasium in Concordia: By Fr. Nething of Ch. Hesse 2.00. Mrs. Hommert in N. St. Louis 2.00.  
 Correction:  
 My last receipt read: P. Lehmann's Gem. on Sandy Creek 3.45 instead of "2.45".  
 St. Louis, March 22, 1885. H. H. Meyer, Cassirer.

#### Revenue to the Michigan District's coffers:

For the synodical treasury: From the congregation in Grand Rapids K18.00. Congregation in Lisbon 8.50. From the treasury in Caledonia .25. Congregation in Lenox 8.01. By P. Geyer, on Joh. Graf's infant baptism sent, 2.01. Congregation in Millers 9.27. Congregation in Reed City 1.20. Congregation in Big Rapids 20.11. Congregation in Argyle 2.50. (S. K69.85.)

For the widow's fund: I. A. Ch. Bauer 4.00. Gem. in Sebawaing 10.36. P. Böling 4.00. By the same of N. N. for Wittwe Bünger 2.00. Gem. in Roseville for Wittwe Gricsbach 5.00. (S. P25.36.)

For the deaf and dumb: Gem. in Montague 4.00.

For the Negro Mission: By I. Frincke by Wittwe Blickle 1.00. Teacher Klenke's pupils 1.50. From the God's Box in Caledonia to purchase a horse for missionary Bühler 2.15. (p. K4.65.)

For poor children from Michigan: Through Fr. I. Schmidt, sent on Fr. Schmidt's baptism of a child, 3.25. From the Virgins' Association in Hügels Gem. for masons in Addison 5.00.

For the mission to the Jews: By I. Mühlhäuser by I. G. Ströbe 50.

For the new building in Addison: Parish in Amelith 21.00. Parish in Fräser 15.00. By Fr. Hügli of the Jungfrauen- Verein sr. Gem. 10.00. By Fr. Düvcc from G. Wengert 2.00, Ph. Birkle 1.00, H. Glenz .50. Gem. in Sturges 10.00. By Fr. Hügli from F. A. Schulz 1.00. (S. KLO.50.) For inner mission in Michigan: Gem. in Montague 5.00. Gem. in Lenox 3.11. By I. Frincke by Wittwe Blickle 1.00. By I. Mühlhäuser by I. G. Ströbe .50. (p. tziO.16.)

For East Saginaw: Gem. in Adrian 15.00, from the Women's- Association 10.00. (S. -K25.00.)

Correction:

In my receipt of Dec. 15, '84, under "Widow's Fund" and "Sick Pastors and Teachers" instead of "from the congregation in Unionville" read: From a member of the congregation 2c.

Detroit, Feb. 15, '85, Chr. Schmalzriedt, Cassirer.

#### For the local seminar library

received with heartfelt thanks from an unnamed person: Erittel "rwri 8. annotutu cioeti88imorum vlorum in V. ao bl. D68tam6nturn. 1698. 9 vols. Günther.

For poor students received in recent weeks, unfortunately! nothingC. F. W. Walther.

#### Corrections.

In my receipts in No. 2. and 4. of the "Luth.", the two items: Durck U. Grüber from himself and sr. Imm.-Gemeinde K19.10 and from Father Jrmer sen. 1.00, instead of "for sick pastors", for the widow's fund. F. C. Festner.

In my receipt ("Luth.", No. 6) "for the widow's fund" is enclosed: From U. G. A. H. Löber K4.00. C. Eißfeldt.

## Johann Sebastian Bach by A. L. Gräbner. With a photograph of the Bach monument at Eisenach. Milwaukee, Wis. in 1865, published by Geo. Brumder. Canvas volume, price : 75 Cts.

This excellent booklet, also nicely decorated on the outside, presents in short, captivating strokes the origin, educational background, life and professional position of the greatest organist of all times, and in general of your greatest masters of noble music who have ever lived. But what distinguishes our Johann Sebastian Bach from many other famous composers is the childlike pious sense that emerges from the masterpieces of this genuinely Lutheran composer, e.g. from his famous Passion music after St. Matthew. The main purpose of all his art was to serve the church and to help glorify public worship. And not only did the texts he set to music mostly originate from the most famous songwriters of the Lutheran Church, but his music itself breathed heartfelt repentance, a childlike faith that defied death and hell, and an intimate, devoted love for Christ the Savior. - Good descriptions of the lives of excellent and pious men are especially to be recommended to the dear youth as a lesson; for they find here the opportunity to develop themselves according to great models, when they see what can be achieved through strenuous diligence and faithful use of the gifts given by God. This description of Bach's life, however, seems all the more recommendable, since it is not only written in a noble popular style, leaving out everything that is only comprehensible to the munker, but also offers a purely historical account in the most attractive form, without any and all novelistic embellishments. A healthier reading for Christian readers, especially for Christian youth, will be hard to find among writings of a similar kind.

## Changed addresses:

Vk. II. Iervio, 18 ^liltou 8tr. olevelund, ovio.

8. VV. Witte, Lox 436, Leurcltztornv, III.

The Lutheran is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay in advance. Where it is brought into the home by carriers, the 25 people have to pay a carrier fee.

To Germany, the "Lutheran" is sent by mail, postage paid, for \$1.25.

Only letters containing information for the paper are sent to the editorial office, but all other letters containing business, orders, cancellations, etc. are sent to the address: 4.utk. All other letters containing business, orders, cancellations, monies, etc., are sent to the editor under the address: "4.utk. ^noooritia-Verlas" illi. 0. Lai-dkel, ^Kent), Oorner ot hliurni 8trvet L iilMiana ^vvnuv, 8t. Donis, Lio. to be sent anoer. - In Germany, this paper can be obtained from Heinrich Z. Naumann, 36 Pirnaische Strasse, Dresden.

klitereck 8.4 tliv I?08t Otüov ab 8t. ICouis, No., L8 86eov<j-LIL88 matter.

### **I know that my Savior lives.**

I know that my Redeemer liveth, Therefore now my heart must not despair. Though it tremble at death, And mighty sins accuse me, Yet I know that Jesus Christ, My Lord, is infinitely mightier.

I know that a Savior came, Who took away all sins. Who took the guilt of all the world, Has come for me poorest also. I know he has redeemed me too, And wants me to be comforted by him.

I know that my Redeemer liveth; I will not be deprived of this comfort. Though the world resists him and hates all who believe in him, I know that he loves me and forgives all my sins.

I know that this comfort is not deceptive. That a Savior came on earth. Impossible is it that God lies; Can even the Scripture be broken? As God, so it stands firm forever: Blessed is he who relies on it.

I know that my Redeemer lives, He lives also in the hearts of the faithful. When the storm of the cross rises, He restores them in their pain, Until the storm has subsided And at last redemption draws near.

I know, when I wrestle in the dark valley with the last enemy, that despite all hardship and torment I will still reach heaven victoriously, since my Redeemer promises me that nothing will snatch me from his hand.

I know that my Redeemer lives: now the dark death must not frighten, nor the grave that is dug for me, for my Redeemer wants to wake me, when the trumpet of God sounds, which one day echoes through all graves.

I know I will rise.

Even if my body crumbles into dust, I shall rise from the grave, and, beautifully transfigured, rise to heaven, and shine in the Father's kingdom, like the radiance of the bright sun.

I know that my Redeemer lives. How it will delight me one day, When now my spirit floats away to God, And my eyes behold him, And I with the redeemed crowd cheerfully praise him forever! H. Fick.



## The so-called "evangelicals" or unirthers and their catechisms.

(Conclusion.)

In both catechisms, the ten commandments are given to the reformed in a reformed division, so that the appendix to the first commandment, the prohibition of images ("Thou shalt not make unto thee any graven image" 2c.), is made into a special commandment, the second commandment, and the ninth and tenth are combined into one commandment. To please the reformers, the commandments are also given in the Old Testament version, as in the reformed Heidelberg Catechism, and thus what concerned only the Jews in the Old Testament is also included. Christian children must now say the first commandment: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. Thou shalt not have other gods beside me"; the third commandment, "Remember the Sabbath day, that thou hallow it: six days shalt thou labor, and do all thy work: but on the seventh day is the Sabbath of the LORD thy God. On the seventh day thou shalt do no work, neither thy son, nor thy daughter, nor thy manservant, nor thy maidservant" 2c.; the fourth commandment: "Thou shalt honor thy father and thy mother, that thou mayest live long in the land which the Lord thy God giveth thee", that is, in the promised land, in Palestine. The reformers and "evangelicals" want to give themselves the appearance of being particularly faithful to God's word, since they reproduce the words exactly as they are found in Moses. But it is only appearance. They only prove that they have not grasped the difference between the Old and New Testaments. Luther was right to omit the benefits shown only to the people of Israel, the expulsion from Egypt and the gift of the land of Palestine, as well as that which concerned only this people at the time of the Old Testament and is fulfilled in Christ. The apostle Paul, as an example for all Christian teachers, did not reproduce the promise of the fourth commandment in the Old Testament version, but in a version according to the New Testament: "that it may be well with you.

and you will live long on earth. Since the reformers and "evangelicals" do not follow the apostle in the fourth commandment either, they cannot truthfully say that they follow the Bible exactly.

As far as the prohibition of images in particular is concerned, it was obviously in the interest of the reformers to cite this as a special commandment. The true reformers are known to be iconoclasts. While Luther was staying at the Wartburg, the zealot Carlstadt, for whom the reformation of the church was proceeding too slowly, started an ecclesiastical revolution. Under his leadership, citizens and students smashed the altars and threw the images out of the churches. Zwingli did not want to know anything about bell ringing, organ sound and church singing and also declared himself in favor of tearing down the altars and smashing the images in the churches. And to this end they especially misused the words attached to the first commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Do not worship or serve them." But it is gross misunderstanding of the words if one interprets them as if all images of God were forbidden. The people of Israel had in their sanctuary images and carvings ordered by God Himself, e.g. the cherubim above the Ark of the Covenant. Obviously, in the words quoted, the making of images, carvings 2c. under which one wants to worship God, the making of idols is forbidden; as we see from the final words: "Do not worship them" and from the parallel passage 3 Mos. 26, 1. where God thus speaks: "You shall not make for yourselves idols, nor images, nor erect for yourselves a pillar, nor set for yourselves a painting stone in your land to worship before it; for I am the LORD your God." Therefore the idol makers and worshippers are placed next to each other in Ps. 115, 8: "Those who make such things are like them, and all who hope in them. Now this is already forbidden in the words, "Thou shalt not have other gods beside me." God wanted to emphasize the words of the images AM of the people Israel inclined to the idolatry particularly. It is therefore quite wrong when the "evangelicals" in Catechism I (Fr. 14) after

The Reformed Heidelberg Catechism says: "He forbids that we represent Him under any image. In no verse of the Bible are images of God's revelations forbidden. As little as it is wrong if the image of an old man is formed in our mind when reading Dan. 7, 9. and the image of a dove when reading Matth. 3, 16., so little can it be wrong to depict this image on paper or wood. If it were wrong and forbidden, the editors of Catechism I would have committed a grave sin by having the image of a dove placed on the cover of the Catechism. In Catechism II, the words: "He forbids that we represent him under any image" are not included, but the prohibition of images remains as a special second commandment, and a reform-minded person can teach his iconoclastic views to the children by explaining the words and the cited sayings, by inserting a different meaning.

Only a few brief remarks on the third commandment. The "evangelicals" do not believe that the Sabbath as a model of the Old Testament has found its end in Christ. They insist on the Old Testament version: "There you shall do no work" 2c. That is why also in Catechism II (Fr. 15) the "rest from earthly work" is mentioned as the first thing by which the "Sabbath day" is sanctified and the "earthly work" as the first thing by which the "Sabbath day" is desecrated. Accordingly, they must also teach the children that no wood may be fetched, no fire lit, no cooking done 2c. And since the prohibition of all work on the Sabbath obviously belongs to the Mosaic ceremonial law, the "evangelicals", if they wanted to remain the same, would also have to teach the whole law of Moses, they would also have to teach that actually not Sunday, but Saturday is celebrated as Sabbath, that even now sacrifices are made, that circumcision still applies 2c. "For," we say with Luther, "this is true, and no one can deny it, that he who keeps, or makes it necessary to keep, one law of Moses as the law of Moses, must keep them all as necessary, as St. Paul concludes Gal. 5:2, saying, He that is circumcised is guilty of keeping the whole law." (Erl. A. 29,152.)

In the first main section, then, the Reformed are greatly favored. What is now offered to the Lutherans? They have to be content (in Catechism II) with the inclusion of a few words from Luther's explanation of the first main section.

As far as the extremely important doctrine of the person of Christ is concerned, the "evangelicals" think that the Lutherans can well be satisfied if it is taught that Christ is truly God and truly man; to the Reformed, however, they believe they must make more concessions. While we Lutherans believe according to the Holy Scriptures that our Lord Jesus Christ has truly divine majesty according to his humanity, by virtue of the personal union of divine and human nature, the Reformers believe that Christ did not receive truly divine majesty according to his human nature, but only created gifts and limited power, and that only in his transfiguration. The "evangelicals" now also derive the power that Christ has as man not from the union of human and divine nature, but from his transfiguration, by which they mean the power that Christ received after his humanity.

The word is not a gift given to humanity by its divinity, not a truly divine majesty, but - well reformed - a created gift. For so it says question 83 in Catechism II: "What do we confess with the word: 'sit at the right hand of God the Father Almighty'? Christ, according to His whole person, is in heaven as God, so that all authority in heaven and on earth has been given to Him as the glorified Son of Man by the Father Almighty." With the obscure words: "Christ is in heaven according to his whole person as God," the reformed error is hidden, it seems, that Christ is not present on earth according to his human nature, but according to his whole person, that is, as God and man, only in heaven, but on earth only according to his divinity. A reformer can also find here his erroneous teaching that Christ's sitting at the right hand of the Father signifies his being in a certain circumscribed space. The reformers are very interested in portraying the Lord as enclosed in heaven in order to attack the biblical Lutheran teaching that Christ is present on earth with his true body and blood in the Lord's Supper. This doctrine of the reformers and "evangelicals" is obviously contrary to the Holy Scriptures and deprives Christians of an inexpressibly great comfort, namely the comfort that Christ is also with us on earth as man and our brother; For he did not ascend into heaven to be shut up from heaven, but to take up heaven, and to sit down at the right hand of God, which is everywhere, and also according to his human nature to reign with the Father over all things omnipotent and omnipresent; he not only ascended into heaven, but also ascended up above all heavens, that he

might fill all things, Eph. 4, 10. O, let us give thanks to God that we may know this comforting doctrine from the holy Scriptures, and sing always joyfully and gladly with the pious singer:

Whether you have already ascended from this earth and remain invisible to us all here at this time, until your judgment will begin there and we will all stand before you and look at you joyfully:

So you are always according to your word with us and your congregation and not caught in one place with your flesh and legs;  
Your word stands firm as a wall, Which no one lets be reversed, Be he ever so wise.

And even if my heart does not understand here, how your body can be in many places at the same time, and how it happens, I still trust your words;  
How this can be, I command thee, In thy word I am content, That only stands to believe.

Furthermore, the Reformed do not believe that our Lord Jesus Christ truly went to hell. According to the Reformed Heidelberg Catechism, the ascent to hell is to be understood as the suffering of his soul, by which he redeemed us from the torment of hell. According to biblical Lutheran doctrine, the Lord Christ showed himself to the infernal spirits as the conqueror of the devil, of hell and of all infernal enemies in his ascent to hell and triumphed mightily over them. In order to please both Lutherans and Reformers, the Protestants believed that they could best achieve this by combining the teachings of both churches; they therefore say in Catechism II: "What does it mean that Christ 'descended into hell'? Christ overcame the power of hell and there he proved himself victorious over the kingdom of hell.

and revealed as the Redeemer of men". It reads similarly in Catechism I. Incidentally, the words of the "evangelicals" are also suspicious, since they say that Christ also revealed Himself as the Redeemer of men during His ascent to hell. Is this supposed to give freedom to teach that Christ has brought salvation to some of the damned?

One of the main doctrines of the Christian religion is that of the order of salvation, of the way to blessedness. But even here we must deplore those who follow the teaching of the "evangelical" catechisms.

In Catechism I it is said of the Holy Spirit that he works "primarily" "through the Word and the holy sacraments" (Fr. 132), that he works "primarily" "in the Christian Church" (Fr. 133), and that he also testified "in the consciences of men", the "Gentiles" \*) in Old Testament times. (Fr. 129). According to this, one can also become blessed without word and sacraments, one can also become blessed outside the holy Christian church. So there is taught what Zwingli, the founder of the reformed church, said in a confession addressed to Emperor Charles V, that he, the emperor, would also find the pagans Socrates, Aristides, Numa, Camillus 2c. in heaven. A godless doctrine! In Catechism II this teaching is not expressed, but has Catechism I, which contains this teaching, been rejected?

That the work of beatitude is God's work alone is not clearly stated in either of the two catechisms. In Catechism I, question 145 reads: "How should one behave who wants to gain full participation in the goods of grace available in the Christian church? He must completely surrender to the grace of God and submit to the order of salvation given by God, allowing himself to be led to faith and new obedience through repentance." Thus, the Holy Scripture nowhere speaks that the person who wants to be saved must submit to the order of salvation. In Catechism II, Question 92 says: "Through the general calling, the Holy Spirit invites people as a whole to enter the Kingdom of God. By the particular calling, the Holy Spirit brings the general calling to the individual man, so that he cannot but either accept it or reject it." How ambiguous this is! Here both the synergist and the Calvinist can find their teaching.

According to question 94 in Catechism II, repentance "consists of the following: recognition and confession of sin, repentance of sin, renunciation of sin, and desire for grace. (It reads similarly in Catechism I.) Since the next question is: "What is faith?", repentance is taken here in the narrower sense, as the first part of repentance. To this, then, the "evangelicals" count also the desire for the grace of God! According to the bleak doctrine of the evangelicals, he who longs for God's grace, who hungers and thirsts for righteousness, has not yet faith, therefore has not yet grace! O poor souls, who are thus counselled!

According to Catechism I (Fr. 133), the church is "the divine institution of salvation, through which the Lord continues his work on earth". "This church," it continues, "consists of the visible congregation of all the baptized and includes in itself the invisible congregation of the baptized.

\*) In the saying given for this purpose, the word "Gentiles" is emphasized.

Community of all believers" 2c. That the "Protestants" regard the church of Jesus Christ in the true sense not as an invisible kingdom, not as the multitude of all true believers, but as an external institution, like the secular state is such, cannot surprise us. After all, their Union Church was founded by a Prussian king and established and maintained by state power. In Catechism II, the church is only called "the entirety of Christians". In both catechisms, the words "communion of saints" are not taken as an attached explanation of what the church is, but - following the procedure of the reformed Heidelberg Catechism - as a special doctrine and also explained similarly, as in the Heidelberg Catechism.

The authors of the "evangelical" catechisms did not dare to mention the characteristics of the Church of Christ: the pure preaching of the Gospel and the unadulterated administration of the Sacraments. After all, cheerfully and joyfully they cannot claim purity for their doctrine. Their ambiguity, their concealment and hiding testifies against them. Therefore they confess then - and this is a case, since they once openly leave - that the "various external church communities" - thus also their church community - "are more or less pure in doctrine and walk".

Of the Church of Jesus Christ we believe that it is in truth what the third article confesses of it, One, holy, Christian, universal Church. In Catechism I, on the other hand, it is said that the Church is called universal "because she is destined to spread over the whole earth" 2c., that is, that she is not yet universal in essence. And Catechism II asks, "Has the Church now become all that we profess of her?" Now the answer that follows is to say, without doubt, that the Church has not yet become that which is confessed of her. The answer is: "The church has indeed existed at all times as a true church, but has in many cases been mixed with error and evil; yet its future perfection is certain according to God's promise." (Fr. 107.) But here again words are used that can be interpreted arbitrarily, and can also be used by a chiliast who dreams of a visible general reign of Christ on earth in a millennial kingdom.

We could cite many other things from the two "evangelical" catechisms that are wrong and contrary to sound doctrine; but we will leave it at that for now. The above is sufficient to convince every sincere Lutheran that we cannot stand in church fellowship with the so-called "evangelicals," because they often pervert the gospel and therefore form a sect that is to be avoided according to God's Word. G.

(Submitted by Dr. Sihler.)

### **The Psalter, the most beautiful mirror of the heart for believing Christians.**

What a noble treasure the Psalter is, no one has probably recognized and described more vividly from his own experience than our dear Luther. Especially important is what he wrote about the Psalter in 1531 in a preface to it. There he writes, among other things, that the Psalter is especially such a delicious book, because in it one can read the

He adds: "Summa, if you want to see the holy, Christian church painted with living color and form, captured in a small picture, then take the Psalter before you, then you have a fine, bright, pure mirror, which will show you what Christianity is. Yes, you will also find yourself in it and the right *Gnothi seauton* (Know thyself!), in addition to God Himself and all creatures." (Erl. ed., vol. 63, p. 29. 31 f.)

Luther chat right.

In the Psalms, the Holy Spirit himself inflamed the heart of the poetically gifted David and others of his contemporaries, so that it burned so powerfully, fire and incense at the same time, towards God and penetrated so powerfully to his heart, a sweet smell before the Lord. There is such a stream of such heart-moving thoughts and words that our most excellent hymns, not to mention the mostly weak and cloying poems of later times and our days, fade into the shadows.

There is the penitent heart, thoroughly battered and crushed by the hammer of the demanding and cursing law, writhing and writhing like a worm under the wrath of God against the sinner in unspeakable anguish of soul, pounded and crushed as in a mortar, experiencing in its deepest core, that God has eyes like flames of fire and searches hearts and kidneys, a zealous God and a consuming fire, and that it is terrible to fall into the hands of the living God - a heart, however, that in the end does not despair, but rather struggles up again in faith in the gracious promises of God in Christ.

There is the heart that in the midst of flight and persecution - for example, that of David by Saul and his servants lasted for several years - is confident and certain of victory, that is not afraid in the confidence in God and His almighty help, even though an army would rise up against it and war would break out.

There is the heart that is firmly rooted and grounded in faith even in the promises of grace given by God to the church, that does not doubt and does not despair of their rock-solid existence, even though the earth would pass away, even though the whole world would perish.

There is the heart that is enraptured by the inexhaustible riches of God's omnipotence, goodness and wisdom in the creation, preservation and government of the world in holy wonder and adoring admiration and accordingly also breaks out into words.

There is the heart that is so exuberantly delighted and comforted in the description of the Son of God and David in His birth, life, suffering, death, resurrection, ascension and almighty rule over heaven and earth, and especially in His Church and Kingdom of Grace, as the exalted God-Man.

There is the heart that, in its distance from Jerusalem, in its exile and banishment from the beautiful services of the Lord, is inflamed with fierce desire for them, indeed, with holy longing and fervent desire to behold God.

There is the heart that, even though it feels despised, ridiculed and mocked by the world, the children of unbelief, in all kinds of misfortune and heartache, nevertheless clings simple-mindedly in faith to God and his gracious ways and guidance, and breaks out into the words of love: "If I have only you, I ask nothing of heaven and earth; if I have only you, I ask nothing of heaven and earth; if I have only you, I ask nothing of you.

You, God, are always my heart's comfort and my portion.

There is the heart that "does not tire of the teaching and admonition, chastisement and consolation of the written Word of God - as little as there was of it at that time, compared to our wealth - to delight in it, to instruct, encourage and comfort itself in it, as Psalm 119, for example, shows.

There is the heart which, though in outward persecution or inward temptation it feels abandoned, yea, cast out, by God, and to this its enemies mock, "Where is now thy God?" yet in believing confidence and hope in the help of the Lord it restores itself, and says to itself, "Why art thou grieved, my soul, and art so troubled within me? Wait upon God; for I shall yet thank him that he is my help and my God."

There is the heart that is certain that, even though the wicked on earth may have their way for a longer or shorter time according to their desire and will, God already shows himself here in his wrath, in his holy punitive justice against them, puts "them on the slippery slope" and often suddenly destroys them; yes, he also crushes the kings in the time of his wrath, who set themselves against their King Christ and his gospel and do not want him to rule over them.

There is the heart that does not despair, even though the saints are diminishing more and more, and the number of believers among the children of men is decreasing, and the number of those teaching from a divided heart is increasing; for it is certain that the Lord is always up and provides help, so that one may confidently teach from a divided heart.

Finally, there is the heart that, in view of the innumerable, earthly and heavenly, temporal and eternal, bodily and spiritual benefits and blessings of God, but also his just and severe judgments, breaks out into so many songs of thanksgiving and praise to God. In the glory of God in the best of his power and in his great glory in the public service of God, there is joy and rejoicing. There is also the overflowing abundance of all kinds of string playing on harps and psalteries, accompanied by trombones and timpani and melodious cymbals. And this is not enough for the heart that breaks out in praise of God and soars up to him; it calls upon all creatures to exalt the name of the Lord with it, to praise, extol and glorify him; Not only the heavenly hosts, the angels and archangels, who are constantly engaged in this heavenly service, and the believers on earth, who partly practice and drive it, but also the unreasonable, living and lifeless creatures, heaven and earth, land and sea, mountains and valleys, the streams of water and the trees in the forest.

These are the glorious Psalms, in which the believing heart, moved and filled by the Holy Spirit, penetrates so powerfully and mightily to the heart of God as none of our church hymns can; indeed, the noblest and most delicious of these are kindled on the Psalms, as on a holy fire, and drawn from this living fountain of the Holy Spirit and served to us as a rennet in cups.

Truly, the Psalter of the Holy Scripture is like a palm forest that blossoms and bears fruit at the same time, a garden of paradise, but there is no forbidden tree in it. Blessed is he who walks diligently therein, refreshes himself with the fragrance of its blossoms, and enjoys his

Enjoys fruits for the refreshment of spiritual and the preservation of eternal life.

Would that our dear Lutheran Christian people would become more and more familiar with the glorious psalms, which the Holy Spirit Himself kindled in the heart of David and other believers in Israel, also for all peoples and times of Christendom, for all states of the heart and guides of life, patterns and models of all spiritual songs and church hymns.

How magnificent and heartrending it must have been when the 2,000 singers among the Levites sang the psalms in alternating choruses in public worship!

(Submitted.)

### **Once again from roller skating.**

As sinless as roller skating is in itself, it is gradually becoming apparent that visiting skating rinks is not suitable for any Christian because of what is connected and more or less inseparable from roller skating in them. It has gradually become a passion dominating the whole man, which in strength far exceeds that of passionate dancers, passionate card players.

Therefore, not only ecclesiastical papers have raised their voice against roller skating, but also from a purely secular point of view one opposes this "madness" (English papers call it "*craze idiosyncrasy*"). Even the children, under the guidance of parents who save the rod and do not keep good breeding with their children, are already often devoted to this pleasure with furious passion. That this is so and should not be so is also recognized by worldly people. For example, a member of the New York Senate has proposed a law that all owners of roller skating rinks should be forbidden to admit children under 14 years of age from 9 o'clock in the morning until 3 o'clock in the afternoon without parental accompaniment, and that children under 14 years of age should never be allowed to remain in the roller skating rink until after 9 o'clock in the evening. The mere fact that such a motion was deemed necessary by a New York senator shows the state of youth in our country. But if a New York senator, from a purely secular point of view, tries to prevent this passionate amusement among children and to prevent its consequences for children, should Lutheran fathers and mothers of the household be blind, indifferent and overindulgent towards these pernicious consequences?

A New York newspaper illuminates this pernicious influence from a purely business standpoint, writing, "The physically and morally debauching effects of roller-skating craze are becoming more and more apparent. In this city, therefore, girls employed in the telegraph and telephone service are forbidden to visit the roller skating rinks, because the excessive exertion of the evening makes them unfit for work the next day." Every Christian likes to stay away from such worldly pleasures, which, it seems, cannot be pursued without passion and which, in the opinion of worldly authorities, already considerably hinder the exercise of our daily professional business. He also wants to attend to his profession, and whatever hinders him from doing so is avoided.

But this is not yet the thing that should make a Christian dislike the roller skating rink in the first place. It is rather an element of human society with which everyone who attends the rink comes into contact even more than at public dances and balls. About this the above-mentioned New York paper rightly says: "They say: Roller skating makes the taverns emptier". If it really does so, it brings the ordinary tavern-goer into society and into close contact with those classes who have never come near the taverns. And this is one of the worst aspects of roller skating." That this is only too true is obvious. At how many, that I say so in the beginning, in all innocence visited the roller skating rinks, the word proves true: "Evil gossip corrupts good morals." A Christian immediately thinks of Ps. 1:1: "Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth where scoffers sit." If, therefore, with regard to a certain skating rink, there is the probability or even the possibility that the Christian visiting it has to expect, among other things, the conscious company, it is immediately clear to him from the above saying that he must not only sit neither at the inn table nor at the card table with scoffers, but also not, as in *skating rinks*, come into contact with that most deplorable litter of mankind.

But that which should alienate every Christian from visiting the skating *rinks*, if it were clearly



recognized otherwise, is something even worse. It is an increasingly clear fact that the real attraction of the skating *rinks* is *not the skating itself*, just as the more or less nonsensical dance movements are not the attraction of the dance floors. That this is also recognized in wider circles and that roller skating in the form now being formed is considered a downright pernicious institution can be seen from the following. The "*New York Observer*" of March 5 reports as follows: "A *bill* has been introduced in the House of Representatives of the Minnesota Legislature requesting that men and women shall not use or be in a roller skating rink at the same time." This motion is significant. It is thus already seen by one or, more likely, by a number of members of the Legislature, wherein the spell of *skating rinks* actually lies. What is sought by the great mass there is quite the same, as with the dancing, namely, food for the carnal desire. That is why every *skating rink* has a gallery for the spectators. One wants to watch, in order to moan of animal eye lust, how men and women, youngsters and virgins fall down more or less frequently - in wild confusion. It even happens that local newspapers open their own column in which everything of this kind that has happened on the roller skating rink in the days that have just passed is disclosed to their readers with shamelessness. That is why the motion in the Minnesota legislature is aimed at making the wild confusion of men and women impossible - a motion which, if accepted, would soon cool down the roller skating fever quite noticeably. - That this degrading influence is also perceived in other places, and also, what may well be

The fact that, apart from ecclesiastical and religious influence, the importance of skating is not underestimated, can be seen from what the above-mentioned newspaper tells us and which was already mentioned in the "Lutheran" of March 1. It tells us about another city, in which the *Board of Education* publicly announced that the visit of a roller skating rink on the part of a teacher employed in the public schools should be regarded as his voluntary resignation. If a non-Christian school board, from a purely moral standpoint, so seriously opposes the immoral roller-skating nonsense, Christians, and also young Christians, should not let themselves be put to shame by it, and just as seriously as against dancing, should also take a stand against this ungodly being. What is Christian-minded will therefore certainly not feel at home in the roller skating rinks, and Christian parents will not let their children take part in this kind of amusement, even where the immoral sides of the roller skating rinks are not yet so openly apparent; for how easily they could perish in the danger! - How many people, without thinking in an unchristian way, but in an unchristian lack of seriousness, go thoughtlessly to the roller skating rink, take part in skating unheeding at first, think to keep away from bad company, especially from contact with bad women; they think to be completely free and to remain free from the immoral attraction that the aforementioned model in the Minnesota legislature had in mind, but what happens? Soon the little plaisir has become a wild passion, soon one is deadened against one's surroundings, even mean and meanest surroundings; soon the general main attraction of roller skating has become the main attraction also for one's own soul afflicted with natural depravity, and once arrived at the sloping track, it soon goes with certainty toward gradual deadening of the feeling for what is chaste and demure. All those who therefore think they can feel at home in roller skating rinks without prejudice to their Christianity, despite all that has been said so far, and despite the fact that non-Christians, respectable worldly people, testify against it, may well see what they do. For: "He who stands there, let him see that he does not fall," and: "He who puts himself in danger perishes in it.

C. D.

## **To the ecclesiastical chronicle.**

### **I. America.**

**Support poor students.** It is strange how love understands even the most faded language when it is called upon to help! The undersigned had not dared in the last number of the "Lutheran" in this time of giving, to just intone the old well-known song of the Kurrendeschüler: "*Pauperibus date*," that is, "Pray us poor little students." We simply reported: "For poor students received in the last weeks, unfortunately! nothing C. F. W. W." However, we only want to confess that this strange receipt was meant to be some kind of a faded hint. Apparently, love soon noticed that, too. Not only does a dear young preacher write to us expressly in relation to that "Alas!" of ours: "Such an exclamation mark makes an appeal superfluous"; the many rich, yes, superabundant gifts that we have received in the present

The fact that we have to record the first number also proves what a sensitive ear love has for every cry for help, no matter how furtive. May the Lord now also inscribe all these gifts in his book, in the book of temporal and eternal retribution! By the way, our dear readers may confidently believe that we will never beg for our dear students without need. But just now we have so many anemic students that we could not dare to say with that steward, "I am ashamed to beg." (Luc. 16:3.) But do not say, dear reader, "He who has no money for it should not study." On the contrary, the opposite is true. Whoever has a lot of money is usually not needed as a theological student. It is precisely the poor who are best suited for this. At least Luther was of this opinion. In his precious "Sermon, that one should keep children to school" from 1530, he writes among other things the following: "Here I do not want to have insisted that everyone must draw his child to such an office; for not all boys must become pastors, preachers, schoolmasters, and it is good to know that lords' and great people's children will not be needed for this; for the world must also have heirs and people, otherwise the secular authorities would be torn apart. I am talking about common people." (X, 501.) W. [Walther]

**News from the Northwest concerning the Inner Mission.** Our dear traveling preacher, Pastor Fr. Pfothenhauer in Odessa, Minn., writes us on April 4: "We have happily survived the winter up here in our icy climate. Except for ears, nose and cheeks, praise God! nothing froze. Our mission is blossoming wonderfully under the sunshine of the divine Word. At the moment I still have 10 parishes, or preaching places, to serve, consisting of about 1000 souls. A part of my parish has therefore been willing to issue a call to one of this year's candidates. I confidently hope that the venerable faculty will fully recognize the importance of the profession from the accompanying letter and send help. Immediately after Easter, at the request of my Missionary Commission, I intend to undertake a missionary journey through Montana to Idaho. If the Lord blesses my journey and if I find much faith there, a traveling preacher will be stationed in Montana this year, if possible. If the brethren on the Pacific Coast are also active, we will soon be like the Russians and the English in Asia: we will bump into each other. May the Archpastor grant us only strength, that we may run and not grow weary, that we may walk and not grow weary, so that through our ministry many more souls may recognize their Savior who has died and risen again.

**Germans in California.** The "Lutheran Gazette" reports the following from a Californian newspaper: "The immigration office in San Francisco not only receives daily visits from new German arrivals, but also many reports of those who are already on their way or are seriously thinking of coming and settling. The German Lutheran colony from Illinois and Missouri, which has secured a larger tract of land in the eastern part of Schasta County, will send its first major parthy (about 50 families) in the spring, to be followed by another 100 in the fall. From Kansas another whole German congregation is going to California, and elsewhere in the same state a large number of German families are preparing to leave. New German congregations are springing up in various parts of the state, and where they are formed, one may be sure that the German language, morals, and culture will continue to be cultivated, since a German congregational school is always associated with them."

**From southwestern Texas,** the Boston "Lutheran Gazette" of April 1 reports, among other things, the following: "For our Lutheran church in western Texas, the prospects for growth in the near future are not very bright. Immigrants from Germany are few, and from our congregations east of the Mississippi almost none are coming here. The old settlers, however, are quite indifferent to the church, or they do not want to know anything about religion. Those who are still church-minded are only a small number, compared to the large group of those who live according to the principle: Let us eat and drink and be merry, for tomorrow we shall be dead, and with death all is ended. The Texas Synod does have congregations in some of the main places. It also has a traveling preacher whose job it is to tour this part of the state and gather the German Lutherans into congregations. But it does not seem to be making much progress either, although it is more 'liberal' in establishing Council-type congregations than we Missourians can be. San Antonio is a city of about 30,000 inhabitants, a large part of whom are Germans. Many German Protestants also live in the surrounding area. And yet the Lutheran church there, despite being the only German Protestant church in the city and surrounding area, is only small, and church attendance is pitiful. There is no spiritual life there. People are mostly interested in earthly goods and pleasures. Pubs, lodges, beer gardens and other places where the world holds open tables flourish, but the church is despised. No one should be surprised if our traveling preachers in Texas cannot report great victories, and we have every reason to remember them diligently in our intercession and to encourage them so that they do not lose heart in their difficult work that promises little success. It is not important that we always achieve great things, but that we are faithful in what we have to do. We are to plow, sow, water, but the Lord himself will give the prosperity. But the blessing which he lays upon our work is not always perceptible to us, nor can it be calculated as the farmer calculates the bushels of wheat which he harvests; it is often only revealed in eternity, but it follows as surely as the word of him who said, 'The word that proceedeth out of my mouth shall not return unto me void, but shall do that which pleaseth me, and shall prosper when I send it.'" "

**In the Lutheran Synod of Pennsylvania,** which as the oldest likes to call itself the "Mother Synod," there are only 13 parochial schools in 387 congregations. This synod seems to consider the poor Sunday school religious instruction sufficient for its youth. And their Sunday schools are not even all Lutheran; in many congregations there are Unirte, Reformed Lutheran Sunday schools! A beautiful "mother synod"!

**How a congregation should not raise its funds.** A congregation belonging to the General Synod in Albany held a so-called fair in the month of March. In a sheet, in the form of a newspaper with advertisements, little articles and jokes, was invited to it on well-known market-shrieking tit. It says there among other things: "We respectfully call the attention of the public to the *Fair* of the First Lutheran Church, which will be held in the Sunday School room of the church during the week commencing the second of March. The success which our efforts have had on previous occasions assures us of continued hearty support from the public. - Every opportunity to promote conviviality among our patrons and friends will be provided. The ladies of the congregation have worked diligently during the past week and have we believe rightly to say that visitors will spend a pleasant evening. In addition to a pleasant time, we will have lots of nice fancy items for sale. Refreshments of all kinds will be served." In another place it is said, "You should visit the *Fair* every evening." - That this is not a godly way to raise funds for church purposes, we need not tell our readers. The jokes told in the extra are such as are found, unfortunately, in most American church papers, even those that want to be Lutheran - mostly jokes that are not appropriate for Christians.

**Two-facedness.** Some time ago, the "Lutherischer Kirchenfreund" (Lutheran Church Friend) brought false teachings about Christ's ascension into hell. In a following number protest was raised against it. Soon after, it served up to its readers genuinely enthusiastic teachings about baptism, absolution and the Lord's Supper. In No. 12, "Cousin Konrad" protested against these and added: "But to sail under the Lutheran flag without confessional loyalty, or even to be what he pretends to be, namely 'Lutheran,' that is dishonest and shameful." In No. 13, the editor cites these words and then continues: "The editors of this paper are in complete agreement with cousin Konrad in this respect. For it is an absurdity to call oneself Lutheran and yet not be so. Every Lutheran synod and every Lutheran pastor must, if he honestly means it, commit himself to all the canonical books of the Holy Scriptures of the Old and New Testaments as the revealed divine word and to all the \*) confessional writings of the Evangelical Lutheran Church, as there

are: the three main symbols, the Apostolic, Nicene and Athanasian Creeds, the unaltered Augsburg Confession, its Apology, the Schmalkaldic Articles, Luther's Small and Large Catechism, and finally the Concordia Formula, as the pure and unadulterated exposition and explanation of the divine Word, and teach accordingly, \*) and only then does one bear the name 'Lutheran' with honor." - Does this not mean being two-faced and practicing hypocrisy? Why then does the Lord Editor act against his own confession and keep his "Lutheran Church Friend" open to all kinds of enthusiastic and godless false doctrines? Doesn't he thereby actually testify that the word of the Lord applies to him, Luc. 19, 22: "Out of your mouth I judge you, you mischievous one"? L. E. K.

**Generosity.** Among the congregations of the Congregationalist Church, 26 each raised more than \$10,000 for charitable purposes during the past year. The total contribution of these was \$183,530. The largest contribution was that of a congregation in Minneapolis, K43,108; one here gave K24,814.

#### **H. Foreign countries.**

**A beautiful Christian word of a zealous servant of the church** on his deathbed is reported by the "Kreuzblatt" from the "Deutsche Volkszeitung". It says there: "One of his (Th. Harms') last words on his deathbed is heart-moving and significant. The doctor ordered him to rest from all work and added benevolently that he had worked enough for the time being. Yes, before men it may be, Harms replied, but not before God, and at this the tears fell from his eyes - the tears also ran down the doctor's cheeks".

**Hermannsburg Mission.** As we see from the Deutsche Blättern, the 27 year old son of Blessed Theodor Harms, Egmont Harms, who had only recently become a mission inspector, was dismissed from the supervisory board of the Hermannsburg Mission (which consists of 14 members).

\*) Underlined by the editor itself.

Harms was elected as his father's successor as director and at the same time two pastors of the regional church, Grütter in Hamburg and Reutenberg in Selle, were placed at his side as advisors. Of course, the election of another son of Harms is deplored by the pastors of the regional church. The "Pilgrim from Saxony" of March 15 writes about this: "Since it can hardly be expected that he (Egmont Harms) will change the principles of his father while continuing the directorate, the hopes of those who expected a change in the position of the Hermannsburg mission to the regional church and separation will hardly be fulfilled

**A strange papal dispensation.** Until now, the popes have never allowed a Roman Catholic to marry a Jewish one. But recently in Hungary, a rich Jew who had been raised to the nobility by the name of Alexander Popper got engaged to a Roman Catholic count's daughter, whereupon both of them asked the present Pope Leo XIII for permission to be married by a Roman Catholic priest, although both of them wanted to stick to their religion. And what did "the Holy Father" do? - In view of the circumstances taking place here, he granted the requested dispensation or permission, so that the marriage of the couple will soon be solemnized by a well-pastoral priest in Vienna. In relation to this, a contributor to Luthardt's Allgemeine Kirchenzeitung wrote in the March 20 issue: "In this context, Luther's words come to mind: 'If you do not have money here, and whether God grants you it, you must not take your wife in the third or fourth degree (according to the pope's law) or do it from you, if you have taken her. But if there is money, you are allowed to do so.' (Erlanger Ausgabe XX, 62. Walch X, 713.) And the Poppers, who have become rich through permitted and unpermitted speculations, have much, very much money, and they do not lack the means to let many a 'penny' reach the coffers of the 'Prisoner of the Vatican' (that is, of Pope Leo XIII)." It is the old story: With the pope in Rome everything, everything is for sale. He is, after all, the Antichrist.  
W. [Walther]

**From Japan,** the American missionary Dr. Davis writes: "We hear that Germany is about to send a missionary to Tokijo, and in Tokijo there are about 700 government officials who understand German and many of whom are waiting for such a missionary to preach the gospel to them in German." God only grant in grace that "another gospel" may not be preached there in German! F. L.

**Whoever confesses me before men, I will confess him before my heavenly Father.**

Matth. 10, 32.

Around the year 360, Fabius Marius Victorinus taught oratory in Rome to great acclaim. He was an extremely learned philosopher and was held in high esteem. Many senators of Rome had been his students and they had erected a statue in his honor in the marketplace of Rome. However, like most of the noble Romans, he was a zealous worshipper of the pagan gods, and remained so until his old age; indeed, he not only took part in idolatry, but also - to please the Emperor Julian the apostate - used his erudition and eloquence to defend it.

But God had mercy on him. He directed his heart to read and diligently search the Scriptures and other Christian books. The Word of God took hold his heart. He became vividly convinced of the truth of the gospel.

One day he met Simplicianus, the friend and advisor of Bishop Ambrose, and told him secretly, in confidence, "Know that I am now a Christian."

Simplicianus replied, "I will not believe it, nor count you among the Christians) until I see you in Christ's church."

Victorinus laughed and said, "So the church walls make a Christian!" Fear of the ridicule of his friends kept him from going to the services of the despised Christians. He assured once over the other that he was now a Christian; Simplicianus kept repeating the notice already given him.

Victorinus continued to read the Scriptures and gained firmness by God's grace. He feared to be denied by Christ before His angels if he was afraid to confess Him before men. He realized that he would incur a heavy guilt if he were ashamed of serving God, since he had not been ashamed of serving the devils as an idolater.

Suddenly and unexpectedly he came to Simplicianus and said, "Let us go to church, I want to become a Christian." With great joy he went with him. Victorinus was taught, and not long afterward he expressed a desire to be born again by baptism, - to the amazement of Rome, to the joy of the church. The proud pagans saw it and were angry and gnashed their teeth. But the Lord gave him grace that he did not heed their speeches.

The hour came when he was to confess his faith. Usually the confession of faith was made from an exalted place in the presence of the congregation according to a memorized form. He was asked to make his confession privately, as was often allowed to those who feared that they would behave timidly out of shyness. But he wanted to confess his blessedness before the assembled congregation. When he ascended the elevated place to make his confession, the congregation was filled with great joy. "Victorinus! Victorinus!" resounded from all the joyful mouths. With great joy he confessed his faith.

Thus, by grace, a wise man of this world became a humble disciple of Jesus, who found salvation in the most necessary and blessed science, the knowledge of Jesus Christ.

Augustine, the great Doctor of the Church, who died in 430, tells this beautiful story in the 8th book of his Confessions. It was told to him by Simplicianus, when he was pulled by grace from his wrong ways, and made a tremendous impression on his heart.

### **How the Antichrist Interprets the Bible.**

A New Testament printed in Dublin in 1852, which was republished in 1816 under the supervision of the papal bishops of Ireland and with the approval of the then Archbishop Defiance, is provided with explanations and interpretations. Under Rev. 17, 6.: "And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of JESU," there is the following explanation: "If Rome kills the false teachers and allows their punishment in other countries, their blood can no more be called 'blood of the saints' than the blood of thieves, murderers and other criminals, because for the shedding of such blood by order of justice the commonwealth cannot be held responsible." - Regarding Matth. 13, 29. there is the following explanation: "The

The good must tolerate evil when it is so strong that it cannot be eradicated without danger and disturbance to the whole church, and they must commit the matter to the judgment of God on that last day. But on the other hand, if ungodly men, whether they be false teachers or other malefactors, can be punished or suppressed without troubling or endangering the good, they may and shall be ecclesiastically or secularly punished or executed at the command of the authorities." - There we have the clearest proof that the Antichrist still today as ever lusts for the blood of JESU's witnesses who contradict his antichristian teaching, and would gladly forget it, if only he could accomplish it without danger to himself and in silence. (Lutheran Church Messenger for Australia.)

### **A real Bible Christian.**

The preacher Johannes Kaspar Aquila was so at home with his Bible that he could almost recite it by heart, which is why Luther said (half jokingly): "If the Bible were lost, I would want to find it again with Aquila. However, the better Bible Christian he was, the more seriously he took the pure Bible teaching. When he was once forced by crude soldiers to baptize a cannonball, he preferred to be loaded into a mortar to be shot out of it than to desecrate holy baptism in godless superstition. Furthermore, when the emperor once had the so-called Interim drawn up in order to force the Lutherans into a union with the papists, he, Aquila, was one of the first to loudly declare that he could not follow the emperor in this; he also stuck to it, although the emperor put 5000 florins on his head. God, however, protected him in these two cases quite wonderfully, so that the enemies could not carry out their evil plan against him. In him the word of Sirach was fulfilled: "Defend the truth even unto death, and the Lord God will fight for you." Sir. 4, 33.

W. [Walther]

### **Why does he who has come to believe not die immediately?**

Luther wrote about this: "That we live on earth is not done for any reason other than that we should also help other people; otherwise it would be best for God to strangle us and let us die as soon as we had been baptized and had begun to believe. But for this reason he lets us live here, that we may also bring other people to faith, as he has done to us." (IX, 638.)

Do you, dear reader, also agree with our Luther on this point? Or do you think that God is keeping this earthly life for you to enjoy? Or that you are gathering treasures on earth for yourself and your children to be eaten by moths and rust? - May God protect us all from such principles!

W. [Walther]

### **Wages of a faithful teacher.**

Johann Mathesius writes: When I was schoolmaster here (in Jáchymov), I traveled to Wittenberg; but when I returned home after four days, I was received by my students as a pious, warm-hearted father; eight and ten hands were clasped in my hand at once, which they frequently offered me. Oh, I had to flow with joy and let my tears fall down my cheeks from my eyes. That's a good and funny way to learn.



## [63] Inauguration.

On behalf of President Clöter, Father H. Kretzschmar was introduced to his new sphere of activity in Perham and the surrounding area by the undersigned on March 25.

C. Angel.

ess: Rsv. 8th Kretz^elimur, kerlmm, Otter Zero Oo., Llinn.

## The distribution center

will meet this year, in order not to get into conflict with the synodal meetings, s. G. w. already on Tuesday, the fifth of May, at 9 o'clock sharp in the morning in the Concordia Seminary here. This is for the information of all concerned.

St. Louis, Mo, April 14, '85, C. F. W. Walther.

## Announcements.

Pastor C. Peters, hitherto a member of the "Unirte Synod", wishes to be admitted to our synodal association and is seeking a colloquium. He is recommended by Rev. Aug. Senne in Buffalo.

Mr. C. Könnemann, o. r. m., "ordained by order of the Princely Church Council in Sondershausen", wishes to become a member of our Synod and is seeking a colloquium. Recommended by Pastor H. Fick in Boston.

3. teacher I. Krause, educated in Lindenhof a. H., wishes to join our synod. Recommended by Pastor Steup, at whose congregation he has been a teacher for some time.

I. P. Beyer.

Mr. Julius Rathmann, a teacher, has applied to me for admission to our Synod. He was educated in Germany and is now third teacher in the school of Rev. Schütte in Milwaukee.

C. Strasen.

All those persons who are in possession of interest-free shares issued by the Lutheran Holy Trinity Parish in Peoria, Ill, at the time, are hereby notified that the said parish is again prepared to redeem a series of its issued shares. By the lottery the second (2nd) series has been struck and thus its payment has become due.

Therefore, whoever is in possession of one or more shares of the second (2nd) series, should kindly send them to the undersigned by July 1, and from July 1 on, the treasurer of the local municipality will be prepared to send each holder of said shares his money with thanks.

Peoria, Ill, April 7, 1885. Gottlieb Traub.

## Warning.

Unfortunately, I find myself compelled to speak to Mr. Oskar Fischer, a former student of our institution, who was supposed to help out Fr. Sievers in his branch in Pine City, MN, during the great vacations of 1883, who, however, impudently and sacrilegiously forced him out of the office and into it, thereby revealing himself to be a thoroughly mendacious person, unworthy of the office of preacher and, moreover, quite incapable, to publicly warn all the congregations of our synod and of the entire synodal conference.

Seminary, Springfield, Ill, April 7, 1885 Aug. Crämer, Director.

## Conferenz display.

The Northern Nebraska Districts Conference will meet, s. G. w., May 27-June 1 at Columbus, Nebr. - Timely registration requested from P. Mießler.

W. Rudolph.

### Revenue to the Illinois District's coffers:

For the new building in Addison: By Fr. Detzer from the congregation in Evanston 125.00, from the Young Friars' Association there 10.00 and from the congregation in Glencoe 8.50. By i?. Theel from the congregation at Newton, Wis. 25.00. Collecte from Fr. Fick's congregation at Boston, Mass, 19.00. By P. Mueller's Gem. in Lake View, 15.00. By Count in Palatine from F. Harmening, H. Himberg, Ch. Reese & Mrs. Mebel, 2.00 each, A. Kimmel & H. Nolting, 1.50 each, K. Engelking, 1.00 each, K. Meyer & Mrs. Remm- linger, .50. by P. Rover at Arlington Heights by C. Dettmer, Wittwe Kirchhofs & W. Kirchhofs 5.00 each, N. 1.00, W. Heuer 2.00, F. Claustng sen. 1.00, F. Clausng jun. 5.00. Bro. Werfelmann at Fort Smith, Ark, 5.00. By Fr. Willner in Quincy of N. N. 1.00, Ed. Große 3.00. By Fr. Lenk of sr. Dreieinigk.-Gem. in Millstadt 10.00. By l>. Wunder from sr. Gem. in Chicago by M. Becker 10.00, G. Müller, Wittwe Schwartz, K. Redwske u. Frau N. N. 5.00 each. By teacher Rittyüller from k, Sappers Gem, tu Bloomington,!1.

Zhl., 40.00. P. Müller's Gem. in Schaumburg, 1st Zhl., 35.00. (S. -263.50.)  
 For Negro Mission: By Fr. Büniger in Steeleville from H. N. 1.00. By Fr. Wunder in Chicago from F. Rank 2.00. By W. Nehm in Chicago from Fr. Succop's Gem. von Freunden der Mission 5.00. By Fr. Döderlein in Homewood from Joh. Stickmann 5.00. (S. -13.00.)  
 For mission to Jews: By Father Büniger in Steeleville from H. N. 1.00. By Father Succop in Chicago from R. Gahl 2.00. Wittwe Brandenburg 2.00. Mrs. Stultz 1.00. Mrs. Breiner .75. By Father Brüggemann in Willow Springs from Wittwe C. Mihm 2.00. (p. -8.75.)  
 For poor students in Springfield: By Fr. Döderlein in Homewood 8.15 and 4.30. By Fr. Noack in Riverdale for Huber von Kai. Ran jun. and Reich sen. each 1.00. Wittwe Eldam 1.75. Joh. Krüger 70. Schmigt. Ditt. Dose and Werner each .50. Joach. Kuse, Joh. Kuse u. Joh. Schulz each .25. By K. Wunder in Chicago from Jungfr.-Verein for Licht 10.00. (S. -30.70.)  
 For poor schoolgirl Fort Wayne: From Chicago: By K. Wagner from W. E. for P. Eickstädt 2.00. By P. Succop from the Jungfr.-Verein for A. Schütte 17.00. (S. -19.00.)  
 For the household in Addison: By cashier H. H. Meyer in St. Louis 3.50.  
 For poor students in Addison: By Cassirer H. H. Meyer in St. Louis 13.00. By Father Döderlein in Homewood 6.15. (S. -19.15.)  
 For Milwaukee building fund: P. Succops Gem. of Chicago, 2nd c., -157.00.  
 For poor students in Milwaukee: by Fr. Roeder in Arlington Heights from W. Kirchhofs 2.00. N. .25. From Chicago: by? Wagner from F. M. for F. Mahnte 15.00. By Fr. Wunder from Jungfr.-Verein for A. Leutheuser 10.00. (S. -27.25.)  
 For the widow's fund: By P. Estel in Fountain Bluff, ges. at H. Arbeiter's baptism of children 1.60. By P. Bartling in Chicago from Fr. Bornhöft 1.00. (S. -2.60.)  
 For the deaf and dumb: By Fr. Steege in Dundee from the Women's Association 14.50. By Fr. Büniger in Steeleville from H. N. .50. By Fr. Schieferdecker in New Gelenbeck from Marie Steinmann 5.00. From Chicago: by Fr. Wunder from the boy Friedr. Wolfs 1.00. by Fr. Engelbrecht from Alwine Plumhoff .50. (pp. -21.50.)  
 Addison, Ill, April 1, 1885. h. Bartling, cassirer.

#### Revenue to the Iowa District's coffers:

For the synod treasury: By Fr. Guenther in Boone from Heinrich Goeppinger -5.00. By Fr. F. v. Strohe's Joh. congregation at Monticello 13.43. By Fr. Diederich's congregation at Hampton 13.00. By Fr. Guenther in Boone from sr. Gem. 9.87. Grandmother Goeppinger 3.00. Fr. Handschke's Gem. at Sumner 8.15. By Mr. E. Rolf of the Gem. at Council Bluffs 2.59. By Mr. H. Meyer of the Gem. at Waterloo 6.66. ? Brammer's Trinity congregation at Lowden 10.63. Fr. Wiegner's congregation at St. Ansgar 5.25. Fr. Haar's congregation at Eldora 3.50. Fr. Gem. at Atkins 10.40. by Mr. A. Happel 1.00. By Fr. Brandt's Gem. at Clarinda 6.03. By I. Seisler by sr. Gem. at Sheridan Tshp. 6.31. at Grant City 1.74. By Mr. F. L. Weiss of St. Pauls Gem. at Fort Dodge 15.50. By P. Reinhardt's Gem. ap Van Horn 12.00. By P. Goldweller's Gem. at Dayton 4.25. By K. Greif of sr. Gem. at Davenport 5.00. by P. Springhorn u. G. Springhorn 1.00 each. P. Güler's Gem. at Aurelia 2.70. k. Baumhöfener's Gem. at Homestead 11.00. By Fr. Zürrer of sr. Joh.-Gem. 12.00. Gustav Grünhagen 1.00. By K. Dornseif. Coll. and bell bag money sr. Joh.-Gem. 16.45. by Karl Zwemke 1.00. By Fr. Bernthal from Dexter and Van Meter 11.00. Fr. Bauer's Gem. in Crozier 2.50. Fr. Bahr's Imm.-Gem. in Olive Tshp. 4.00. Fr. Mallon 5.04. Collects of his Gem. 4.96. Fr. Lohr's Gem. in Sherrills Mount 4.50. ? Ehlers Joh.-Gem. 14.50. P. Maab's Gem. in Fenton 6.15. k. Bretscher's congreg. at Hanover Tshp. 9.00. p. Skrobels congreg. at Denison 6.66. p. Grafemann's congreg. at Victor 14.04. ? Büniger's Christ congreg. 6.00. Fr. Weber's congreg. at Boone 11.90. By Fr. Mattfeld of sr. Gem. in Pomeroy 5.66. in Lincoln Tshp. 2.12. in Centre Tshp. 1.55. Fr. Grünm's Joh. Gem. in Lyons 11.60. By Fr. Zürrer of Klara Grünhagen 1.00. Fr. Büniger's Joh. Gem. 2.00. Fr. Horn's Gem. in Max-field Tshp. 7.94. By Fr. Zürrer of Gustav Grünhagen 1.00. (p. -324.58.)  
 For the building fund, Wiegner's comm. at Clear Lake 5.75.  
 For the new building in Addison: By Studt from sr. Gem. in Luzerne 6.50. from Julius Studt 1.00. P. Haar 1.00. By P. Zürrer from Heinrich Klünder and H. Geermann jun. each 1.00. Ernst Richter .50. Marie Klünder .25. By? Baumhöfener from H. Hudepohl 10.00. H. Schäfer 1.00. By K. Brandt from Herm. Gundermann 3.00. Aug. Gundermann. Heint. Knost and Fr. Baumgarten 1.00 each. By K. Zürrer from Heinrich Grünhagen 5.00. teacher Bilde 1.00. from his pupils: Clara Grünhagen, G. Grünhagen 1 each .00. A. Paul ling. Alfr. Schünhoff, Jda Schünhoff each .50. Marie Wellenberg, Anna Wellenberg, Emma Dobbertin, Marie Dobbertin, Lina Wöse, Bertha Schünhoff, Joh. Brockmann each .25. (S. -39.50.)  
 For inner mission in Iowa: By Fr. Reisinger of sr. Wilton congregation 12.00. from one member 1.00. By I. Brammer from St. Paul's parish in Mechanicsville 3.52. By Fr. Aron from C. Klüppel 1.50. By Fr. Bräders parish in Elkport 4.41. By Fr. Studt from Fr. Volz 1.00. By H. Meyer of the Gem. in Waterloo 11.18. By P. Dornseif of Karl Zwemke 1.50. Wilhelm Zwemke 1.00. Mr. Bohle 1.50. By P. Mallon, Mtssionsfestcoll. sr. Gem., 15.00. By Fr. Mattfeld from the bell-bag sr. Cramer's church in Webster City, 8.25. By Kassirer Meier from the general mission fund, 200.00. By K. Reisinger from Br. Brammeier, 5.00. By Baumhöfener from H. Steinke, 1.00. (p. -268.83.)  
 For the emigrant mission in New York: N. N. in Sherrills Mount 2.00.  
 For Jewish Mission: Through Fr. Aron by Mrs. Klüppel 1.75.  
 For the orphanage in Iowa: By P. Zürrer of Ernst Richter 1.00. Baumhöfener's Gem. bet Homestead 11.00. N. N. in Sherrills Mount 1.00. P. Strobel 5.00. by the same of Mrs. Bieber .50. (S. -24.63.)  
 For Negro Mission: By U. Baumhöfener from M. Roth 2.00. By P. Lohr in Sherrills Mount, found in bell bag, 1.00. By P. Gläfs from his St. Pauls parish in Warren Tshp. 11.78. N. N. in Sherrills Mount 1.00. (S. -13.78.)  
 For poor students from Iowa: Bräuers Gem. in Elkport 5.55. Durck Fr. Baumhöfener of G. Maas 2.50. Through Fr. Zürrer, 2 Abendmablscollecten of Joh.-Gem., 8.25. K. Lohr and Gem. at Sherrills Mount 8.00. Fr. Lohr's Gem. at French Settlement 2.00. Fr. Zürrer's Joh.-Gem. 4.25. By K. Gläfs from the bell-bag fund sr. Gem. at Waterville 10.00. k. Zürrer's Joh.-Gem. 4.25. (p. -45.30.)  
 For the orphanage near St. Louis: By I. Guenther in Boone from school children 4.31. By Fr. Diederichs Gem. at Hampton 3.30. By Fr. Greif from Joh. Meyer .00. By K. Studt from Mrs. Dietrich .00. By Fr. Herrmann bet State Centre, school coll., 2.00. By Fr. Mallon 1.55. from sr. L-school children .45. By Strobel from orphan box sr. Gem. in Denison 3.00. (p. -16.61.)  
 For the orphanage in Addison: By teacher Hild from Mrs. T. at Homestead 1.00. By P. Greif from W. Meyer 1.00. By U. Brust from F. u. P. Lemke .75. By U. Zürrer from N. N. .50. (p. -3.25.)  
 For the deaf and dumb: By Fr. Greif of Joh. Meyer and W. Meyer 1.00 each. By Fr. Bräudt in Clarinda 3.92. (p. -5.92.)  
 For the congregation in Hubbard: By Fr. Wiegner of sr. Gem. at Rock Creek 4.25. Durck F. L. White of the St. Pauls Gem. at Fort Dodge 54.50. (S. -58.75.)  
 For proseminarist O. Kitzmann: By P. Weber from Frau Wittwe Bockwoldt 2.00.  
 For the new building in St. Louis: P. Haar 1.00.  
 Monticello, Iowa, March 15, '85, H. Ttarks, Cassirer.

#### Income to the Middle District coffers:

For the building fund: 1) for St. Louis: from P. Franke's congregation at Fort Wayne -20.00. 2) for Springfield: k. Werfelmann's Gem. at Neu-Dettelsau 16.00. 3) for Addison: ? Franke's Gem. at Fort Wayne 2nd 2.23.00. P. Scheiderer in Neu-Dettelsau 2.00. W. M. by b. List in Adams Co. 5.00. k. Dankworth's Gem. in Cleveland 2nd t. 26.10. P. Jungkuntz's Gem. in North Judson, 3rd t. 4.00. Fr. Niethammers congreg. in La Porte 19.50. Fr. Treff's congreg. in Cleveland 13.00. Fr. Berg's congreg. in Adams Co. 8.00. Fr. Kühn's congreg. in Dudleytown, 1st tn, 29.50. Fr. Bethke's congreg. in Reynolds 23.00. Fr. I. Bip-pus in Evansville 1.00. (p. -154.10.)  
 For Negro Mission: Johanna Gebecke in La Porte 1.00. N. N. the 2.00. Mr. K. in Cleveland 2.00. (S. -5.00.)  
 For Heathen Mission: Mr. Schneider through Fr. Sauer in Fort Wayne 3.00.  
 For 1? Herbsts Gem. in Columbus: Fr. Dalbs Gem. in Friedheim 19.00.  
 For poor students in Fort Wayne: for H. Haserodt from Elyria: Virgins 19.00. Youths 13.25. Birthday celebration bet Teacher Meyer 8.80. I. Peters and F. Peters each 1.00. 2) for Ch. Drewes: young people's club in Fr. Niemann's congregation in Cleveland 10.00. 3) for I. Dunkel: young people's club in Fr. Niemann's congregation in Cleveland 9.26. 4) in general: Fr. I. Bip-pus in Evansville 1.00. (p. -63.31.)  
 For inner mission: Ch. Scheiderer in Neu-Dettelsau 1.00. P. Schmidt's congregation in Elyria 11.50. Coll. at an evening entertainment of the Singverein das. 5.70. I? Niemann's Gem. in Cleveland 17.00. Mr. K. das. 2.00. God's Box in La Porte 1.00. P. Bethke's Gem. in Reynolds 2.35. Wittwe Klenke by P. Sauer in Fort Wayne 10.00. (S. -50.55.)  
 For Jewish mission: Fr. Werfelmann's parish in Neu-Dettelsau 15.76.  
 For poor students in St. Louis: 1) for E. Block: half of wedding coll. at H. Martin, through P. Franke 2.75; 2) for Hackmann: P. Schmidt's gem. in Indianapolis 67.00. 3) general: R. M. in La Porte 2.00. (S. -31.75.)  
 For poor schoolers in Addison: 1) for F. Klee: Young Men's Club in P. Niemann's congreg. in Cleveland 9.26; 2) for L. Plo-the: half of squatting time coll. at H. Martin's, through P. Franke 2.75. L. Gerke in its congreg. 5.00. (S. Jan. 17.)  
 For the deaf and dumb: I. Martin in Smethport, Pa. 2.50. God's Box of the Gem. P. Weselohs in Cleveland 6.00. (S. -8.50.)  
 For the orphanage in Pittsburgh: God's box of the congregation of Fr. Weselohs in Cleveland 6.75.  
 For synod treasury: Fr. Frankes Gem. at Fort Wayne 8.30. U. Kaiser to Doe Creek 5.00. Fr. Niethammers Gem. in La Porte 16.36. Fr. Betbkes Gem. in Reynolds 6.50. k. Jungkuntz's Gem. at North Judson 3.04. I? Michaels Gem. at Fort Wayne 15.81. (p. -55.01.)  
 For widow's fund: P. Gotscks Gem. in Hoagland 6.12. M. Dckeiderer in Neu-Dettelsau 1.00. P. Niethammers Gem. in La Porte 20.59. P. Stocks Gem. bet Fort Wayne 13.10. P. Kühns Gem. in Dudleytown 4.00. (S. -44.81.)  
 For the orphanage in Addison: I. A. Vollrath in Neu-Dettelsau 1.00. God's box of the Skule in Elyria 1.10. Margarethe Meliert das. 1.00. (S. -3.10.)  
 For orphanage near St. Louis: I. Martin in Smethport, Pa. 2.50.  
**Request:** The dear communities are urgently requested to give to the support fund of the district (widows and marsees) soon and not too sparsely. At the moment I am not in a position to meet the demands.  
 Fort Wayne, April 1, '85. C. Grah 1, Kassirer.

#### Received for Milwaukee Progymnasium:

From Herzers Parish of Plymouth, Wis. 26 p. Mebl, 7 p. potato, 1 p. bacon, 1 p. beans. From U. Feustel's comm. at Concyrd, Wis., 22 p. Potatoes, 4 p. flour, 4 p. cabbage. H. H. Schröter.

**Revenue to the Eastern District's coffers:**

For the synodical treasury: From the congregation at College Point -12.58. Gem. at Allegheny City, Pa. 26.30. Mr. I. M. B. das. 20.00. Gem. at Allen Centre 4.41. Gem. at So- merville, Md, 6.00. comm. in Wellsville 29.34. comm. in York 26.40. comm. in Reserve 15.16. comm. in North East 6.81. comm. in Patchtn 5.50 and 5.24. 8. Lindemann's comm. in Pittsburg 30.00. comm. in Cumberland 8.25. (p. -195.99.)

To seminary building in Addison: Louise Camann in Buffalo 20.00. congreg. in North East 11.75. St. Andrew's congreg. in Buffalo 16.00. 8th Lindemann's congreg. in Pittsburg 45.00. Martni's congreg. in Baltimore 156.00. Mrs. 8th Grossberger 5.00. congreg. in Cumberland 7.00. N. N. 5.00. St. Matthew's congreg. in New Dort 600.00. By 8th Stutz in Albany by I. I. Tan- ner 10.00, Gottfr. Ebel, W. G. Schulz, Dan. Harbeck, Jakob Holler, Anna Gomph, F. W. Hausmann, Jakob Kreischer, 8th Stutz each 5.00, R. Müllich, Mrs. Dora Kirchner each 4.00, Mrs. Hofmeier, Jakob Brogle each 3. 00, Jakob Laib, Miss Münck, C. Porrh, Frau Heim, Jakob Hopp, Konrad Schlting- hoff, C. Strenge each 2.00, Joh. Diehl 1.50, Jakob Winter, Joh. Konzelmann, H. Hewig, Louise Müüick, Joh. Hermann, Fr. Engel, Ph. Groß, Heinr. Klein, Fr. Horackh, Kath. Grau- lick, Rob. Berg, Mrs. W. Krämer, Wilh. Seim, Karl Plan; 1.00 each, H. Braun, H. Bender, Mrs. Justus Hofmann, Fr. Kleist, Ed. Naske, Franz Lubncr each .50, G. H. Röper, W. Reschke, Joh. Konzelmann each.25, Albert Struppert.20, of miscellaneous 15.55. (S. -978.75.)

For the widow's fund: G. H. by 8. Pechthold 10.00. 8. Leemhuts 4.00. Mrs. 8. Großberger 5.00. 8. Keyl 4.00. (S. -23.00.)

For inner mission: Gem. in Roxbury 1.40, Fräulein Otilie Ehrig das. 2.50. I. S. through 8. Pechthold 1.60. Gem. in Somerville 5.30. 8. Ahners Gem. in Pittsburg 28.00. Mother Schorr in Buffalo 10.00. (S. -48.80.)

For eastern discord: H. K. at Roxbury 2.00.

For Negro mission: Wm. Peters in New York 1.00, Mrs. El. Maas das. 1.00.

For Jewish mission: Heinr. Niemann in Allegheny City, Pa., .50. Johann Taapken in East Boston 1.00. Mother Heinemann in Buffalo .25. (S. -1.75.)

For Gentile mission: Gem. in East Boston 2.37.

For the orphanage near Boston: Women's Association of Trinity Parish in Buffalo 10.00. Parish in Somerville 5.30. A. W. Nöllgen 4n Baltimore 1.00. (S. -16.30.)

For the orphanage in Addison : A. W. Nöllgen in Baltimore 1.00.

For the orphanage near St. Louis : A. W. Nöllgen in Baltimore 1.00.

For the orphanage at Mt. Vernon : H. Feste in New York 2.00.

For the deaf and dumb: Gem. in Wolcottsburg 5.00. Wedding Collecte bet Heichberger-Westendorf in Patchin 6.50. Louise I. in Springville 1.00. A. W. Nöllgen in Baltimore 2.00. (S. -14.50.)

For college construction in St. Louis: Gem. in North East naked tr. 19.50. Gem. in reserve 3.00. (S. -22.50.)

For the construction fund: Gem. in reserve 2.46.

For poor students in St. Louis: Gem. in Wellsville for C. Th. Engelder 12.36, Johann Gallmann das. 4.00. (S. -16.36.)

For poor students in Fort Wayne: Mrs. 8. Grossberger 4.00.

For Poor Students: H ochzeits-Collecte at Clark-Braun in Somerville 4.80.

For 8. Brunn in Steeden: I. Trapp Sr. in Somerville 1.00.

For the comm. in Columbus: comm. in Cohocton 5.00.

For the Gem. in Dresden: E. von Ette in Roxbury 1.00.

For the progymnasium in New York: Gem. tn Roxbury 12.20.

For college maintenance: comm. in New York 11.84.

New York, March 8, 1885. I. Btrkner, Kassirer.

**Revenue to the Western District's coffers:**

For the synodal treasury: By Mr. Geißler from 8 Krämer's congregation in Humboldt -4.30. From 8 Meyer's congregation in Bremen, III, 3.30.

To the new building in Addison: By 8. Achenbach tn S. St. Louis vom Frauen - Verein tn sr. Gem. 10.00. By Mr. Barthel of I. Thürwäcker in Palmyra 1.25. 8. Matthes' Gem. at Jackson 5.00. 8. Polack's Gem. in Herkimer, 1st Sdg., 68.00. By 8. Schülke in Palmyra of Mrs. Krummel 3.00, by W. Schäfer 5.00. 8. Willes Gem. in Concordia, 1st Sdg., 29.00. 8. Griebels Gem. tn California 10.00. (S. -131.25.) Signed: by 8. Grimm's Gem. in Washington 75.00.

For inner mission in the West: By 8. Achenbach from I. F. S. 2.00. By 8. Polack from El. Hetdfeld 1.00.

For inner mission in Nebraska and Dakota: From an unnamed person tn Stendal, Ind, 3.00.

For mission to Jews: By 8th Achenbach of I. F. S. 2.00. Durck Hrn. Barthel of Fr. Dtckmeier in Fairfax, Minn, 2.50. From an unnamed person in Stendal, Ind, 1.00.

For Negro Mission: By 8th Ackenbach from I. F. S. 2.00, from Mrs. Brinkmann 1.00. Durck Hrn. Barthel from Fr. Dickmeier tn Fairfax, Minn, 2.50. From an unnamed person in Stendal, Ind, 1.00.

For 8. Brunn in Steeden: By 8. Achenbach by I. F. S. 1.00.

For the deaf and dumb: By 8. Achenbach of H. Müller's children .70. 8. Grimm's Gem. in Washington 8.10.

For the widow's fund: By 8th Wille in Concordia from sr. Gem. 7.50, by himself 4.00. By 8. Griebel by H. G. Meyer tn California 5.00. 8. Wuggazer in Stockton 2.00.

For college fund tn St. Louis: 8th Wuggazer tn Stockton 2.00.

For poor students in Springfield: From Mr. Lehenbauer in West Ely 5.00.

For poor students tn St. Louis: By Fr. Hanser from Mrs. Schaap 20.00, from W. Bohn 5.00.

For the orphanage near St. Louis: By Father Hanser from Mrs. Schaap 5.00. By Father Achenbach from Mrs. Brinkmann 1.00, from N. .30. By Mr. Geißler from the piggy bank of the Humboldt congregation 2.40. By Father Grimm from Mrs. Stienhaus 1.00. Father Links Confirmanden, Ueberschuß vom Blumengelde, 7.00. (S. -16.70.)

For the Lutheran Hospital of St. Louis: By Hanser from Mrs. Schaap 5.00.

For the Kansas City congregation: Through Fr. Polack by Heinr. Grote, Sr. 5.00.

St. Louis, April 6, 1885. H. H. Meyer, Cassirer.

**Incorporated into the Wisconsin District Caste:**

For Emigr. mission in New York: From?. Wtchmann's parish in Freistadt -6.00.

For Emigr. Mission in Baltimore: Fr. Wichmann's Gem. 3.00.

For student W. Hirsch in Addison: P. Wolbrecht's comm. in Sheboygan 32.50.

To seminary building tn St. Louis: Aug. Bentel in Sheboygan 5.00.

For the deaf and dumb: Fr. Wambsganß' Gem. in Adell 9.00. By Fr. Kühle, Thank Offering of a Confirmand, 5.00. (S. -14.00.)

For Wisconsin Distr. inner mission: Fr. Grothe's congreg. 5.00. Mrs. Runner in Portage, thank offering for happy delivery, 5.00. Fr. George's congreg. in Cedarburg 4.75. Zion's congreg. in Milwaukee 14.50. (S. -34.25.)

On the budget of the progymnasium in Milwaukee: N. N. in Racine 1.00.

For the synod treasury: P. Wambganß' jun. Gem. in Lake Linden 2.65.

For construction and debt repayment of the Progymnasium in Milwaukee: Herm. Bölke in Granville 1.00. Stephans-Gem. tn Milwaukee 5.00. (S. - 6.00.)

For teacher salaries at the Milwaukee Progymnasium: I. C. Koch 25.00.

For widow's fund: Women's Society of St. John's Parish tn New London 10.00. P. George's Parish in Cedarburg 6.50. (S. -16.50.)

For the new building in Addison: From Dreieinigk.-Gem. in Milwaukee 65.50. Karl Hackbarth in Granville 2.00.?. Wambsganß' Gem. in Adell 34.00. P. Osterhus' Gem. in Willtamsburg, 1st p., 25.00. From Freistadt from Mrs. Chinnow 1.00, A. Barthel 5.00, Mother Schmidt 1.00, Mrs. Hirth 2.00, Mrs. N. N. 1.00, C. Wendeland 2.00, Mrs. N. N. 1.00, Mrs. C. Schneider 2.00. (p. -141.50.)

For poor students in Milwaukee: Tri-unity Commun. in Milwaukee, 35.59. Women's Club in Collinsville 5.00, Young Women's Club 5.00. Women's Club in Sheboygan 10.00. (S.)

For mission to the Jews: baptismal coll. at Fr. Brun jun. in Freistadt 1.80.

Correction.

In my receipt in the "Lutheran" of November 1, 1884, under the heading "for building and paying off the debt of the Progymnasium in Milwaukee" is forgotten: From Fr. Schumann in Waterford -2.50, which is hereby made up.

Milwaukee, March 31, '85. C. Eißfeldt, Kassirer.

For poor students received with a thousand thanks from Mr. Traveling Preacher Bro. Pfotenhauer in Odessa, Minn. \$2.00. By Mr. P. H. Jüngel in Reed City, Mich. from his congregation the Easter Collect 4.75. By Bro. Niemann in Cleveland, O., the Easter Collect sr. Gem. in the amount of 79.30 (but not yet sent in by the District Casfier in question). By Mr. P. Maisch at Gar Creek, Ind. a coll. sr. Gem. 5.75. By Mr.?. A. Ude in Alexandria, Nebr., by sr. Gem. 1.00, and by himself 1.00. By Mr. Hy. Sckönewald in Cleveland 25.00. By Mr. P. G. Weller in Marysville, Nebr. from the bell-bag fund sr. By Mr. P. A. Pfotenhauer in Johnson, Minn. 1.00. By Mr. P. Biedermann in Friedensau, Nebr. from best congregations out of their Maundy Sunday coll. 6.65. By Mr. P. W. I. Gans in York County, Nebr. thank offering for happy delivery of Mrs. A. Sack- schewsky 5.00, thank offering for happy delivery of Mrs. S. W. Gans 5.00, & collectirt on infant baptism at himself 5.25. By Mr. P. Bürger in Hampton, Nebr. from Mr. I. Tröster (especially for a student from Nebr.) 5.00. From Mr. ?. Germeroth at Kurtzville, Ontario, 5.00. By Prof. Günther, collectirt at the wedding of Mr. Neuwert at Kirkwood, Mo., 4.00. By P. F. W. Brüggemann at Willow Springs, Ill, from his wife's house. Gem. the Easter coll. 10.00. By Mr. ?. C. H. Becker in Falls City, Nebr. 5.00. By Mr. ?. Wangerin in St. Louis, Mo. collected in the home of Hrn. Dr. Rohlfings at the celebration of the golden wedding of parents 40.00, by the same from N. N. 5.00. C. F. W. Walther.

**For the Preachers' and Teachers' Widows' and Orphans' Coffee** (of the Jowa Dtstrict).

have been received: From teacher Waltke -1.00. From the???. C. W. Baumhöfener, A. Lohr, F. S. Bünger, C. R. Riedel, G. Haar 4.00 each; W. Mallon 8.00. From teacher Hild 4.00. From ?. W. Bauer by P. Sapper 3.00. By P. Baumhöfener from G. Maas 2.50, H. Tietje 1.00, Mrs. H. Steinke 1.00, I. H. Ahrens 1.00. By ?- Gläß, from the Klingelbcutelkasse sr. Gem. at Waverly, 10.35. By P. Reinhardt from Anna Brändel, Elia Grovert, Maria Reinhardt 2.00 each. (S. -57.85.)

Monticello, March 23, 1885. F. vonS trotzte, Cassirer.

With heartfelt thanks received for stuck. Ideol. O. Pfaffe through Mr. P. Richmann at East New York from "the old people in the Wartburg-Heimath" - 10.00. F. Pieper.

Through Mr. Kassirer Grahl undersigned received -254.00 for his community.

Kansas City, Mo. April 4, 1885, E. lehn,

have been received: From Mrs. E. Löwenau through P. Höltzer \$1.00. Collecte at the silver wedding of W. Völker durch P. Grüber 5.50. From the pastors and professors W. Krauß, A. Selle, A. Wagner 5.00 each; E. A. Brauer, A. Brauer, F. Otfmann, W. Bohnen, G. S. Löber 4.00 each. From the Chicago Teachers' Conference 40.00. Through Kassirer H. Bartling 18.35. were delivered. (P. K99.85.)

Chicago, Ill, April 1, 1885. H. Wunder, Kassirer.

**Evangelical Lutheran Catechism Milk**, that is, 75 short catechisms on Dr. Martin Luther's Small Catechism, according to the explanation of Joh. Konr. Dietrich. From the estate of the late **J. C. W. Lindemann**, former director of the school teachers' seminary at Addison, Ill, self-published by Br. Lindemann, P. - printed and expedited by Louis Lange Publishing Co. St. Louis, Mo. 1885.

For hundreds of school teachers and preachers, especially of our synod, it only needs the news that this book, called "Catechism Milk," has finally appeared. Long awaited with longing, it needs no praise. The author is, after all, a man who, let us say, was himself born of the catechism and was so powerful in it that he had and still has few equals in it, as in other abilities. A man full of faith and fire, who, while deeply understanding the great truths of the catechism, nevertheless stood in the noblest catechism simplicity. A man who educated and trained most of our best catechists in spirit and form, and who therefore, like few others, rendered great service to the true building up of our ecclesiastical community, and who finally also, dying happily on his faith, left this world triumphantly and will therefore remain unforgettable to us all forever. So from our side only one thing will be necessary, that we briefly state what the book contains. As the title says, it contains 75 short catechisms on all six main parts of Luther's Small Catechism with Dietrich's explanation. Of these catechisms, those about the first, third to sixth main pieces were already completely worked out for printing in an extremely neatly written manuscript in the estate of the blessed man. As far as the second main piece is concerned, unfortunately, only the material for it was available. However, as desirable as it would have been if blessed Lindemann had been able to put the finishing touches to this part of his manuscript, it is nevertheless a great pleasure to see that this part of the catechism has been completed according to the plan of the P. A. This was done very well, so that the book really contains the entire catechism in Lindemann's catechetical form and content. For this own reassurance, Father Lindemann gave the work to Professors Günther and Pieper for review before it was printed. Not to be translated, by the way, for a correct evaluation of the work, is the fact that according to the intention of the original author, it should serve especially the teachers at a mixed parochial school, be it pedagogues or preachers, although class teachers will undoubtedly also use it with great benefit. The volume of the work is 376 and VI pages in large octavo, the equipment of the valuable book worthy, the binding nice and solid. A beautiful decoration is the attached lifelike portrait of the author. The price of a copy is \$2.00. The book can be obtained through Mr. L. Lange of the "Abendschule" here.

**Serious but modest exhortation by a layman to his fellow believers in the Missouri Synod, etc.**  
 Proceeds from the sale of this pamphlet are earmarked for the new building in Addison. Price:  
 single 5 cents; dozen 40 cents.

**Luth. Concordia - Publisher.**

R "v. Oll. l'. Herrmann, ^,roaäia, Oarroll Oo., lotva.  
Uev. Il. LretWntnnur, kerüam, Otter Dali Oo., LUnu.  
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The subscribers must pay an extra 25 cents per year subscription price of one dollar for out-of-town subscribers who are required to pre-pay the subscription. Where it is brought to the home by post, the "Lutheran" is sent by mail, postage paid, for \$1.25.

All letters containing information, comments, or requests for information, cancellations, or changes of address, must be addressed to the editor, Dr. S. N. Rasmussen, Lutheran Social Service, 1000 North Street, St. Paul, Minn., U.S.A.

Vntereaä at tlm kost Otilloo at 8t. 0,oul8, Llo., "8 seeovä-elass matter.

### **Of the blessing of our conferences.**

Very often, dear reader, you will find a conference notice in the "Lutheran". You may well think: Why are the many conferences held? Why do pastor and teacher travel so often to the conference? School has to be cancelled, and because the pastor is absent, many embarrassments arise.

Through these lines I would like to convince you of the great blessing of our pastors' and schoolteachers' conferences, so that you may grow fond of such conferences and enjoy seeing pastors and teachers go to conference.

Some people think that conferences are held so that pastors and teachers can pass the time in a pleasant way, with a good cup of coffee and a cigar.

Others even think that conferences meet to make all kinds of laws for the congregations, to discuss how to rule the congregations, take away their freedom, impose or take away preachers or teachers, impose taxes on them, and the like.

But if this were the purpose of our conferences, to seek good days by neglecting the ministry, or even to subjugate the church of God as spiritual authorities, then the conferences would be quite reprehensible, and who would then be allowed to speak of a blessing of God in this?

But our conferences have a completely different purpose. And what is that? The pastors and teachers meet as a kind of spiritual workers' association and the purpose is to make each other more and more capable, more and more skillful, more and more cheerful, more and more fresh and lively for the conduct of their ministry. Difficult official cases are to be discussed together, so that the conscience becomes the more secure and cheerful. Ministry experiences should be exchanged and shared, and what has been gathered through faithful study should be made common knowledge. Sermons and catecheses are to be preached or read aloud and evaluated.

In short, in love and faithfulness the members of the conference want to serve each other, each with the gift he has received. This is the purpose of our conferences.

Now I would like to show you, dear reader, a threefold great blessing of our conferences.

The first great blessing that the conference brings to its members is this: one grows in the knowledge of the Word of God.

At a true-believing conference, God's Word is diligently pursued. With it everything must be justified. When work is done or doctrinal questions are discussed, no matter how good the reasons are, no matter how convincing the testimonies of a church father are, all this is of no value if it is not proven first and foremost: Thus it is written.

When all kinds of difficult official questions are answered, we do not ask at our conferences, "What is the most reasonable, what is customary in the country, what is the custom of the people and popular opinion, what will cause the least trouble?" but we ask, "What does God's Word say about it?" And how God's word decides, that's what it must remain. Therefore, because God's Word is the source of knowledge from which our conferences draw, therefore, I say, the knowledge of truth is promoted by the conference.

It is true that a preacher and teacher should and must study diligently at home and search the holy Scriptures, the source of all truth. But as true as this is, it is and remains true that the incomparably glorious blessing of an orthodox conference is precisely that one grows in the knowledge of the truth, not because reason and acumen come together in a conference of many, but solely because the search in the Scriptures is a common one.

For consider, dear reader, what the apostle says in 1 Cor. 7: "Each has his own gift from God, one so, another so." And 1 Cor. 12: "There are divers gifts. In each one the gifts of the Spirit are manifested for the common good. To one is given by the Spirit to speak wisdom; to another it is given to speak the word of God.

talk about knowledge. Another is faith. To another, prophecy. Another to discern spirits. To another, various languages. To another, to interpret languages."

Hereby the apostle says: The Lord has not given all gifts to every preacher or teacher or Christian, but to the different Christians, teachers and preachers the Lord has given different gifts. These different gifts, as much as the Lord has given them, are used in our conferences for common benefit. Of course, it is true: Whoever is entrusted with the sacred office of preaching or teaching must have studied God's Word.\*) But who can say: I have studied? It is, after all, an inexhaustible sea, and we are not only such small vessels, but also so full of holes that, if they are not filled again and again, they will be empty again only too quickly. If there is someone in a conference to whom a special measure of knowledge has been given and he now communicates it, if another, according to the gift of prophecy, interprets a particularly difficult Bible passage, another, according to the gift of language, fortifies it, another, according to the gift of wisdom, makes a useful application to time, persons, circumstances, say, must this not bring the blessing to all the members of the conference that they recognize the truth ever more clearly and thoroughly?

It is also true that whoever assumes the sacred office in the school or church must know how to apply God's Word to the cases that usually occur. But which pastor or teacher can say that he has become a master in this? How often do very unusual and difficult cases occur, when one knows neither how to advise nor how to help! And oh, how great is the fear of the heart! One does not want to and must not act against God's word, and yet it is so difficult to recognize the right, God-pleasing action.

How visibly great is the blessing that a proper conference brings to its members! The difficult matter is presented to the brothers, men to whom God has given much wisdom and great experience.

\*) See "Brosamen" p. 336 f.

The answer is found in a little or a lot of time. One goes together to the right counselors, the apostles and prophets, and behold, in a shorter or longer time the answer is found. And how joyful and firm the heart becomes!

It is also true that anyone who has his hands laid on him when he receives the ministry should already know how to preach and share the word in church or school. But who is he who wants to say that he can preach, that he no longer needs to learn? But if sermons or catecheses are preached or read at conferences and then evaluated, if here the wrong is rebuked, there the right is praised, will this not be of great benefit both to the individual whose work is being evaluated and to all present?

It is finally true that whoever wants to take up the shepherd's crook must already know how to wield the battle sword and must already be powerful enough to punish those who speak out against him. But does not error and heresy appear in ever new disguises? Is this not why a preacher and teacher must constantly search and research in order to counter the new warfare with new weapons from the armory of the Word of God?

But could there be a more beautiful school of war, that I say so, than a conference where the gift of testing and discerning spirits abounds, where the gift of faith is also found, that is, of that heroic courage which can make the heart brave and confident for battle?

I remind you here, dear reader, of two conferences, one from ancient times, one from recent times, which had this blessing, namely to recognize the truth, to a high degree and through which the members were abundantly blessed. The 15th chapter of the Acts of the Apostles speaks of the first conference. The matter in question was this. Some who had come from Judea taught that even in the New Testament the heavy yoke of the law had to be put on the believers, otherwise they could not be blessed. Paul and Barnabas, who were preaching in Antioch at that time, fought against this error with great seriousness. But the false teachers could not be rebuked. What does the church do? They asked their pastors and some church members to travel to Jerusalem and discuss this matter with the apostles in a conference. And how quickly the truth was recognized and made known during the joint research in the Word of God! The brethren from Antioch went on their way with joyful hearts, and when the congregation read the letter of the conference, they were, as it says, "glad of comfort."

The second conference I am referring to, which was so extraordinarily important and fruitful for the knowledge of the truth, is the great pastoral conference that met some years ago to discuss the doctrine of the election of grace. How beneficial this conference became for all of us! What the individual alone had not recognized soon became clear and certain to him when he was gathered with the brothers. He recognized: Here is truth, there is error, here God's word, there reason. How firm became many who before were wavering and uncertain!

A second blessing that comes with a true-believing conference is this: that preachers and teachers become freer and freer from everything that clings to them and makes them sluggish, and that they learn to walk more and more unhindered in the way assigned to them by God.

Well it is true<sup>^</sup>: Who in the preaching or school office

But how easily faith becomes weak, how easily the heart becomes sluggish, lukewarm and cold! Therefore, pastors and teachers, just like all Christians, must warm and heat themselves again and again by the heavenly fire of the Word. That the conference also brings the most glorious blessing for this, dear reader, all pastors and teachers will testify to you with their own experience.

Even pastors and teachers become discouraged, despondent, and melancholy, whether because of seemingly unsuccessful work, or because of experienced ingratitude, or because of the feeling of inadequacy for the office in general or for the particular post, or because of a particularly heavy house cross. But how many have experienced that at the conference they became courageous and cheerful again and had to confess: "Oh, what am I complaining about, do not the same and much more severe sufferings befall my brothers in the ministry? Pastors and teachers also fall into sadness, fear and small faith or are seized by doubt. But how many have experienced that at the conference they are again free from all this and have again become joyful and certain of their faith! Pastors and teachers can also



become indifferent, sluggish and vain. But how many have experienced that at the conference their hearts became warm with love for Christ and the souls entrusted to them, and that they renewed their vows to God in silence: I want to be faithful again in my ministry, to do conscientiously what I am commanded to do, and to remain finely humble, for I realize again and again how much I still lack!

At the conference, the weary were spoken to in due time, the lazy hands and the weary knees were straightened, the depressed spirit was refreshed.

There is no doubt that just as a coal that has become glowing, when it lies alone, easily loses its fire, but in a pile of coals it is kept glowing and glows more and more, so a preacher or teacher who deliberately keeps away from a true-believing conference all too easily loses the light and life that have been kindled in him, while both receive ever new nourishment in a true-believing conference.

Finally, the third blessing that an orthodox conference brings with it is the celebration of Holy Communion. This blessing is so great and so certain that conferences should often be held for its sake alone. But this blessing is so natural among Christians that I do not need to write a word about it. Many pastors otherwise have no opportunity to go to Holy Communion. For the sake of this one blessing alone, all congregations should gladly see it, indeed, encourage their pastors and help them to go to the conference, so that they can once again go to the table of the Lord.

Now a brief word about the harm of not having the pastor and teacher attend the conferences.

He who separates himself violates a sacred duty of office and not only causes trouble, but also suffers great harm himself. How easily it happens that a pastor or teacher gets into a completely wrong direction in teaching and into great one-sidedness in preaching and ministering and - he does not even notice it! How is he to realize it, and who is to tell him, if he does not cultivate fraternal fellowship and does not attend the conferences? He lags far behind in the knowledge and especially in the evaluation of the ecclesiastical questions of the time, and in the so called "spirituality" of the church.

It will hardly grow and increase without the necessary official wisdom and prudence.

As a warning, therefore, Scripture tells us the example of a preacher who did himself great harm by separating himself from his fellow ministers. This was the apostle Thomas. When the Lord Jesus had died on the cross, the apostles were gathered together. They talked about the common misery and sorrow, were full of fear and worry. Thomas, however, had separated himself. But what was the consequence? He was also excluded from the joy and blessing of the first appearance of the Risen Lord, and instead of being healed of his unbelief like the others, he sank deeper into it and would certainly have been lost if Christ, as the Good Shepherd, had not followed the lost sheep in infinite patience. Oh, great as is the blessing enjoyed by one who faithfully adheres to a true-believing conference, great too is the harm that seclusion brings. Solomon says, "He that separateth himself seeketh after that which he lusteth after; and setteth himself against all that is good." Prov. 18:1.

Our synod has therefore also determined that its pastors and teachers not only meet in synods, but that they also diligently hold conferences. This is certainly also God's will, for it is written in Eph. 4:3: "Be diligent to keep unity in the Spirit."

And finally, dear reader, consider: How great is the blessing that flows into the congregation through an orthodox conference! For if the pastor and teacher is instructed, he can again instruct others; if he is advised, he can again advise others; if he is comforted, he can again comfort others; if he is strengthened, he can again strengthen others.

I have shown you a threefold blessing of an orthodox conference. That there are many other benefits, do not doubt. I hope confidently that what I have shown you will have strengthened the truth: It is extremely important for the advancement of the Kingdom of God that pastors and teachers hold conferences diligently.

(Sent in by P. A. Rohrlack.)

### **Luther's Small Catechism.**

It is a very distressing fact, deeply lamented by many Christians, that Luther's Small Catechism and those church services in which it is primarily practiced are treated with great disdain. Particularly in the cities, attendance at Christian teachings is exceedingly miserable. A large number of school children are regularly present, but the confirmed youth is very sparsely represented, and only a few of the adult members of the congregation can be seen. Not long ago, Schreiber visited the Christian teaching of a larger city and saw to his great sadness that of the numerous congregation, apart from the school children and some young people, only one old mother attended the Christian teaching. The congregations insist that Christian teachings be held. If a pastor refused to comply with them, he would be asked in not so gentle terms to do what he was supposed to do; but now to go to the Christian teachings and receive their blessing: that is not what they want. "The young follow the example of the old." Hardly are

When the children are confirmed, they no longer want to come to the Christian teaching, despite all the warnings from their pastor. Where does such disdain for catechism services come from?

The real cause is undoubtedly to be found in the fact that God's word is generally not duly respected. People let the sluggish flesh and blood, which has no breath to hear and learn God's word, have its way and do not consider it necessary to practice the self-denial required by God in this matter. And this unwillingness to learn Christian doctrines is found not only among those members who are lax in attending morning services and have neither the time nor the inclination to contemplate God's Word in the home and to hold home services-but also among those who cannot be denied that they love God's Word. All pleading and exhortation to prove their love for the Word by attending Christian services is in vain: it remains the same.

Now, it should not be denied that in many cases the pastors themselves are to blame for the casual attendance of the Christian teachings. This certainly happens when they themselves do not recognize the great importance of the Christian teachings, do not devote all their diligence to them and do not prepare themselves carefully for them. A pastor who does not prepare himself most carefully for the Christian teachings when he has the necessary time to do so, acts unconscionably and shamefully. How will he answer to God one day, if he is mainly to blame for the poor attendance of the Christian teachings?

That the blame for the lax attendance of the Christian teachings lies mostly with the members of the congregation is clear from the fact that even the Christian teachings of those pastors who prove all faithfulness in this part of their office are usually attended just as poorly. With regard to the confirmist youth, it is not too much to say that the bad example of the parents who do not attend the Christian lessons is one of the main reasons that all exhortations to the young people not to miss the Christian lessons so often have little effect. They say to themselves: If our parents do not need Christian instruction, we do not need it either; especially since we are no longer school children and already belong to the "adults. Such speeches of some old people: It is true that one should not miss the Sunday morning service without good reason, but it is not wrong to stay away from the Christian teachings; on Sunday afternoons one can read something for oneself, or take up some other useful activity, or make and receive visits: such speeches seldom fail to have an evil effect on young hearts. If one exhorts one to attend the Christian teachings, some may ask where it is written, a question they would certainly not ask if hearing, contemplating and learning the divine word were a pleasure and not rather a burden. Does he also say, who, after having had breakfast only a few hours ago, is called to lunch, or even to supper after another few hours: "What! I am to eat again? What an imposition, that I should eat three times in one day! - Not at all. If he is healthy, eating several times in one day is a necessity for him; hunger drives him so that he gladly obeys the call. It is different when he is ill; only with reluctance does he allow himself to be forced to eat.

and even the most precious food is not to his liking. If this morbid condition persists, he deteriorates daily and soon becomes the prey of death. It is the same in the spiritual sphere. The one who no longer tastes the food of the divine word, of which Augustine says that spiritually healthy people "always eat it hungrily and always hunger for it," has an unmistakable sign that he is sick inside, and if this condition is not lifted, his spiritual powers diminish more and more every day and finally he sinks into spiritual death.

This is also the source of the objection: I have known for a long time what is taught in the Christian doctrines. I have already learned all this at school and in confirmation classes. Well, an examination would probably bring them to the realization that their knowledge is extremely poor. Experience teaches me that all the knowledge of those who think they no longer need the Christian teachings is mostly imaginary. Oh, whoever considers that a Christian should take advantage of every opportunity to hear and learn God's word; whoever considers what an unspeakably great grace it is of God to be allowed to have and hear his word - perhaps today for the last time - will certainly feel urged to attend the Christian teachings regularly, and will never look down upon them with contempt as mere children's teachings. Are the main parts of the catechism only for children? Are not these main parts the main parts of the whole Christian doctrine, in which growth is commanded by God not only to children, but also to parents, yes, to every Christian, even the most discerning? Place yourself, who think so disdainfully of Christian teaching and of the catechism, for a moment in spirit next to Luther and let him tell you the following: "I am also a doctor and preacher; yes, as learned and experienced as all may be who have such presumption and certainty; I still act like a child who is taught the catechism, and also read and speak from word to word in the morning, and when I have time, the ten commandments, faith, the Lord's Prayer, psalms, etc.; and must still read and speak from word to word in the morning, and when I have time, the ten commandments, faith, the Lord's Prayer, psalms, etc.; and must still read and speak from word to word. I still have to read and study daily, and yet I cannot do as I would like, and must remain a student of the catechism, and gladly remain so. And these tender, disgusting fellows want to be a doctor above all doctors with one over-reading, can do everything and need nothing more. Well, this is also a certain sign that they despise both their office and the souls of the people, yes, and also God and his word, and must not fall, but have already fallen all too horribly, and would probably need to become children and begin to learn the ABC, which they think they have long since torn on their shoes. - Therefore, I ask such lazy guards or presumptuous saints to be persuaded, for God's sake, and to believe that they are truly, truly not so learned and so high doctors as they let themselves think, and never think that they have learned this piece, or know enough at all, even if they think that they can do it all too well. For even if they would and could know it to the best of their ability (which is not possible in this life), there is nevertheless much benefit and fruit in reading and practicing it daily with thought and speech, namely, that the Holy Spirit is present in such reading, speech and remembrance, and always gives new and more light and devotion to it, so that it is always better and better.

tastes and enters; as Christ also promises Matth. 18: Where two or three are gathered together in my name, there am I in their means." (Preface to the Large. Cat.)

Here you hear that the catechism and therefore also the Christian teachings are not only for children, but also for the elderly. Do not be misled by the fact that the questions are addressed only to the children. The questions addressed to the children should also give the elderly the opportunity to refresh what they have learned, so that it does not fall into oblivion, and to imprint on their hearts and memories what they have not yet learned or have forgotten again. In order to support them, the elderly, in their knowledge, such parts of the Christian doctrine are also treated in the Christian teaching, which were not discussed so extensively in school and partly also in the confirmation lessons; because "every teaching has its measure, time and age". It is therefore a great mistake to think that one is founded in faith and knowledge by the sermon, but not by the Christian teaching. Many of the most knowledgeable Christians testify to the opposite, namely, that precisely for their growth in knowledge the Christian teachings have been so exceedingly beneficial.

But, you further object, it cannot be denied that the Christian teaching is by far not as edifying as the

sermon. But don't you perhaps have a wrong concept of edification? The edification of which, for example, the Holy Scriptures speak in the saying: "You are built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone" 2c. (Eph. 2,19-22.), consists in a constant growth and increase in faith and knowledge. This edification, however, is promoted to a high degree by Christian teaching. In the sermon, the teaching is presented in a continuous speech; in the Christian teaching, however, the teaching is brought closer to the understanding through question and answer, the attention is kept more active and the listeners are given a better opportunity to memorize the teaching all the more firmly. And are not those who think they find no edification in the Christian teachings mostly among those who very seldom attend the Christian teachings?

But apart from all this, it is God's serious command that we Christians should practice the catechism diligently and therefore also be regular attendees of the Christian teaching. For what is written in the catechism is not Luther's word, but God's holy word itself. The text of the Catechism is mostly formed from sayings of the Holy Scriptures, and the interpretation of the same, adopted through special enlightenment of God the Holy Spirit, is absolutely in accordance with the Word of God. If the catechism contains God's word - and there is no doubt about that - then it is certain that God has commanded us to practice the catechism and that in all those passages of the holy scriptures in which he commands us the constant contact with his word. Thus says the Lord Col. 3:16,17: "Let the word of Christ dwell among you richly in all wisdom." Surely these words apply not only to children, but also to the elderly? Well, then we have here a clear command of God to diligently practice the catechism, which is basically a small Bible. Furthermore, the Lord says Deut. 6:6, 7: "And these words, which I command thee this day, thou shalt take to heart. And thou shalt sharpen them unto thy children, and shalt speak of them when thou art in thy

or walking on the road, when you lie down or when you get up". Hereby God commands us to diligently practice the ten commandments, the doctrine of Christ 2c., in short, the catechism teachings with our own. 1 Petr. 2, 2. God says: "Be greedy for the future milk, as the now born children, so that you may increase through it. Whoever thinks that he now needs stronger food should know that he has not yet made a start. Fostered Christians realize that they must remain catechism students with Luther until their death. Joh. 5, 39. Christ commands: "Search the Scriptures." This command of Christ also demands diligent attendance of Christian teachings. For in them the listeners are made aware of the individual parts of the Christian teachings in particular; they get to know the Scriptures and are enabled to find in them what Christ has commanded them to seek in them. Parents are supposed to teach their children themselves in the home. All God-fearing parents know from experience how difficult this is. Therefore, they should gladly attend the Christian teachings, in which they can learn how to begin to instruct their children at home with benefit.

Now one generally admits that one is bound by God's command to practice his word and therefore also the catechism with diligence - but, one says, where is there a divine command that we should also go to the Christian teaching? But, should it be too much to hear God's word in Christian teaching as well as preaching? Shouldn't you gladly take every opportunity that God offers you to hear and learn His holy Word for your salvation? How should your heart be filled with nothing but pure praise and thanksgiving to your dear God that He, according to His great goodness, has let you hear His beatific word so abundantly and wants to bless you once again with the rich goods of His house! Luther writes: "And even if this were not enough to admonish us to read the catechism daily, God's commandment alone should compel us sufficiently, which seriously commands in Deut. 6 that one should always remember his commandment while sitting, walking, standing, lying down, and standing up, and that he should have it before his eyes and in his hands as a constant mark and sign. No doubt he will not call and demand such things so earnestly in vain, but because he knows our peril and distress, as well as the constant and furious storming and temptation of the devils, he will warn, prepare, and preserve us from them, as with good armor against their fiery arrows and with good medicine against their poisonous and wicked flesh and pottage. - O, what mad, senseless fools we are, that we should dwell and lodge among such mighty enemies as the devils are, and for this purpose despise our arms and defenses, and be lazy to look upon or think of them." (Preface to the Great Cat.) Oh, let him who does not recognize the need that should also drive him into Christian teaching, reach into his bosom and feel whether he still has flesh and blood; let him look around him whether he is still in the world, and think that there is no lack of sins and need, and remember that he has the devil around him, who leaves him no peace inwardly and outwardly with lies and murders day and night. All this will teach him how much he needs Christian teachings in addition to sermons.

That Luther's Catechism is a book of the greatest importance for every Christian and therefore

The fact that the Christian doctrine should be regarded by every Christian as an extremely important part of the worship service is also evident from the fact that this catechism does not contain unimportant side issues, but the main points of the Christian faith and doctrine itself, without the knowledge of which it is not even possible to be a Christian. Luther comments on it as follows: "The Catechism is the right layman's Bible, in which the entire content of Christian doctrine is comprehended, so necessary to every Christian; just as the Song of Solomon is called a song about all songs, *Canticum canticorum*, so the Ten Commandments of God are *doctrina doctrinarum*, a doctrine about all doctrines, from which God's will is discerned, what God wants from us and what we lack. - Secondly, the symbolum or confession of faith in our Lord Jesus Christ, etc., is *historia historiarum*, a history above all histories, or the supreme historia, in which the immeasurable marvels of the divine majesty are presented to us from the beginning to eternity, how we and all creatures were created by God, how we were redeemed by the Son of God (through his incarnation, suffering, death and resurrection); as we are also renewed by the Holy Spirit, sanctified and made a new creature, and gathered together as one people of God, having forgiveness of sins and being eternally saved. - Thirdly, *oratio domimoa*, the Our Father, is an *oratio oratiouum*, a prayer above all prayers, the very highest prayer, which the very highest Master taught and

in which he comprehended all spiritual and bodily distress, and which is the most powerful consolation in all temptations, tribulations and in the last hour. - Fourth, the holy *sacraments* are *ceremonies*, the highest ceremonies, which God Himself instituted and instituted, and in them He assures us of His grace; for this reason we should hold the catechism dear and valuable and teach it diligently to the youth; For therein is summarized the right old, true, pure divine doctrine of the old Christian church, and what is contrary to this, to consider as innovation and false doctrine and insanity, it has also lasted so long and has such a great appearance and prestige, as it always wants, be it old or new, we should beware of it." (Table Talks. E. A. 58, 241.) Furthermore: "Through the catechism, every man has the whole theology and can learn to know what is the right, best, highest, true worship of God, what is God's will and commandment and what He requires of us, likewise how each one in his state should conduct himself in all conduct and life toward his neighbor, so that it may please God. And if the Lutheran doctrine, which is so bitterly opposed by the devil, had been of no other use than to make the catechism and the ten commandments known to the people again, it would have built more in the Christian church than Paris and all the high schools, as long as they were on earth." (Ausl. des 32. Cap. des 5. B. Mosis. Tom. IV, Altenb. p. 787.)

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(To be continued.)

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### **The seven martyrs of Samosata.**

In the month of April, 297, the streets of Samosata in Syria were filled with festive dancing and the sound of trumpets. The fragrance of incense and burnt sacrificial animals rose in thick clouds, and the people danced in jubilation around the altars of the gods. It was on this

Days a rare celebration celebrated. Emperor Marimian had returned victorious and crowned with glory from the difficult Persian war and now offered his homage and sacrifices to the goddess of luck. The whole people took part rejoicingly.

Only Hipparchus and Philotheus, two men of old nobility and high position in the service of the emperor, kept away from the raging noise and offered the sacrifice of their prayer in a solitary chamber to another Herm. They had given their souls to Christ, the good shepherd, for a long time. On the morning side of their quiet place of prayer, towards sunrise, a cross had been erected. There they were kneeling in fervent prayer, when at 3 o'clock in the afternoon their five younger friends, Jacob, Paragrus, Habidus, Roman and Lollian, who were still pagans, joined them. "You are sad-faced," they cried in amazement, "and have hidden yourselves here while the emperor and all the people are offering sacrifices to the gods with rejoicing?" The two Christians replied, "We worship the true God, the Creator of heaven and earth." "How," said Jacob in amazement, "is this cross the Creator of the world? For I see that you worship it." "No, no!" replied Hipparchus, "let that be far off! We worship him who died on the cross. He is the Son of God and truly God Himself, and through Him the Father brought forth all that there is out of nothing. We have been baptized in his name and the name of the Father and the Holy Spirit for three years, and since that time we have often partaken of the body and blood of our Lord Jesus. Therefore, in this hidden chamber, we lie on our knees and worship Him."

These words penetrated deeply into the hearts of the five young men. They felt seized by an unknown power that would not let them go. They longed to hear more of this crucified one, and the longer the two Christians spoke, the more fiery their hearts burned. Soon they too demanded holy baptism. Hipparchus led them to a church servant who had just entered the room. He further instructed those eager for salvation, and finally asked them if they were willing to patiently endure all sufferings and tribulations for the love of Him who suffered for us. "Nothing shall separate us from the love of God!" cried the young men. Then the churchwarden knelt down and prayed with them. After an hour of fervent supplication, he stood up and blessed them, saying, "The grace of our Lord JESu Christ be with you!" Then the five made their profession of faith and solemnly renounced idolatry. Then they were baptized and finally fed with the body and blood of the Lord for eternal life.

On the third day of the pagan festival, Emperor Maximian asked if all the inhabitants of the city had sacrificed to the gods? He was told that the two high state officials Hipparchus and Philotheus had not appeared at the public sacrifices for three years. Immediately the emperor summoned them before him. His satellites found the seven friends gathered for prayer, but at first seized only the two named. "Why," the emperor charged them, "have you defied my command and despised the immortal gods?" Hipparchus frankly replied, "I am ashamed that you give wooden and stone images the name of immortal gods." Then Maximian became angry and ordered the executioner to kill the old man with the heavy



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**[69]** scourge, to the ends of which were attached balls, to give fifty strokes on the back, and then to throw him into the dungeon. He then turned to Philotheus, and with winning words promised him the praetorship if he would sacrifice. But Philotheus replied, "I desire no other honor than dishonor and suffering for the name of JEsu." He was also thrown into prison by the emperor's order, but into a different one than his friend Hipparchus.

Now the five young men were also brought in. The emperor looked at them and said that they should consider their prosperous age and not risk their lives wantonly. They replied: "We prefer Jesus Christ to this life. No power shall turn us away from his Father's love! The emperor exhausted himself in promises, and when these were of no avail, he threatened them with the most terrible tortures; but the courageous confessors cried out: "We do not fear your tortures! They were bound with chains and likewise thrown into separate prisons.

When the days of the festival were over, Maximian had a large tent pitched in front of the gates of the city on a meadow by the Euphrates and set up his judgment seat in it. Then, at his command, the prisoners were brought in for solemn interrogation. Hipparchus and Philotheus led the way, burdened with heavy chains; then the five others followed, their hands tied behind their backs. "Will you sacrifice?" asked the emperor. "No!" was the unanimous answer. Then all seven were put to the torture. Each received twenty blows on the neck with the heavy Roman scourge. Then their chests and bodies were beaten with oxen sinews, and finally they were all led back to their prisons.

Here they had to languish under the harshest treatment for more than two months, from April 15 to June 21, before it pleased the emperor to interrogate them another time. He wanted to break their steadfastness. When he finally had them brought before him again, they were almost unrecognizable, so much had their appearance deteriorated. They looked like corpses. "Sacrifice!" cried the emperor to them, "and I will have you brought to my palace." The seven answered, as if from one mouth: "We do not depart one step from the path we have entered in the power of Christ." "Wicked men!" cried the emperor, "you seek death! Well, it shall be granted to you. Draw ropes through their mouths, and crucify them!" They were immediately led away after the sentence.

A large crowd of people followed them weeping, for the condemned were the ornaments of the city, the caretakers of the poor. Some magistrates dared to intercede with the emperor. Maximian ordered that the execution of the sentence be postponed. Now the intercessors went to the seven, their former colleagues in office, took the ropes from their mouths, and asked them, crying: "Pray for us to God, for whom you will die. Ask that he pour out his mercy on us and on this city!" The blood witnesses prayed to God on their behalf, then spoke to the assembled people and gave them a blessing.

The emperor asked the martyrs once again whether they had decided to give in. The crosses were already erected opposite the city gate. Maximian pointed at them

and exhorted the Christians for the last time to sacrifice to the idols. Then old Hipparchus put his hand on his bald head and said in a solemn tone: "Just as it is impossible, according to the course of nature, for my head to be covered anew with hair, so it is impossible for me to change my mind and obey you!" Then Maximian's anger flared up to full fury. He ordered a goatskin to be nailed on the old man's skull, and then shouted at him with a ghastly sneer: "Now your bald head is covered with hair; sacrifice then, as you promised!"

Now the executioners began their bloody work. All seven were nailed to the waiting crosses. Hipparchus, the old man, died after a short time. Jacob, Roman and Lollian were still alive the following day and were stabbed to death on the cross by the executioners. Philotheus, Habidus and Paragrus were taken from the crosses alive. The emperor ordered that iron nails be driven through their heads. It happened. The brains ran down the faces of the blood witnesses. Their bodies were to be thrown into the Euphrates. But Bassus, a rich Christian, bought the earthly remains of Christ's brave fighters from the executioners for 700 denarii and buried them on his estate.

All this news is taken from the account of an eyewitness who was among the people when the martyrs blessed them on their way to the place of execution.

## To the ecclesiastical chronicle.

### I. America.

**The so-called "evangelicals" or unirthers.** In the last three numbers we have the catechisms of the "evangelicals". We have shown how, in order to satisfy Lutherans and reformers, they speak ambiguously, how, in order not to offend anyone, they do not come out freely and openly with their confession, how they seek to unite truth and error, light and darkness. We have thereby declared that in condemning their evil we are not judging the simple-minded souls who are among them, but that we are attacking the seducers who knowingly play such games.- The "Friedensbote," the journal of the "Evangelicals," now takes these articles into consideration in its issue of April 15. Does it refute them? It cannot; it does not even make an attempt, fearing that some readers, if some of this were communicated, would realize how they had been deprived by their teachers of the dearest treasures would be defrauded. What does the "Messenger of Peace" do now? In order to weaken the impression that the articles have made on some "evangelicals" who have read them, he first talks about all kinds of things that do not belong to the matter at hand, secondly he answers the serious articles of the "Lutheran" with all kinds of remarks that are supposed to be funny, and finally he, the "Messenger of Peace," who otherwise knows so much to say about love, counters the irrefutable reasons of the "Lutheran" with swear words, and in such quantity, as "the ever benevolent messenger of peace" has not brought for a long time. There it is said, for example, that "the Missourian guardian of Zion" seems to have "gone to school with the Jesuits"; he knows "that every word of his accusations is false as hell"; there it is said that he is a "brute," a "chronic scratcher," and that the "author of the diatribe" is a "brute". article" interprets the "evangelical catechism about like the devil interprets the holy scripture" etc. - It is truly bad for a thing that one tries to save in this way. G.

### II. abroad.

**About the last days and hours of the blessed Th. Harms** his son reports in the "Hermannsburger Missionsblatt" of March: "Fourteen days before his end he felt unwell, especially in the evening he had fears. He could not lie down at all, because there was an immediate lack of air. Thus he spent 5 days and 5 nights sitting on his recliner. If the fears then worsened, then he felt well and strong. On Wednesday, 11. February, he finally lay down in bed at the doctor's behest, so as not to rise from his bed again. Soon his condition seemed to improve, the anxieties left him, but you could see it in his face, he was a broken man. He felt it himself, too, for he said to me, "If the good Lord makes me well again, but I want to put more on your broad hump." How I would have liked to have more

of his workload packed onto me, but the good Lord meant it differently, he took all the work off him. Never before have I seen such a sickbed, not a word of pain or complaint, serene and content he lay there. Nothing weighed him down, it was almost as if the good Lord wanted to make him quite happy once again at the end of his life; he lay there as if he were already half transfigured. When he slept, his thoughts were constantly on his preaching, he held entire services, preached with closed eyes so clearly and coherently that one could have copied it word for word. Then it seemed as if he spoke to his parishioners: "Let's get close to the old striden, put the process down," or "God bless you now, get some devotion and prayer," and so on. On Sunday he suddenly said: "Today I cannot travel yet". One answered him: "It is winter now, you don't need to go." "Yes," he said then quite worriedly, "tomorrow I must travel." It was the trip to heaven. In the night from Sunday to Monday he slept softly and

At 8 o'clock, those standing by him noticed that his breathing was getting weaker and weaker, so they hurried out and called the residents of the house together. The dear pupil Cassier is immediately on the spot, he kneels at the dying man's bedside and prays with a loud voice: "Christ's blood and righteousness, this is my adornment and garment of honor, with this I will stand before God when I enter heaven. At these words, our dear father did not lift his head twice more, then another breath - and his soul was with God. No sweat of death stood on his forehead, no expression twitched, he fell asleep like a child at his mother's breast. Even in death his features had not changed, he lay there as if asleep, so gentle and mild, and yet so unbending and firm. In the meantime, the whole house had gathered, his children great and small knelt at the bedside and sent a fervent prayer of thanksgiving to God, who had saved his servant by such a beautiful death had taken to himself.

**The State Church of Hanover.** The Hanoverian "Kreuzblatt" of March 29 gives the following hair-raising evidence of the appalling state of affairs in the church, and of the blasphemies that the preachers are permitted to spout against God's Word and its clearest teachings: "Pastor Weidner from Osnabrück recently gave a lecture on the Bible at a restoration in Quakenbrück. According to the Osnabrück newspaper, the speaker said that it was one of the most striking phenomena of the time that people had turned away from the Bible more and more generally. He blamed this on the godlessness and unbelief of Christians.

It was quite convenient, but also quite insidious. Redner sought the main cause of this phenomenon elsewhere, namely in the old orthodox idea that the Bible is the dictate of God word for word and as such infallible according to the letter, an idea which today no longer finds any believers. In order to raise the prestige of the Bible again, one must openly and honestly break with the outdated views, one must come before the people and the young Christians with the equally pious and true ideas which the newer theology has established about the Bible, and point to the humanities of the Bible, whereby the best means of protection against doubt and ridicule is given from the outset. By an untenable, exaggerated, superstitious, unscientific idolatry of the Bible, more damage is done to it than by all the ridicule and hostility that has ever arisen against it. We have nothing to add to this lecture of a pastor of the regional church, we only register the fact that one may now deny the divine authority of the Bible in the regional church without hesitation and with impunity and degrade it to an ordinary human work of art. A like-minded college of Pastor Weidner, Pastor Schmidt in Osnabrück, held a similar lecture on the belief in angels and devils in the workers' education association there, which immediately showed by a certain example how these gentlemen deal with the alleged 'humanities' of the Bible. In the first part of his lecture, the speaker tried to thoroughly talk his young listeners out of the 'beautiful belief in angels'. Therefore, according to him, fable is: the angel of the announcement with the good news: "Hail, blessed one, the Lord is with thee, thou most blessed among women! Fable, too, are the angels in the fields of Bethlehem with the hymn of praise that has continued to resound through the centuries: Glory to God in the highest, etc., and no less the angels at the tomb of Christ with the first Easter sermon: "The Lord is risen, he is not here! Of course, in the second part also the "devil's faith" was thrown at the holy angels, the strong heroes of God. Therefore, according to Mr. Schmidt, there was no tempter in paradise, no fall of man, no accuser of sinful mankind, thus also no promise, no redeemer, no temptation of Christ, no exorcism of the devil, and all basic truths of Christianity are outdated views and superstitious old wives' tales!" - How a true Lutheran in such a church can endure or refrain from making noise and declaring that he will leave if no serious action is taken against such heretics, is indeed incomprehensible to us. W.

[Walther]

**The salubrity of the rod for bad boys.** Wise Solomon writes: "Do not desist from chastising the boy; for where you strike him with the rod, you may not kill him. You strike him with the rod; but you save his soul from hell." (Proverbs 23:13, 14.) How many parents in America would not have experienced such great heartache from their children if they had followed this admonition of Solomon in their education. In England, at least the secular authorities seem to be convinced of the salubriousness of the rue. Dr. Münkler writes the following in his "Neues Zeitblatt" of March 25: "In London, fourteen boys between the ages of 8 and 12, nice, fresh, clean-washed and combed boys, recently appeared before the judge. They make the very best impression, as they stand there next to each other, standing at attention in rank and file, and with bright eyes.

The most frightening thing here is that not only such open rationalists, like this Weidner, ascribe all kinds of errors to the Holy Scriptures, but also almost all theologians who want to be considered believers. W. [Walther]

to look at the public in a completely unbiased way. And yet the rascals formed a real gang of robbers in the fullest sense of the word and stole everything that was not nailed down: money, fruit, clothes, coal, and finally even a beer wagon with four horses! One would hardly think it possible, but the testimonies left no doubt. The trial was very short; the young robbers were all sent to a reformatory, and they listened to this sentence with stoic calm. But when the judge also gives them 25 strokes each, a pained expression crosses their fresh faces, and one of the gang is already stroking that part of his body that will suffer from the strokes with anxious foreboding. Yes, my dear readers in Germany, it is a good and beautiful thing about the pranks, no matter what one may say against them from the point of view of morality and humanity and whatever other phrases come into consideration. I am glad that we in England are still so 'uncivilized' as to hand out pranks, for I give you my word for it: the fear of the rod holds many back from a misdeed, whom the thought of prison and even the treadmill no longer frightens .

**The "infallible" pope realizes that he has "missed"**. Already in the previous issue we informed our readers from German papers that the pope had let himself be moved by evil Mammon to allow a baptized Christian woman to marry an obdurate Jew, against his own church law. Later, however, German papers report that the pope had come to the realization that he had thereby committed a rather fatal prank. His own subjects, who hold his ecclesiastical law in higher esteem than he does, have

become dangerously agitated by his frivolous dispensation. Thus, he has withdrawn his permission again, although the Jew has already paid 300,000 guilders to obtain this permission. It seems, however, as if the filthy rich Jew would be able to cope with his loss of money more easily than the penniless pope with the loss of his reputation. Of course, he will not hand over the deposited money again, because it belongs to his sacred church property; he is too conscientious a guardian of it; but his cloak of infallibility has got such a big hole that he will hardly be able to mend it. W. [Walther]

**The great comfort that lies in the words: "I am the Lord your God".**

Luther writes: These words, "I am the Lord your God," God does not speak to the whole people in any other way than as if there were only One Man. Therefore I have often said that one who wants to be saved should be so minded as if there were no man on earth but he alone, and that all the consolation and promise of God now and then in the holy Scriptures should concern him alone; let it also be written for his sake that the devil should not make him astray when he is to die, and should open his eyes and show him many thousands of men, who have all lived and done as he has, and yet are condemned, and say to him: "What wilt thou now presume to be saved, because thou art surely lost? Wilt thou be better than others, who have done no other than thou, and yet are gone to the devil? Do you think you want to escape him?" Thus the devil can lead one into despair, as if there were no God who would take care of him, help him and save him from all distress. So it is well to notice what God

speaks here for the first time: "I am the Lord your God. Yours, your God, who takes care of each one in particular, more than a father of his own child. But few grasp it, few believe it. God is much too great, thinks the unbeliever, that he should look at me; should God, the high majesty, let himself down in such a way that he should pay attention to me poor maggot sack? - Yes, he lets it well! one thinks. He sits up in heaven, lets the angels serve him; (but) what am I against God? A poor water bubble, which breaks from itself. But faith does not doubt that God, who created all things, heaven and earth, and all that is in them, will take care of us. For there is the word, "I am the Lord thy God." (III, 1558 ff.)

### **The unlearned preacher.**

An English congregation, believing that their preacher was preaching too plainly, simply and peasantly, had asked him to develop a little more erudition in the pulpit. The pastor took this to heart and on a suitable occasion he read his text from the Hebrew Bible. After he had finished, he said, "Well, I don't think a single one of you understood that," and he then read the same text in Greek. "Now there may well be one or two who have understood me this time," he said, "I will therefore read my text again," and he read it from a Latin Bible. After this was done, he said, "Probably several among you have now understood me, but the number is at any rate still very small, and in order that all may understand it, you will excuse me if I read it again from the English Bible." "Now look!" he added, when he had finished reading it aloud, "now you all understand it. So what do you think is best? - I hope, with God's help, to always preach in such a way that even the most simple-minded man in the congregation can understand what I am saying." (The Lutheran Church Messenger for Australia.)

Luther's verdict on this is thus:

"The best and most useful teachers and the best of all are those who are good at catechism, that is, those who teach the Lord's Prayer, the Ten Commandments and the faith correctly; these are strange birds. For there is no great glory and appearance in such, but yet great profit; and is also the most necessary preaching, because therein is briefly comprehended the whole Scripture, and there is no gospel in which such things could not be taught, if one would only do it and take upon himself to teach the common poor man." (VI, 3295. f.)

W. [Walther]

### **"What harm has he done?"**

Oh, this question of a reasonable pagan should be heard and repeated much more often among enlightened Christians. If this were to happen, the unreasonably slandered neighbor would be covered and comforted, the mouths of the malicious slanderers would be shut, the courage of the insolent blasphemers would be taken away, and the nonsensical course of so many shameful lies against the pious would be hindered. But as long as we only ask, "What evil is being said to him?" all pious people will be scourged with blasphemy, and all poisonous tongues will be given unrestrained freedom, so that they will not dare to say anything but evil about the best. Let us then go so far as to make the unreasonable rule: If we go so far as to make the unreasonable rule that he of whom evil is spoken has done evil, then the kingdom of lies will be played into the hands of complete victory and triumph. Rather, let us fast with the reasonable and hearty resolution to declare ourselves thus at all times: You who

If you say evil of your neighbor, come here under his eyes, prove to him irrefutably-. What evil has he done? Oh, so the offended innocence is bravely saved, malice and lies are clearly revealed, all false suspicion is promptly averted from honest people, but sincerity and truth are completely restored and made to swing. In the process, one gets peace and a good understanding with all honest people. On the other hand, no one loses anything unless he has a good conscience. In this way, one remains out of all danger and temptation to do wrong to someone else only with thoughts, let alone with words and deeds.

(Marperger.)

### **The ostrich an image of hypocrites.**

Luther once said:

It is said that if the ostrich has its head covered only with a leafy twig or with a leaf, it means that it is then completely covered and hidden so that it cannot be seen by anyone. So also the hypocrites think by some good work to hide and cover the filth of their sins and to be most beautifully adorned and righteous before God. (See Cordatus' Diary, p. 54.)

### **A good educational principle.**

Among other things, Emperor Maximilian's mother gave the following instruction to the educators of her children: "Oh, do not accustom my children to good days; if God will bestow them, they will soon be able to accustom themselves to them."

### **The three dangerous robber ships.**

"There are always three predatory ships moving around us. First, our corrupt nature; second, the world; third, false teaching. For the sake of these three pieces it is almost dangerous to be in the world." (Luther, IX, 1128.)

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### **Inaugurations.**

By order of the Reverend Presidency of the Jowa District, the Rev. C. F. Herrmann of State Centre, Iowa, heretofore pastor, was installed in his new congregation at Arcadia on the I Sunday after Easter by undersigned.

W. T. Strobel.

Address: luv. 0.1?. Llsrrmaun,

Curroll Co, Iorvn.

On Sunday Quasimodogeniti Pastor H. A. E. Schäfer was introduced in his congregation near Rinkelville by order of President Biltz, assisted by Prof. Lange, from

M. Mary's.

ddress: Rsv. 8th L. Lcvustsr, Uinkslvills, 8t. Louis Co, IUo.

On behalf of Mr. President Clöter, Rev. R. Köhler was introduced to his congregation in Mountville, Minn. by the undersigned on Sunday Quasimodogeniti.

E. C. Kretzschmar.

On behalf of Mr. Beyer, Mr. H. W. Hermann, Candidate of the Holocaust, was introduced to the congregations of Accident and Cove on Sunday Quasimodogeniti. Predigtamt, on Sunday Quasimodogeniti in his congregations Accident and Cove under assistance of?. Lauterbach introduced by the undersigned.

W. Hanewtnckel.

Address: Uev. 8. Hermann,

^ooiüeut, Oarret Co, Nü.

By order of the Honorable Mr. Präses Wunder, Mr. Pastor G. I. Weg euer was introduced to his congregation at Altamont, Ill, on Sunday Misericordias Domint, assisted by Messrs. Pastors Heumann and Lewerenz, by D. Gräf.

Address: Rev. 6. 4. ^Ve^ener,

Box 232, ^Its-Mout, LKnKvam Co, Ill.

By order of the Reverend President Beyer, on Sunday Misericordias Domini, Rev. I. P. Schoener was installed by me in his office at St. John's parish, Port Richmond, Staten Island, N. A., assisted by Revs. F. W. Holls and S. Keyl. E. Boh m.

## Church consecration.

On the first day of Easter, the Lutheran Zion congregation at Ainsworth, Nebr., dedicated its newly built church to the service of God. The celebratory preacher was the undersigned. H. Westphal.

## The Illinois District

of the Lutheran Synod of Missouri, Ohio, &c. St. meets, v. v., from Wednesday, May 27, to Tuesday, June 2, at St. John's Church, Quincy, Ill - Subject of doctrinal proceedings: Theses on eternal life.

All who intend to attend the synod shall arrive at the local pastor, kev. ^Villner, 111 SoutU 71ck St., Huino^, m., at least two weeks before the beginning of the same.

The arriving synod members will be given the necessary information about their quarters in the schoolhouse of the St. Johannis parish. B. B urfetnd, Secr.

\* \* \*

Those using the OkiouAo, LurUnAton <L Huino^ R. U., for their journey to the Synod at Quincy, Ills. will pay the full fare for the outward journey, and one-third for the return, on presentation of a Certificat, which the District- secretary will give them. John.

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## The Wisconsin District

of the Lutheran Synod of Missouri, Ohio, &c. states will assemble, God willing, June 3, forenoon 9)^ o'clock, at Trinity Church of the Rev. H. F. Sprengeler, Milwaukee, Wis.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-grounded truly Lutheran congregation, to which, therefore, Lutheran preachers must strive with their congregations as their goal?" - Thesis 13 of the above subject will be submitted to the proceedings. (See "Lutheraner," Jahrg. 32, No. 11.) Aug. Rohrlack, Secretär.

\*

The undersigned asks all synod members to register with him by May 15 at the latest. A few days later, everyone who has registered with his address will receive the instructions for his quarters by postcard. H. F. Sprengeler,

300 9tL Street, blilwaukee, V71s.

## The Iowa District

will, s. G. w., hold its synod this year from June 10 to 16 at the congregation of Mr. P. I. H. Brammer at Lowden (on the North-Western railroad), Cedar Co., Iowa. - A pastoral conference will be held at the close of the synod. Bro. Brust, secretary.

The undersigned urgently requests all Synod members, as well as those who intend to attend the Synod as guests, to report to him by Sunday Exaudi at the latest; also to note if it will not be possible for them to arrive here by day, which would be very desirable, since almost all quarters will be with farmers. J.H. Brammer.

## The Minnesota and Dakota Districts

of the Missouri, Ohio, et al. St. Synod will hold its meeting this year June 17-23 in Lewiston, Wtnona Co, Minn. O. Clöter, d. Z. Pres.

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## Announcements.

Pastor C. Peters, hitherto a member of the "Unirte Synod", wishes to be admitted to our synodal association and is seeking a colloquium. He is recommended by Rev. Aug. Senne in Buffalo.

2. Mr. C. Könnemann, e. r. m., "ordained by order of the Princely Church Council in Sondershausen", wishes to become a member of our Synod and is seeking a colloquium. Recommended by Pastor H. Fick in Boston.

3. teacher I. Krause, educated in Ltndenhof a. H., wishes to join our synod. Recommended by Pastor Steup, at whose congregation he has been a teacher for some time.

I. P. Bey er.

## Warning.

This is a public warning against a person who calls himself "Doctor Missionar I. Peters en" as a swindler, liar and fraud. Sioux City, Iowa, April 17, '85.

C. Runge, Lutheran pastor.

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## Conferenz display.

The Kansas Pastoral Conference will meet in Topeka on the Wednesday after Trinity. - Fr. Pennekamp is asking for registration. C. R.



Kaiser.

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**Revenue to the Illinois District's coffers:**

For the synodal treasury: Easter Festival Collects from the congregations of the kk.: Norden at Hinckley -8.00, Brunn in Strasbourg 15.00, Landgraf in Decatur 20.00, Große in Harlem 20.88 (half), Dorn in Pleasant Rtdge 10.05, Hahn at Staunton 11.60, Große at Addison 38.09 (half), Ramelow at Elk Grove 14.58. Of the gem. of the kk.: Bartling at Chicago 34.16, Schröder at South Lttckfield 13.00 (Easter Evens.Coll.), Frederking at Dwtght 9.00, Nuoffer at Eagle Lake 13.28, Brauer at Brecher 10.40, Wagner at Chicago 54.00, Lochner at Springfield 25.22, Strikter at Proviso 25.00, Katt- hain at Hoyleton 4.50, Burfeind at Richton 9.78, Hieber at Town Rich 8.01. By P. Lochner at Chicago: Easter Coll. 23.82 and from the synodal box 2.08. Comm. - Collects: from Fr. Flachsbart's congregation in Dorsey 3.85 & 7.60, Fr. Frese's congregation in Champatgn 6.25, Heumann's congregation in Farina 8.65. Frequent coll. from Fr. Schieferdecker's congregation in New Gehlenbeck "for the teaching institutions" 9.60. (p. -406.40.)

For new construction in St. Louis: VonOttmann's congreg. in Collinsville, 2nd zhlg., 137.25. By Bergen in Prairie Town 22.00. Durck W. Klitzing of Imm. congreg. in Alta- mont 46.00. P. Bünger's congreg. in Steeleville 10.25. (S. -215.50.)

To the new building in Addison: Steeges Gem. in Dundee 36.00. From the Gem. in Addison: by teacher Bäder from G. Balgemann 2.00; by teacher Rosen from H. Oehlerktng 50.00, F. Fedderke 10.00, F. Eich hoff 3.00; by teacher Greve from H. Buchholz sen. 10.00, W. Bunge 3.00, H. Bergmann 4.00, W. Ftene 5.00, D. Platz 5.00, E. H. W. Leeseberg 5.00. H. Backhaus 2.00. Durck P. Kock from Gliedern sr. Gemm. in Wheaton 25.05, in Turner Junction 7.00. P. Beck's Gem. in Jacksonville 15.00. Durck Röder in Arltngton Heights by D. Lührs 50.00, C. Flentie 2.00. By P. Bartling in Chicago by Joh. Bechtel, Joh. Bork, Fr. Klamm, Wm. Nagel and L. Appelt 2.00 each, Ch. Grawe and Joh. Bohnhoff 10.00 each, Nie. Klein .75, Joack. Meyer, Aug. Feske 1.00 each, Fr. Voltmer and Joh. Streit .50 each, Gust. Müller 3.00, Fr. Bornhöft 1.50, Hetnr. Brüdigam 5.00. By P. Schröder in South Litchfield from A. Heien 5.00, H. Wkithouse 5.00, G. Lüscher 1.00, Wm Niemann 1.00. By P. Frederkmg from N. N. at Dwight 5.00. P. Brauer's Gem. in Brecher 6.00, k. Rabe's Gem. in Warsaw 10.00. By Fr. Eißfeldt in South Cbicago by sr. Gem. 18.00, Wm. Scharbach 1.00. Fr. Bünger's Gem. in New Bremen, 2nd Zhlg, 23.50. Cbar Friday Coll. by Fr. Great's Gem. in Harlem 53.50. Fr. Engelbrecht's Gem. in Chicago 15.00. Fr. Wehrs' Gem. in Oak Glen, 1st Zhlg, 37.60. by P. Reinke in Chicago from Mrs. N. N. and Albert Schiewe 5 00 each. by Jakob Neu in Springfield from N. N. 1.00. by P. Hahn in Staunton from H. B. 3.00. k. Holtermann's Gem. in Lost Prairie 3.50. By P. Hudt- loff in Belle Plain, Wis, by s. Parishes 6.50. p. Katt- hain's Gem. in Hoyleton 5.50. p. Knief's Gem. in Golden 5.00. p. Flachsbart's Gem. in Dorsey 11.00. by p. Wunder in Chicago by M. Fleischer 10.00, G. Stumpfbaus 1.00. By P. Merbitz in Beardstown by I. B. L. 5.00, Mrs. K. 1.00. P. Bünger's Gem. iu Steeleville 8.00. P. Burfeind's Gem. in Richton 43.00. P. Kirchner's Gem. in Matteson 20.00. k. Krebs' Gem. in Aurora 50.00. Fr. M. Cämmerer and Gem. in Chandlerville 11.00. (S. -653.40.)

For inner mission: Coll. by I?. Steeges Gem. in Dundee 6.00. By P. Wagner in Cbicago from A. Wendt 1.00. Dnrch P. Lochner there from H. Bergmann 4.00.?. Knief's Gem. in Golden 5.63. (p. -16.63.)

For Negro Mission: Coll. by I?. Steege's parish in Dundee 5.00. By Father Hölter in Chicago from N. N. 1.00 (deposited in the collection bag). Through Fr. Landgraf in Decatur from Heinr. Gutmann .25. Through Fr. Knief's Gem. in Golden 5.00. Through Teacher Tkeiß in Danville 3.35. Through Fr. Wunder in Chicago from N. N. 1.00. (p. -15.60.)

For Jewish mission: By Bartling iu Chicago from Fr. Bornhöft 1.00. By?. Frederking from N. N. at Dwight 5.00. By P. Reinke in Chicago from Pancr. Bräunling 1.00. Coll. of P. Cämmerer's Gem. in Chandlerville 4.66. I?. Knief's Gem. at Golden 5.00. By P. Wunder at Chicago by N. N. 1.00. (S.-17.66.)

For the emigrant mission: I?. Röder's congregation in Arlington Heights 27.80. Fr. Hölter's congregation in Chicago 36.20. Through k. Reinke there from Pancr. Bräunling 1.00. Through Fr. Burfeind in Richton from H. Stünkel 1.00. Through Fr. Hiebei in Town Rich: from sr. Gem. there 5.59, from s. Filial 4.54. (p. -76.13.)

For poor students in St. Louis: Through Fr. Roeder in Arlington Heights from Mrs. N. 2.00.

On the Springfield household: Coll. of P. Käselitz's Gem. in Wntterowd 2.00.

For poor students in Springfield: ByMüller in Lake View from the Women's Association 10.00. By?. Hölter in Chicago from sr. Gem. for Maaß 9.00, for Starck 4.45.?. Büngers Gem. in New Bremen for H. Hannemann 9.50. By ?. Engelbrecht in Chicago from the Women's Club for Bendin 10.00. From the Women's Club in Rock Island for A. Mennicke 5.00, F. Möller 5.00, F. Kröger 5.00. Out of the collection bag from k. Great Comm. in Addison for G. F. Koch 15.00. (p. -72.95.)

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For poor students in Fort Wayne: From Chicago: by ? Reinke for W. Schönfeldt from the Young Women's Association 15.00, Young Men's Association 10.00, for H. Bohl from the Young Women's Association 15.00, Young Men's Association 10.00; from P. Hölters Gem. for Stark 10.00; by ? Wagner for P. Eickstädt by W. E. 1.00 and by the Women's Club 15.00. By the Women's Club in Rock Island for G. Möller 5.00. From the collection bag by P. Großes Gem. in Addison for W. Bäder 20.00. (S. \$101.00.)

For poor students in Addison: By Kassirer Eißfeldt in Milwaukee for W. Hirsch 32.50. By P. Röder in Arlington Heights from D. Lührs 5.00. By P. Wagner in Chicago from the Women's Association for E. Rischow 10.00, for R. Erdmann 10.00. Easter coll. from P. Graf's parish in Palatine for H. Seidel 8.00. By P. Burfeind in Richton for E. Petzel from sr. Gem. 10.00, H. Stege 1.12. From the collection bag by Fr. Grosses Gem. in Addison for A. Roßmann 20.00. (p. \$96.62.)

For poor students in Milwaukee: Coll. at Christ. Helmkamp's child baptism in Meredosia for Franz Buszin 4.00. By ? Succop in Chicago from the Women's Association for Abel 15.00. ? Lochner's congregation there for Hintz and Jaap 30.00. From the Women's Association in Rock Island for E. Mennicke 5.00. (p. \$54.00.)

For salary in Milwaukee: ? Wunders Gem. in Chicago 44.50. Further from Chicago: Fr. Hölters Gem. 40.00; ? Engelbrechts Gem. 40.00; by Fr. Lochner, Coll. on Sunday Lätare 19.85, Palmarum 32.31, Maundy Thursday 14.19; ? Succops Gem. 37.38. half of Easter coll. by Fr. Great Gem. in Addison 38.08. (p. \$2H6.31.)

For the progymnasium, Milwaukee is: by W. Klitzng, coll. on 1st Easter Day from Imm. comm. in Altamont 5.70. Easter coll. from P. Schmidt's comm. in Freeport 10.61. by P. Sapper in Bloomington, ges. at H. Gottschalk's wedding, 7.35. P. Wangerin's comm. bet Sollst 11.00. (S. \$35.66.)

For the building fund in Milwaukee: Fr. Steege's congregation in Dundee 24.00. By Fr. Koch from members of his congregation in Turner Junction 7.00. Gem. in Turner Junction 7.00. By Fr. Bartling in Chicago from Franz Milhahn 5.00. Fr. Feiertags Gem. in Colehour 7.10. From ? Large Gem. in Addison : by teacher Wüller from C. Schnake, F. Gölner, F. Mesenbrink, Ernst Pflug, H. Mesen- brink 2.00 each, H. Niehus, H. Wiebe, W. Böske, F. Dammeyer, D. Hahn and H. Heitmann 1.00 each, Fr. Lührs 4.00, D. Dammeyer 6.00; by teacher Greve from L. Fiene Sr. 2.00, W. Fiene 5.00. P. Lochner's comm. in Chicago 37.75. P. Bur- feind's comm. in Richton 43.25. (S. \$157.10.)

For the widow's fund: By P. Frederking of N. N. at Dwight 5.00. By P. Estel at Fountain Bluff, ges. on Joh. Miesner's infant baptism 1.20. Contribution by? H. H. Holter- mann at Lost Prairie 4.00. Coll. on 1st Easter Day by? Koll- am Gem. bet Nashville 8.60. (S. \$18.80.)

For the deaf and dumb: Through Fr. Bergen tn Prairie Town from his confirmands 6.00. Through teacher Miltzter tn Ar- lington Heights from his school 3.08, from his piggy bank 2.50. From Chicago: through Fr. Lochner: Easter Monday coll. 11.26, from C. Behn 3.00 and surplus of Chrtstenlehr - Collecten 14.41; by P. Wunder from N. N. 1.00. By teacher Theiß in Danville from Minna Schul. 40. (S. \$41.65.)

For studying orphans from Addison: By P. Piffel in Benson for Jul. Nickel from the comm. 5.00, N. N. 2.00. (p. \$7.00.)

Addison, Ill, April 18, 1885. h. Bartltng, Cassirer.

### Revenue to the Nebraska District's coffers:

For the synodal treasury: By Fr. Meeske from sr. By Fr. Meeske from his congregation \$5.00. By Fr. Endres from St. John's congregation \$12.00. Joh.-Gem. 12.00. By Fr. Ude from sr. Gem. 2.60. By Fr. Meyer of sr. Bethlehem's-Gem. 6.28. By Fr. Harms of sr. Gem. 7.00. (p. \$32.88.)

For the orphanage near St. Louis: By? Weller from Fräulein Klingemann 3.00. By P. C. H. Becker from Sarah Lauppe 2.00. (S. \$5.00.)

For poor students in St. Louis: By?..H. Cämmerer, communion coll. of sr. Gem., 4.52. By? Hofius of sr. Gem. 10.50. (p. \$18.02.)

For poor students in Springfield: through Fr. Hofius from sr. Gem. 10.50.

For the new building tn Addison: By Fr. Weller of sr. Zions- Gem. 20.00, Imm.-Gem. 5.75. By Fr. Bürger of sr. Gem. 6.75, Jakob Tröster 10.00. By Fr. H. Cämmerer, thank offering by G. Seckel, 2.00. By Fr. Meeske by sr. Gem. 10.00. By Fr. H. Cämmerer, thank offering by H. Claus 3.00. By ? Grüber and sr. Imm.-Gem. 44.00. By Fr. Harms from sr. By Fr. Becker, communion coll. of St. Paul's congregation 25.00. By Fr. Oetting of F. R. 5.00. (p. \$141.50.)

For the widow's fund: By Fr. Gans, baptismal coll. bet Sackschewsky, 6.50. By Mr. Fr. Vogler from Mrs. Fr. C-, thank offering for happy delivery, 5.00. Fr. Hofius 3.00. (S. \$14.50.)

For Inner Mission: Through? Flach von sr. Gem. 11.60. By Fr. Adam, Coll. on F. Beerbaum's wedding, 10.00. By Fr. E. I. Frese from Mrs. A. S. 2.15. By ? Joh. Meyer of sr. Bethlehem congregation 3.34. By ? Hilgendorf from sr. By Fr. H. Cämmerer of Confirmand Joh. Präuner 1.00. By Mr. Fr. Vogler, Coll. of the parish of Loutsville, 6.30. By Fr. König of the parish of Bethlehem 11.65. By? Gem. 11.65. By Fr. Adam, Coll. of Easter, sr. Gem., 12.00. By? Becker, communion coll. sr. Congregation, 14.00. By Fr. Hoffmann of sr. Joh.-Gem. 12.10, by Jasper 1.00. (p. \$99.33.)

For Negro Mission: By Fr. Citizen of Jacob Comforter 5.00.

For the deaf and dumb: Through Fr. Möllering of sr. Gem. 5.00.

For the Omaha congregation: Through Fr. Hilgendorf by Mr. Stork 5.00.

For the community in Lincoln, Nebr.: By? Grüber from sr. Imm. comm. at Utica 21.20.

For poor pastors: Fr. Bremer 5.00, from sr. Joh.-Gem. 9.11.

Omaha, April 20, 1885, F. C. Festner, Cassirer.

### Revenue to the Western District's coffers:

For the synod treasury: From P. Polack's congregation in Herkimer, Easter Collecte, -19.20. P. Günther's congregation in Mora 6.00. P. Heyne's congregation bet Lake Creek 12.00. P. Frese's congregation tn Hanover 7.20. P. Matthes' congregation tn Jackson 3.75. ? Wesches Gem. bet Jefferson City 9.60. By Mr. Kühnert of? Köstering's Gem. in Altenburg 21.65. From Leavenworth, Kans., 13.80. P. Schülke's Gem. in Palmyra 8.15. P. Nützel's Gem. in West Ely 8.30. P. Birkner's Gem. near Gordonville 10.00. P. Jben's Gem. tn Harvester 5.50. By P. Umbach in Prairie City of sr. Gem. 4.25, by T. B. 1.00. by P. Falles Gem. in Glasgow 3.55. by P. Sandvoß' Gem. in August' 5.50. ? Jehns Gem. in Kansas City 8.00. Fr. Netnings Gem. in Lincoln 14.00. Fr. Gräbners Gem. tn St. Charles 22.25. (p. -183.70.)

For the new building in Addison: Fr. Grimm's congregation in Washington, 1st c., 20.00. Fr. Pflantz's congregation in Memphis 14.00. ? Günther's parish in Mora 20.00. Fr. Mähr's parish in Ells- worth 10.00. Fr. Zschoche's parish in Frohna 100.00. Fr. Lüker's parish in Aroma 25.00. Fr. Schol,' parish in Norborne 7.35. ? Tönjes' Gem. in Farmington 4.15. P. Birkner's Gem. at Gordonville 10.00. P. A. H. Th. Meyer's Gem. 3.75. By ? Umbach tn Prairie City by St. 1.00. Fr. Mießler's Gem. at Des Peres, 2nd Sdg., 14.00. By Fr. Walther tn Brunswick by sr. Gem. 13.00, by I. Blunk 1.00. P. Sandvoß' Gem. in Augusta 9.00. By P. I. A. Mayer by L. Lütge 2.50, by H. Lindert 1.00. By? Holls by Mrs. B. 1.00. Prof. Günther's Gem. in Kirkwood 10.00. (S. -266.75.)

For inner mission in the West: From Leavenworth, Kans. 5.54. Fr. Becker's congregation at Fairview 3.00. Through Fr. Hüschen from Mrs. H. Horstmann, thank offering for happy delivery, 3.00. Through Fr. Birkner's congregation at Gordonville, 8.00. By Father H. Michels, childbirth offering at W. Helling, 1.40. By Father Winkler of Mrs. N. N., 1.00. By Father F. Rohlfing's congregation at Alma, 11.14. ?.. Holls' Gem. in Osage Bluff 7.50. (p. -40.58.)

For Jewish mission: By Fr. Tonjes from Mrs. Zeidler and etl. school children 1.05. By Fr. Bock in Corning from I. Slacik 1.00. By Fr. Holls from Mrs. B. 1.50.

For Negro Mission: By Fr. Bock from I. Slacik 1.00. By Fr. Holls from Mrs. B. 2.00.

For the deaf and dumb: By P. Hüschen, Coll. at K. Nommensen's wedding, 4.50. P. Pennekamp's Gem. in New Wells 7.00.

For the Widows' Fund: By Praeses Biltz from sr. Gem. in Concordia 7.50, Coll. on the double wedding of Brockhoff and Rodekoher 7.50. Fr. Günther's Gem. in Mora 5.50. St. Louis Livery Conference 5.75. Fr. Tisza in Oakland 5.00. By ? Sievers in Cape Girardeau by sr. Gem. 12.70, by Mr. & Mrs. Vasterling 5.00. Fr. Köstering's Gem. in Altenburg 17.50. ? Birkner's parish at Gordonville 10.00. By Fr. Bock from I. Slacik 1.00. Fr. Walther at Brunswick 4.00. (p. -81.45.)

For poor students in St. Louis: Fr. Günther's Gem. in Mora 5.00. From the Love Coffee of the Gem. Fr. Falles in Glasgow 1.00.

For the orphanage near St. Louis: By P. Wesche from Joh. Mohr and wife and from Wilh. Mohr and wife each 1.00. By P. Sandvoß from H. Weßler 1.00, Coll. on Heinr. Stelzer's wedding 4.50. By P. Holls from Mrs. Fischer 1.00. (P. -10.50.)

For poor and sick pastors and teachers: By ? Matthias in Block from G. Tienken 1.00. By Fr. Roschke from Mr. Raithel in Pierce City 150.00. (S. - 151.00.)

For the Progymnasium in Concordia: P. Birkner's Gem. at Gordonville 6.00. By P. Nething at Lincoln by H. Hesse and "Unnamed" 2.50 each, Joh. Meuschke 1.00, Mrs. Lin- strot .55, L. Kunolt Sr. .45. (S. -13.00.)

For the Kansas City congregation: Through Fr. Hanser in St. Louis from Theo. Jörn 1.00. Fr. Pennekamp's congregation in Topeka 9.15.

St. Louis, April 21, 1885. H. H. Meyer, Cassirer.

Received for poor students: By Fr. Knief -6.60 for Trapp; by Fr. Mayer, communion coll. sr. Gemeinde 9.20 and Coll. on the 2nd Chrtsttag by Mr. P. Gräbners Gem. 10.36 for Gemmingen; by Mr. Bokelmann by Mr. ? A. Wangerin's parish 5.00 for Stark; by Mr. P. F. Lochner from his missionary fund 13.86. Mission treasury 13.86; by Mr. P. Schwartz donated at I. Gehring's wedding, 7.00 for Seltz; by Fr. G. Grüber, for Mr. H. Mundt's wedding, 5.71 and for Mr. F. Weitzel's wedding, 2.65, both for M. Grubert; by Mr. Marr, teacher, for Mr. H. Reinhard's wedding, 7.55 for Amstein; by Fr. H. C. Witte of the Women's Association of St. Peter's Church, 2 blankets, 1 bedding, and 1 bedding box. Gem. 2 blankets, 1 bed sheet; by Mr. P. Knief for Trapp 4.00; by Mr. ? V. Gräf, sent at W. Currow's wedding, 5.10 for Hornung; by Mr. P. E. G. Frank 3.25 for Wittbracht; by Mr. ? Stürken of the Women's Association sr. Gem. 16.00 for Meusckke; by Mr. P. Börneke, Coll. sr. Gem., 4.75, by himself 5.00 for Licht; by Mr. P. Bayer of sr. Gem. in Centre Co. 9.80, by himself 2.20 for Schupmann; by Mr. P. H. Jüngel of Zweien sr. Gem. 10.00 for I. Kretzmann; by Mr. Vorsteher Ade, Coll. of the Gem. in Berlin, 8.34 for Matzat; by Mr. P. B. Schulze from the missionary box sr. Gem. 3.00, by Mrs. Rieber 1.00, by Fried. Pfahl .25, from himself 1.00 for Schleicher; by Mr. P. C. F. Keller from sr. Gem. 11.00 for Gresens; by Mr. P. L. Ernst, sent at Mr. Beschbor's wedding, 3.20; by Mr. P. E. A. Frese from sr. Gem. 8.75 for Hubert; by Mr. P. Leemhuis, ges. from C. Specht 13.20, from Mr. Lehrer Fleischmann 4.50, on A. Wilck's wedding 2.05, on C. Heidens Hochzeit 7.00, by Confirmanden 2.65 for Laux; durck Hrn. P. G. Grüber, on Hrn. H. Neujahrs Hochzeit ges. by Vorsteher F. Neujahr 4.10 for M. Grüber; by Hrn. P. Runge, Ostercoll. sr. Gem. 15.00 for Kirschke; by Mr. P. Johannes, Ostercoll. sr. Gem. 12.00 for Richter; by Fr. Baumann from him and sr. Gem. 11.00 for Hubert; by Fr. Pröhl, Coll. sr. Gem. 18.00 for Gehrke. A. Crämer.

For poor students received since end of October 1884: Collecte in ? W. v. Schenck's community for Borttzki -12.00; by P. Strafen sen. from some community members for Krüger 10.90; by P. Uffenbeck for Richter: from sr. Gem. 8.32, ? Bohlen's Gem. 6.68; by P. E. Kirchner for Bode: from sr.

Gem. 3.75, by himself 6.25; by teacher Bewies school children in Cleveland for Giese 5.00; 8th Buszins Gem. for Blumenkranz 8.00; 8th Gose for R. Grüber 4.00; Zions-Gem. in New Orleans for Lienhardt 13.00 & 28.00; "A Lutheran Reader" (Detroit) 1.00; by P. Buszin of N. N. for Möller 4.00; by 8. Hallerberg for H. Schröder 5.00; 8. Eirich's congreg. in Jonesville, Ind, for Hansen 5.00; 8th Heinemann's Gem. at Okawville, Ill. for G. Koch & Amstein 20.00; Cleveland Conferenz for Giese 5.75; Gotth. Weinhold in Frohna for M. Müller 2.00; I'. Döhlers Gem. in Nasiewaupee, Wis. for proselytes 1.40; Missionary Society in I>. Sieker's Gem. for Blumenkranz, Kretzmann & Knabenschuh 60.00; by Fr. Sieker from the "Wohlthätigkeits-Kafse" sr. Gem. for Kttfemann 35.00.

Also, from the following women's clubs: Cleveland (k. Weseloh) for Giese 10.00; Detroit (? Hügli) for Stephan 10.00; Elyria, O., 4 quilts; Cleveland (8. Niemann) 11 quilts; Indianapolis (k. Seuel) 12 sheets, 17 doilies, 10 shirts, 4 pr. socks, 11 undershirts, 11 pr. undershirts, 4 quilts; Jacksonville, Ill, 1 quilt, 1 pr. socks; Indianapolis (k. Schmidt) 12 shirts, 12 sheets, 12 undershirts, 12 pr. undershirt dresses, 22 towels, 12 pillowcases, 5 pr. socks ; by 8. Sieker two packages of nearly new men's dresses and hats.

Springfield, April 15, 1885.

H. Wyneken.

For poor students received with great thanks from N.N. in Stuttgart, Ark. -2.00. By Fr. Biltz tn Concordia, Mo, (especially for Claus) from sr. Gem. - 5.00. By Fr. Matuschka in New Welle, Mo. from sr. Gem. -7.75. By Mr. 8. Bock in Corning, Mo., from Mr. I. Slacik -1.00. By Mrs. Auguste R. in St. Paul, Minn, -1.00. By Mr. 8. Destinon in Plato, Minn, -2.00. By Mr. 8. Polack Jr. in Uniontown, Mo, by several members of sr. Gem., -3.00. By 8. Ad. Biewend in Boston, Mass, -1.00. By Mr. G. Gohrtnger in Accident, Md, -1.00. By Mr. 8. Kretzmann in Farmers Retreat, Ind, -3.00. By Mr. Teacher Jung in Collinsville, Ill, from the worthy Virgins' Association of their own -10.00. By 8. Wangerin hereof Mrs. M. B. -5.00. C. F. W. Walther.

Received with heartfelt thanks to God and the kind givers: By Mr. 8. H. Sauer from the widows B. u. W. for F. Schäfer -32.00; by Mr. 8. A. Brörner for I. Klausung from Mr. I. Knosp 3.50, Mr. K. Goß 5.00, Mrs. Michel 1.00, Mr. Chr. Landwehr 2.00, from the Women's Association 15.00; by Mr. 8. M. Michael from the Women's Association sr. Gemeinde for F. Schäfer 10.00; by Mr. 8. Stubnatzy for poor pupils, collected at the wedding of Mr. Joh. Gunsett, 2.80, of Mr. Geo. Scaer 3.50; by Mr. F. Rechlin, teacher, of the Women's Association of Trinity Parish, Cleveland, for M. Brueggemann 10.00; by Mr. 8. Stubnatzy, of sr. Gem. for poor pupils 4.30; for S. Glaser from the Gem. of Mr. 8. Zschoche 11.14.

Fort Wayne, April 23, 1885, H. Dümmling.

#### Correction.

In my receipt in No. 4. of the "Lutheran" read: To the new building in Addison by A. Brüsewitz -10.00 instead of "Brumwitz".

C. Eißfeldt.

## A golden badge for members of Lutheran Young Men's Associations in the celebration of their festivals

was made by Mr. Carl Baer, engraver in Newport (opposite Cinctnnati), a faithful Lutheran. It is a highly artistic exact replica of the initial letter L in the title of our "Lutheran" and made of fine gold. Fitted with an eyelet, it can be conveniently attached to the dress and worn as a membership badge. It has a height of 2 inches with corresponding width. The price is \$4.00 @ piece. While for the sake of this price, which could not be set lower, this badge may not find general introduction in any club, the more it may be welcome to adorn zealous officers of clubs. On the back there is enough space to engrave the name of the recipient.

W. [Walther]

### Changed addresses:

Rev. 6eo. V6 Lruegmavu, Vera, Vaxette Oo., 111.

Rev. D. Hanser, 229 Niagara 84r., I-oekpor4, N. V.

Rev. 8th Hoid, 413 V6 ^Va^ue 8tr, 8ou4d Leuck, lucl.

Rev. 8. V6 Hoewanu, ^eeickent, 6arre44 Oo., Ick.

Rev. V6 Hu64lo6', Lomke, 8liavvano Oo., Vis., Rev. 8. kckeioeeke, 84a4s Ooudre, Llarsdall 6o., Iowa.

Rov. 6. ölexger, Okawville, Vasiilingion Oo., Ill.

Rev. ^kolr. 8treekkus8, 4100 krairle Lve., Oliieago, 81.

H. v. 8. Lroekmexer, Lox 386, Llankato, Llun.

0. 8. 6u6ntli6r, 2515 Oolnribus 84r., 84. 6ouis, Llo.

^s. 6. 8illn6r, 143 Lossutli 84r., Oliieago, Ill.

V^illlilm 6aeseti, b'rankenmutk, ölieli.

Odr. I-ueeko, Lox 118, Drozt, Llaclisou Oo., Ill.

8. 8. 8eliro6ä6r, 48 01il4on ^ve., Oinoimiati, O.

The "Lutheran" is published twice a month for the annual subscription premium of one dollar for the "au-like" subscribers, who have to pay the same orau. Where the same is brought in by carriers, subscribers have to pay 25 Lenk carrier wages.

Räch Germany the "Lutheran" is sent by mail, postage paid, for 41.25 "er".

Only letters containing information for the journal are to be sent to the editor, but all other letters containing "business", orders, cancellations, money, etc. are to be sent to the address "Lutd. All other letters containing "business", orders, cancellations, monies, etc., should be sent to the address "Lutd. Ornooräia-Vvrlux" (Al. 6. Lartkel, ^xenK), Oorner ok Llinri Street L Inciluna Avauue, 8t. I-ouis, Llo. to be sent to. - In Germany, this- sheet is to bqtehu "on Heinrich I. Raumaun, 36 Pirnaische Street, Dresden.

Lutsreä ab 4li" kost 06166 ab 84. 6ouis, Llo., as seeouck-lass wa446r.

**Volume 41, St. Louis, Mon. May 15, 1885, No. 10.**

**Pentecost Song.**

(By F. Weyermüller.)

**Mel. Wake up, you spirit of the first witnesses.**

The day of Pentecost is fulfilled; Your day, O Lord God, the Holy Spirit, is here. Through You all things are revealed to us, You bring near to us the salvation you have earned.

You make clear to us the Father's counsel of love And Christ's holy reconciliation.

2. through word and sacrament you still pour out your heavenly gifts in abundance, and where they deeply refresh the hearts, the night and horror of sin soon fade away.

A paradise blossoms in the deepest ground And noble fruits of life become known.

3. in our last sorrowful times, You want to prepare many souls with Your power of grace, as lights in the world and night of sin, as God's witnesses, sober, pious and faithful, who speak Your truth without fear.

4. you would bring them together in your purifying word of unity, embrace them with the hand of peace, and thoroughly heal the brokenness that severely wounds the members of one body and only delights Satan and his army.

5. strike down what wants to rise and contradicts your clear testimony; eradicate all your own work and striving, which fights against your eternal truth. Destroy all vain delusions of knowledge, make the proud spirits your subjects.

Grant that in repentance and faith we may submit to Your discipline of grace. Let no power nor cunning rob us of the faithfulness and noble fruit of obedience.

O do not let Your work of God rest in us and heal our thoughts, words and deeds.

7 Thou didst on that day of Pentecost lay the church's holy foundation of God, And those who esteem themselves the least, Thy hand did move in their service:

Thus it stands there as the firmament of truth, a building as no other human eye has seen it.

8. O keep this building in care

And protect him from the enemies' defiance and fury.

Yours lead the way on a smooth path

And steure hell and world and fletsch and blood.

Bring us by Your power, after all strife, into the kingdom of peace of blessed eternity.

## **We cannot be in church fellowship with the so-called evangelicals or unirritants.**

In No. 6 - 8 we got to know the so-called evangelicals or unirritants from their catechisms. We have seen that although they call themselves "evangelicals," they tolerate and spread doctrine contrary to the Gospel of Christ.

Therefore, we cannot stand in ecclesiastical fellowship with the "evangelicals"; we must say to them, as Luther said to the Zwinglians, "You have a different spirit from us!" We must warn against them, contend against them. We cannot go with them, we cannot work together with them.

No Lutheran pastor can join an Uniate synod, no Lutheran layman an Uniate congregation. No Uniate preacher, if he wishes to remain such, can be admitted to a Lutheran synod, and no Uniate layman, if he does not wish to renounce the Uniate sect, can become a member of a Lutheran congregation. No Lutheran pastor can become a preacher of an unorthodox congregation. He may well preach to the unrighteous, as to other false believers, if they desire to hear a testimony of the Lutheran truth, but he cannot serve them as an unrighteous congregation. And no Lutheran can take part in the services of the "Evangelicals", he cannot go to their churches to be edified, cannot pray with them, cannot sing with them. It may well be the case that he comes to their church once, e.g. at the funeral of a relative who belonged to the "Protestants," \*) but then he must not deny the truth, but must behave in such a way that one can recognize that he does not belong to them and does not hold with them. Finally, no Lutheran can take part in the Lord's Supper of the Unrighteous, and no Unrighteous, if he wants to remain such, can be admitted to the Lord's Supper with us. All this is included when we say: We cannot stand in ecclesiastical fellowship with the Unrationals.

\*) How Lutheran congregations can stoop to this and have funerals of "evangelicals" announced from their Lutheran pulpit is beyond us.

But is this not a harsh speech? Yes, it is considered harsh in these religious times, but it is the truth. If we want to stick to God's word, we must stick to it. God's word tells us to avoid all false-believing communities and assemblies and to stick to the churches in which the pure preaching of the word and the right administration of the sacraments are the order of the day.

"Beware of the false prophets who come to you in sheep's clothing," says the Lord Christ, Matth. 7:15. The false teachers, even the unintelligent ones, do not come and say: We are false prophets, we want to turn you away from God's word, but they come in sheep's clothing, present themselves as right teachers, refer to the holy scriptures and make many sweet speeches of love, peace and unity. But we should faithfully follow the word of the Lord and beware of them. But if we are to beware of them, it is evident that we must not go to them in their sermons, must not give them our pulpits, but must keep away from them. And even if some of their teachers are inclined toward the truth in some respects, this must not move us to make an exception for them, since we must judge them according to the community in which they are and want to remain.

"Depart from the same!" says the apostle, Rom. 16,17. This word applies to us also in regard to the so-called evangelicals; for they also do not remain with the apostolic teaching, but, as the apostle says here, "cause dissension and acrimony apart from the teaching".

"The same apostle admonishes Timothy and all who intend to stay with the words of Christ, 1 Tim. 6, 5. According to this admonition, we must therefore also keep to the "evangelicals" and keep away from them, since they also do not stay with the salvific words of Jesus.

"Avoid a heretical man when he is once and again admonished." We should take this word of the apostle, Titus 3:10, to heart. The unrighteous have been sufficiently admonished. Since

Introduction of the Union in Germany has been witnessed against it and from the very beginning the "Lutheran" has punished the Union's evil.

"Do not pull on a strange yoke with the unbelievers," says the apostle, 2 Cor. 6:14. This word should also be said to the "evangelicals". For unbelievers are not only those who openly declare that they do not believe the word of God, but also those who do not want to believe the word even in one point. And the unbelievers do not believe the word of the Lord unanimously in many important matters; indeed, the whole union system, in which people of different faiths are tried to unite, in which one tolerates that one believes one way and the other another, is based on unbelief.

But not only the apostle Paul speaks such serious words, also the apostle John, who is often called the disciple of love, does so. He writes in his second letter v. 10: "If anyone comes to you and does not bring this teaching, do not take him home or greet him." The apostle does not demand in these words that we should refuse to show civil courtesy to false believers and to help them in times of need, and that we should break off all civil intercourse with them, but he says that we should not treat such people as brothers, that we should let them know that we do not recognize them as brothers, even though we are friendly to them. Strange are the words which the apostle adds: "For he who greets him (that is, treats him as a brother) makes himself partaker of his evil works," B. 11. Paul also says: "Do not make yourself partaker of the sins of others," 1 Tim. 5, 22. Therefore, if one keeps company with false believers, he makes himself partaker of their errors, their sins; for error is sin, and indeed sin against the first table. (Further warnings against false doctrine can be found in Deut. 13,1-3, Ps. 26,4, Ps. 94, 20, Matth. 24, 24, Apost. 20, 30 f. 1 Joh. 4, 1.)

And as we should keep away from the assemblies of false believers, so we should keep faithfully to the true, orthodox church, to our Lutheran church, which gives all glory to God in all its teachings. Therefore, we should say with David: "I will stand, O Lord, at your altar, where the voice of thanksgiving is heard, and where all your wonders are preached. O Lord, I love the place of thy house, and the place where thine honor dwelleth," Ps. 26:6-8. Our Lord Christ saith, "Whosoever shall confess me before men, him will I confess before my heavenly Father: but whosoever shall deny me before men, him will I also deny before my heavenly Father." Just as we should keep away from those who deny Christ, so that we do not share in their denial, so we should keep to the fellowship of those who confess Christ and His word, to the fellowship of His true disciples who abide in His word, John 8:31. We are not to be ashamed of the word of our Lord, and we are not to be misled when we are despised and reproached because of our strict adherence to the word, remembering the word: "But whoever is ashamed of me and my words, the Son of Man will also be ashamed of him when he comes in his glory, and of his Father and the holy angels," Luc. 9:26. 9:26 And as we ought not to be ashamed of the testimony of our Lord, so we ought not to be ashamed of those who have testified and still testify of the Lord. Thus the apostle Paul admonished Timothy

Theus: "Therefore do not be ashamed of the testimony of our Lord, nor of me who am bound by it", 2 Tim. 1, 8. Therefore we should not be ashamed of the most faithful disciple of the apostle Paul, of the most faithful witness of Jesus Christ, of our dear Luther, and of the church that was brought back to the apostolic doctrine through his ministry. The example of the first apostolic church should always be before our eyes, of which it is said Apost. 2:42: "But they continued steadfastly in the apostles' doctrine." And we should never forget what is written in Hebr. 10, 23. f.: "Let us hold fast the confession of hope, and not waver, nor forsake our assembly, as some do."

How can those who have recognized and confessed the truth be like the unfaithful, who give equal rights to truth and error and are like Pilate, who said: "What is truth? Joh. 18, 38. How can those who are faithful to Christ be one with those who are neither cold nor warm? Revelation 3:15. How could those who stand resolutely on the side of the Lord walk with those who, like the Israelites in Elijah's day, limp on both sides? 1 Kings 18:21.

From this it follows that a faithful Lutheran cannot be in communion with the Unrighteous.

The sacraments are first and foremost means by which God offers, communicates and seals His promise of grace to us; but they are also distinctive signs of confession and bands of worshipful

fellowship. Thus circumcision was first of all a seal of the righteousness of faith, Rom. 4, 11. but besides that also a sign of the membership of the people of God. Thus the apostle Paul describes the Holy Communion, which is first of all a means of grace, also as a bond of brotherly fellowship, by punishing the Corinthians in 1 Cor. 11,17. f., who acted contrary to this purpose of the Holy Communion with their unkindness. Therefore, whoever takes communion in a church confesses that he is in communion with it. As he who goes to the table of the Lord in the Lutheran church thereby confesses to the Lutheran church and its doctrine, so he who partakes of the Lord's Supper testifies to his fellowship with the sect of the Unrighteous. And since, as we have seen, we are not allowed to be in communion with them, we are also not allowed to partake of their supper. And if we allowed the unchurched to remain so, we would sin and lead them to hypocrisy.

Let us further consider: In Holy Communion, Christ gives us his body and blood to partake of verbally with bread and wine. This we believe from the heart. How could we therefore go to the Lord's Supper of those who do not believe this, who make it up as they go along, as one wants to understand the words of institution! Would we not shamefully deny Christ? Would we not make ourselves partakers of their error? And how could we let such enjoy the Lord's Supper with us who do not believe with us the true presence of the body and blood of Christ in the Lord's Supper?

But, someone would say, you are condemning all the members of the unchurched church! We answer: Not at all. We believe that Christ reigns even among His enemies; we believe that the Lord has His own also in the unchurched church, as in other false-believing communities that still have essential pieces of the Word. We are sure that also in



There are many sincere souls who believe in Christ and love Him, but are held captive by the deceivers and do not see through the error. They are like those who once went with the rebellious Absalom, of whom it is said: "They went in their simplicity and knew nothing about the matter", 2 Kings 15:11. But why do you deny such a brother hano? Answer: We do not know these hidden souls; and even if we knew them, we are separated from them by the error to which they still cling through the fault of their deceivers. And for this very reason we must continue to fight the "evangelicals" so that many of these poor souls may be liberated. Our fight against the deceivers is a fight for those who are held captive by them.

What we have said here against the Unirte also applies to other false believers, the Reformed, Episcopalians, Presbyterians, Baptists, Methodists 2c. and also to false Lutherans.

May the Father of all mercies keep us by the word of truth and make us firm and immovable, so that we never walk with those who deviate from His word, even in one point. G.

(Sent in by P. A. Rohrlack.)

### **Luther's Small Catechism.**

(Continued.)

The Catechism thus contains all the main points of Christian doctrine in one short sum. It is therefore, as it were, a guide that shows the straight path to the goal for those who are wandering toward blessedness and is able to lead those who have lost their way back to the "even path" (Ps. 143:10). With the main pieces of Christian doctrine, we are also given what serves as teaching, punishment, admonition, warning and consolation, both for the supported and the simple and weak Christian; for with all its depth and comprehensiveness, the Catechism is nevertheless - obviously under the special guidance of the Holy Spirit - so childlike and simple that even the most ignorant can understand its content, by which the most learned has to study his life long, for his eternal salvation. Show us any other human book in which depth and comprehensiveness are so completely paired with easy understanding and childlike simplicity as in Luther's Small Catechism. There is no other book like it. - To prove what has been said, take any piece of the catechism before you, e.g. the explanation of the second article. How comforting for the poor, anxious sinner, how faith-strengthening, and how conducive to making us quite sure of our state of grace, are especially the words there: "I believe that Jesus Christ ... is my Lord, who redeemed me, a lost and condemned man, purchased me, won me from all sins, from death and from the power of the devil, not with gold or silver, but with his holy, precious blood and with his innocent suffering and death, so that I might be his own and live under him in his kingdom and serve him in eternal righteousness, innocence and blessedness, just as he rose from death, lives and reigns forever; this is certainly true." - How simple and yet how profound is the declaration of the first commandment, "We shall fear, love, and trust God above all things." The more one ponders these words, the more clearly one realizes,

**[75]** that they are precisely the right ones, and that no better explanation of the first commandment could have been given. - Consider the interpretation of the preface to the Our Father and the explanation of the seven petitions. What depths are opened up to us there with such simple words! Enthusiastic people hold the Our Father in low esteem in comparison with their "heartfelt prayers". This is because they have no understanding at all of the Holy Our Father. Whoever knows Luther's explanation sees with amazement how the Lord's Prayer is indeed a prayer above all prayers, a model prayer to which no other can be placed as equal. There is no need, no want, neither in the spiritual nor in the physical, which is not put to the heart of the heavenly Father in the petitions of the holy Our Father. - Yes, experience teaches it, Christians founded in faith confirm it, that it was especially Luther's small catechism that made them what they are by God's grace; that everything they possess in the way of right knowledge of their great sinful misery, but also of salvation in Christ, they owe primarily to Luther's Small Catechism, and that it is still he who strengthens them in their faith, comforts them in their tribulations, and equips them with the weapons they need to protect themselves against false doctrine; For those who have learned the catechism well and have come to a right understanding of it will also be victorious in the battle against false teaching. And what a wonderful comfort the catechism is can be clearly seen, among other things, at the bedsides of those who have learned the catechism in their youth. No consolation sticks in the hearts of such sick people as well as the one given to them from the Catechism. How important it is, therefore, for this reason alone, that the Catechism be firmly impressed upon the hearts and memories of children at a very early age! Indeed, there is no better book of instruction and defense, no more powerful book of prayer, consolation and edification, apart from the Holy Scriptures themselves, than Luther's Small Catechism.

How necessary it is to diligently practice the catechism with the children is also evident from the fact that the ultimate purpose of every main lesson is God's glory and man's, thus also the children's, salvation and bliss. Therefore, we read of Abraham that he, as a true house priest, instructed his own - including the many servants and maids he possessed - with all fidelity in the main points of the divine word (Gen. 18:19.). - Therefore, in order to teach us this, the twelve year old boy sat in the temple "in the midst of the teachers, listening to them and asking them questions" (Luc. 2, 46. 47.), thus he was in a teaching room of the temple in the "Christian teaching", on the occasion of which one was highly astonished about the wisdom of this pupil, and not about the kind of teaching, which was not something new for the Jews, first caused by this wonderful boy, but quite common. - Timothy had also learned the Scriptures "from childhood" so that they could instruct him "unto salvation through faith in Christ Jesus. (2 Tim. 3, 15. - Comp. 1, 15.) Therefore Timothy was already familiar with all the main points of the Christian teachings in his childhood. And Timothy was not the only child among the Jewish people who had been instructed in the main points of the divine word. Also other God-fearing Israelite parents instructed their children from

The children of the temple, driven by the Holy Spirit, called out to the Lord Christ in the temple. An example of this are the children who in the temple - driven by the Holy Spirit - called out to the Lord Christ: Hosanna, the Son of David! (Matth. 21,15.) Behold, what fine instruction these children had enjoyed in the main passages from the Psalms and the prophecies of the holy prophets! The church of the first three centuries A.D. took special care of the children. In particular, the church of the first three centuries A.D., in addition to the instruction of adults who had to be prepared for baptism, also took great care of the instruction of children who were accepted into the Christian church together with their parents who had become believers, and who later had to be instructed in order to attain the knowledge necessary for their eternal salvation. With the rise of the Papacy in the church, the Christian teachings also fell away with the pure doctrine. As a result, ignorance in divine matters became more and more prevalent. How appalling the situation was in this respect shortly before the Reformation is shown by the following words of Luther: "Help, dear God, how much misery I have seen that the common man knows nothing at all about Christian doctrine, especially in the villages, and unfortunately! many parish priests are almost (completely) unskilled and unfit to teach, and yet all should be called Christians, be baptized and enjoy the holy sacraments: can neither Our Father nor the faith, or ten commandments, live there like cattle and unreasonable swine ... O you bishops, what do you want to answer Christ more and more, that you have let the people go so shamefully, and that you do not prove your office for a moment? That all misfortune may flee you! Forbid the same form, and enforce your laws of men; but in the meantime ask nothing whether they know the Lord's Prayer, the faith, the Ten Commandments, or any of the words of God. Alas and woe upon your neck forever!" (Preface to the Small Catechism) Further: "There was not a doctor in all the world who knew the whole Catechism, that is, the Lord's Prayer, Ten Commandments and Faith, let alone that they should understand and teach it, as it is now, praise God, taught and learned, even by young children; I refer to all their books, both theologians and lawyers. If a piece of the Small Catechism can be learned from it, I will let myself be wheeled and wheedled. (Walch X, 22. Vorr.) But as soon as God gave his church his pure word anew, a thorough teaching of catechism went hand in hand with the pure preaching of the gospel and was maintained everywhere where God's word was preached loud and pure. Therefore, if we want to keep the pure teaching of the divine Word, we must make it our business to practice the dear catechism with all diligence and, for the sake of this cause, to cultivate the Christian teachings with all fidelity. If we do not practice the catechism diligently, if we therefore do not cultivate the Christian doctrines faithfully, we will soon enough have to lament the complete loss of the pure doctrine. Experience has taught us not only once, but often and many times, that the pure preaching of the divine word remains in the long run only where the teaching of catechism is diligently cultivated in the home, school and church.

First of all, as far as the care of the catechism in the home is concerned, we have already heard that no householder (or housemother) is left free by God to instruct children and servants in the catechism, or not to instruct them in it. It

Catechism instruction is a duty that God has imposed on all parents to fulfill in their children, according to his commandment Eph. 6:4: "Raise them" (your children) "in discipline and admonition to the Lord. To comply with this command, God has given them, besides the Bible, also the catechism, yes, this above all. If it is already something quite frightening when parents who call themselves Christians, Lutheran Christians, and are members of a Lutheran congregation, which has established a school with much effort and great expense mainly for the purpose of instructing the children in the catechism, keep their not yet confirmed children away from this congregational school and send them to the religionless state school, it is even more frightening when such parents themselves do not even think of instructing their children in the catechism at least in the home. And how often might the latter happen? Whoever can bring himself to send his child, who is not yet firmly established in the doctrines of salvation - that is, before confirmation - to a school without religion, even though he can easily be sent to the parochial school, does not care for the salvation of his child in the home. On the other hand, one should think of all Christian parents who send their children to the parochial school, or whose children have to do without catechism instruction altogether for lack of a parochial school, that they will certainly not lack the Christian education of their children in the home by means of catechism. But even such parents, who, according to their own frequent

declarations, care so much about the Christian education of their children, are unfortunately often guilty of the sin of omission in this matter. This may be partly due to the fact that they do not really know how to start teaching catechism to their children. Such parents, who are not lacking in good will, would be advised to make a start by having their children recite the catechism daily, for example, at home services. It is lovely and beautiful, enticing and encouraging for the children, if parents who still know the catechism, or if they no longer know it, can still learn it, are not ashamed to stand in line with their children and their servants to also recite the catechism piece that comes to them. Even Luther, as we have already heard, was not ashamed to speak the catechism daily - even with his children. We are not saying too much when we say that at the time of the Reformation the recitation of the catechism was the custom in almost all Lutheran homes and remained so for a long time. - Because so much is at stake for our and our dear children's salvation in the practice of catechism, we should not only diligently cultivate such catechism with our own, but also, as much as we are always able, work to ensure that it is practiced by all members of the congregation to which we belong. Through diligent study of the catechism, God's Word, which alone makes us blessed, comes to us and to our children in abundance; for the catechism is indeed a true lay Bible, as Luther himself called it. As such a layman's Bible, Luther especially put it into the hands of all household mothers for diligent use with children, servants and maids. If you doubt this, then just look at the superscriptions which Luther

to each of the main pieces; e.g.: "The ten commandments, how a householder is to hold them up to his household" (that is, children, servants and maids) "in the most simple way." Further: "The faith, as a householder should hold it up most simply to his servants. This also applies to the other main sections. Household fathers who do what they "should" do here, do something exceedingly glorious. Indeed, a householder can do nothing more blessed than to bring the catechism into the head and heart of his "servants. If this practice of catechism is missing in the home, then something is missing that cannot be replaced by anything else.

But do not keep the children in this exercise for too long at once, so that instead of making the catechism dear and valuable to them, the children are not put off by it. It is therefore advisable not to do more than one main lesson daily. However, the recitation of the catechism should not be limited to children who are still in school, but should also include children who have already been confirmed and servants. Experience teaches that often, within half a year of confirmation, entire sections of the catechism have been forgotten by children who have not picked it up since. Only with a lot of stuttering and only with a lot of help do some confirmands finally manage to say what was asked. The daily practice of catechism is therefore necessary even for children who have already been confirmed. And even if the catechism test were so firmly in their memory that forgetting the catechism words would not be to be feared, it is still of great benefit and blessing to them if the catechism is recited daily by them in the home. Consider what grave temptations and great dangers our confirmed youth are confronted with every day; how many bad boys constantly tempt our children to join them on the broad path of this world's lusts. If such children, who diligently handle the catechism and prepare themselves daily from it, are tempted to sin, the Holy Spirit, by virtue of the catechism word at their command, warns them against evil and at the same time entices them to remain on the narrow way to blessedness. In times of affliction, the Holy Spirit gives them comfort and refreshment through the catechism word and stimulates them to constant research in the Word of God through it, as it appears fresh before their minds daily. Searching the Scriptures finally becomes their favorite occupation in their leisure hours, which the rest from the works of their earthly profession grants them. See, the daily practice of catechism is accompanied by such great benefits and blessings, if it is done in the right way.

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(To be continued.)  
(Sent in by P. Zorn.)

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### **Why should we hold on to our German Evangelical Lutheran Church?**

We want to divide this question into two parts. First, we want to ask: Why should we hold on to our Evangelical Lutheran Church? Then we want to ask: Why should we hold on to our German Evangelical Lutheran Church?

#### **1.**

I am not saying, dear reader, that we should hold to every church that calls itself Evangelical Lutheran. I am saying that we should hold fast to the church that is truly evangelical-Lutheran. And only that church is truly evangelical-Lutheran in which the good confession of the fathers of the Reformation, the Concordia of 1580, is valid and in force. In Germany and also in America there are, unfortunately, many churches that call themselves Evangelical Lutheran, but are not; we should not hold on to them. In our Missouri Synod and in the synods connected with it to the Synodal Conference, there really is, praise God! the Evangelical Lutheran Church; we should hold on to it. **Why?**

We poor lost and damned sinners are not saved by our own works and devotion and piety. We are saved only by the grace of God in Christ. And listen, friend, this grace of God in Christ, which makes us blessed, comes to us and is offered and brought near to us and given to us through the Word of God alone, which is written in the Bible. And listen further: this grace of God in Christ, which makes us blessed, and which comes to us through the Word of God alone, is appropriated to us and becomes our property and is kept for us as our property, again through the same Word of God alone; for this Word of God and this Word of God alone works faith and keeps faith in us, through which we take hold of and hold

fast the grace of God in Christ. Behold, all depends on the word, the word, the word. - Please, consider this quite properly. - Therefore our dear Savior, when He had accomplished all things, said to His disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And this word, reader, this gospel, our evangelical Lutheran church preaches and teaches purely and loudly. **That is why** we should hold fast to our Evangelical Lutheran Church.

Besides the Evangelical Lutheran Church, there are mainly the Roman Catholic Church and the Reformed Church. These two churches do not preach and teach the Word of God purely and loudly. The Roman Catholic Church has a prouder reputation than our church, but it has horribly false doctrine. The Reformed Church with all sects (Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, etc.), which have sprung from its bosom like children, is often finer and sometimes appears more pious than our church, but it has many false teachings. And what does the Holy Spirit say? "I exhort you," saith He, "that ye take heed to them which cause division and dissension beside the doctrine which ye have learned; and depart from them." Rom. 16,17. Can false teaching also present the grace of God in Christ and work the saving faith? No! **Therefore**, we should depart from all churches that teach falsely and hold fast to our evangelical Lutheran church, which teaches rightly.

I am sick. I have pure and healing medicine in a simple jar on one side. I have adulterated medicine in a golden cup on the other side. Where shall I reach? Oh, you know! In the same way, I should prefer the pure word of God, which is preached in a church, however inconspicuous, a thousand times more than the adulterated word, which is preached in a church, however splendid. I must not despise the pure Word of God because the church in which it is preached is poor and small! And I must not go to the

falsified words of God do not take hold, because the church, since it is preached, stings me more in the eyes! Therefore, we should hold fast to our Evangelical Lutheran Church.

"But," says one, "are there not true Christians and children of God in false teaching churches?" - Oh yes, - "Why can't I also belong to such a church?" - Here, friend, is the answer: the children of God in false-teaching churches do not know better; but you know better. They believe, honor, and love God's Word, which is still there among all the false, and they would gladly cast away the false and gladly accept the right, if they only recognized and saw it; but you, if you joined a false-teaching church, would deny and despise and cast away the pure Word of God, which you have and recognize, and take hold of the false with intent. They are saved by faith in the word of God, which they still have under the unrecognized false; but you would be condemned because of your contempt for the recognized pure word of God. Therefore, we are to hold fast to our Evangelical Lutheran Church.

God the Lord has given us Evangelical Lutherans His pure and unadulterated Word, so that it may shine and shine forth from us. Do you understand this? Behold, how everywhere false doctrine, corrupting to the soul, is gaining the upper hand, even among sincere Christians! that this may be controlled; that the darkness of false doctrine may always be punished by the light of pure doctrine; that there may always be a voice saying, "This is the way, follow it! Otherwise, neither to the right nor to the left"; that false doctrine does not gain the upper hand; that the bright light still shines in the world; to this end God has given our Evangelical Lutheran Church the grace that we may have and recognize His pure, unadulterated Word; and to this end we are to preserve and confess it. This is our task. O let us recognize this high task! Woe to anyone who does not fulfill this task in his own part! **Therefore**, we should all hold fast to our Evangelical Lutheran Church.

You Lutherans, and especially you who have been educated, taught, and grown up here in our church, join firmly to our Evangelical Lutheran Church, hold fast to it, and do not leave our assembly, as some are wont to do!

## 2.

Some of our people who have grown up in America say: "Yes, we should hold on to our Evangelical Lutheran Church. But we speak English. We speak English better than German. We would rather have an English Evangelical Lutheran Church. Why should we hold on to our German Evangelical Lutheran Church like this?" - I answer, "It is true; you speak English better than German as far as colloquial and business language is concerned. But do you think that you also understand an English sermon better than a German one? I don't think so. I think you understand a German sermon better than an English one. And that is because you have had all your religious instruction in German. The holy scripture, the whole language of the holy scripture, thus also the sermon and everything that belongs to it, is by far more familiar to you and more understandable in German. Therefore, only hold fast to our German Evangelical Lutheran Church!

"But couldn't we soon get used to the English language of the church?" someone asks. - Yes, their

you could already get used to the English church language, although not as quickly as you might think. To relearn the catechism and all the Bible verses and all the songs, that's not so easy. In any case, in order to achieve this, you would have to attend English Christian teachings very, very diligently. Then it would gradually work. But why do you want English in the church? Hold fast to the German! Be glad - I will first say a very human reason - be glad that you understand and speak two languages! Be glad that it is precisely through the church that you are kept in the practice of German! Why do you want to throw away German? Almost all businessmen among the Americans would be glad if they could speak German, and many of them learn it with difficulty and yet badly. And as far as the high society among the Americans is concerned, it is now almost fashionable and something that belongs to good manners to learn German and to read the so-called German classics. And you, who are envied for your knowledge of the German language, wanted to throw it away? No; on the contrary, learn it better and more thoroughly! And, as I said, rejoice that you are kept in the German language by the church!

However, dear friends, I want to tell you other and better reasons why you should hold on to our German church language. In our German language there are treasures, spiritual treasures of songs - and oh, how delicious they are! - prayers, sermons, interpretations of Scripture, etc.; in our German language we have, in particular, a marvelous translation of the Bible, which the English language can by no means boast of. Do you want to turn your backs on all this by abandoning the German language? See to it that all this is translated and brought into the English language, so that it will also be accessible to the American people. If you do this, you are doing the right thing. Then you will also lay a good foundation for a future English Evangelical Lutheran Church. But so that all these mentioned spiritual treasures will be preserved for you and the people of America and for the future, hold fast to our German Evangelical Lutheran Church, and do not let all the treasures laid down in the German language be lost with the German language!

I tell you, God wants you to hold on to our German Evangelical Lutheran Church. For God wants you, like all Christians, to do missionary work. Your first and foremost mission, however, is to your newly immigrated brothers of German tongue. For them you are to maintain and keep open - this is what God wants - a church of the pure Word, the Evangelical Lutheran Church in the German language. You, Germans of origin, are to offer your German brothers, when they arrive here, the most delicious of all gifts: God's pure beatific Word. You are to say to them, "Behold, we have preserved for you what we received from you: the Church of the pure Word of God in your language." And thousands of the hundreds of thousands who come over will bless you for it, "when it shall come to pass." This is God's will. And **that is why** you should hold fast to our German Evangelical Lutheran Church.

Do you now know and understand why we should hold fast to our German Evangelical Lutheran Church? Well then, you Lutherans, and especially you who have been educated, taught, and grown up here in our church, join firmly to our German Evangelical Lutheran Church, hold fast to it, and do not leave our assembly, as some are wont to do.



## To the ecclesiastical chronicle.

I. America.

**The "Luth. Kirchenfreund".** In No. 8 of the "Lutheran" the two-facedness of the writer of the "Kirchenfreund" was criticized, since in one number he attacks biblical Lutheran doctrines, e.g. of baptism, absolution and the Lord's Supper, and then again in another he professes the Lutheran confession. The paper seems to want to continue on this evil path. In the number of May 1, an article was published in which the book of the prophet Daniel is attacked. The writer dares to say that the book was not written by the prophet Daniel and that it contains contradictions. "The highly gifted author," he says, "has probably edited it according to traditions, so that historical accuracy is excluded (as, for instance, in a historical novella)." - And a paper that takes up such blasphemous speeches wants to be a Lutheran paper? Now in the following number follows an article written by another against it, but in vain we look for a word of explanation from the editorial staff, in which it heartily regrets and laments that it has thus allowed God's holy Bible book to be attacked. G.

**Secret Societies.** As we can see from the Boston "Luth. Anzeiger" of May 1, the well-known American traveling preacher Moody spoke about joining a secret society or a lodge in a lecture as follows: "I do not understand how a Christian, especially a Christian pastor, can join secret societies with unbelievers. They pretend to get some opportunity for the spreading of good through it. My opinion, however, is that they can exert more good influence if they keep away from all lodges and thus punish the evil works of the same. Abraham could do more good for Sodom than Lot, who lived in it. Suppose 25 Christians went into a secret society with 50 men who are not Christians, the 50 can vote for anything they like, and the 25 must be guilty of their sins. They pull on the foreign yoke with the unbelievers. Let such know the truth, and if they would rather leave their churches than their lodges, then the sooner they leave the church, the better. - I would rather have ten members who have separated themselves from the world than a thousand such. Therefore, out of the lodge! Better one pious than a thousand godless! We must go with God, and if only one or two go with us, it is good. Do not strike off the sails to please men who love their lodges or do not want to spend some other favorite sin." Our dear readers see from this that not only the German orthodox Lutheran preachers, but also that conscientious preachers of English communities publicly testify with all seriousness that a righteous Christian church member cannot at the same time be a member of a secret order. W. [Walther]

The **Methodists** have published Zschokke's "Hours of Devotion", a completely miserable rationalistic "devotional book", in an English translation. In this disgraceful book, much is said about Christ, but not as the eternal Son of God, the Savior of sinners, who redeemed us from sin, death, the devil and hell by his doing and suffering obedience, but only as a model of virtue to be followed and a teacher who died for the truth of his teaching. Such a wretched belief in reason, then, is what the Methodists help to spread!

**Methodists** plan to raise \$1,000,000 this year for Interior and Gentile missions.

The **"Salvation Army"**, a Methodist society, which, dressed in special uniforms, roams the streets singing and praying, and wants to conquer the world for its enthusiasm, and which has already brought much disgrace to the Christian name by its appearance, - is increasing significantly. According to its last annual report, it has 910 corps, namely 637 in Great Britain, 8 in France, 7 in Switzerland, 4 in Sweden, 55 in the United States, 71 in Canada, 14 in India, 35 in South Australia, 21 in Victoria, 21 in New South Wales, 23 in New Zealand, 3 in Tasmania and 11 in the Cape of Good Hope. 444 "Small Soldier Corps" exist, which held 933 "meetings" during the year, which were attended by 41,688 young people. The home army has 1147 officers and also 14 majors, 29 adjutants and 37 officers designated for "special service." There are 140 persons employed at headquarters, 11 in depots and 58 in the printing shops. There are 188 cadets in the school barracks, and the instructional staff numbers 20. - After the "Christian Ambassador", the Salvation Army is now building a cavalry to go out on new conquests. In fact, a number of wagons are currently being built, which, pulled by horses, will form the so-called castle for a "mobile corps" of the army. Each wagon will have room for 13 men to be quartered there during the night. During the day, a large pulpit is easily made out of the wagon, called a "platform", from which to address the crowd in the open air. The crew is called the "cavalry"; the wagons are "the castle". This corps is to wander from town to town, wherever it seems most necessary. - Oh God, things are going very badly, there is no peace on this earth; many sects and much enthusiasm are coming together in one heap.

**A judicial decision,** in which the letter of the law was not observed, but a sectarian preacher was deeply shamed, was recently handed down in New York. "Rev. Edward D. Kelsey, pastor of the Presbyterian congregation on Seventh Avenue, has opened a roller skating rink next to his church, and is still operating the same next to his parsonage! Last Saturday (April 11) he made a complaint against a young lady, accusing her of stealing a pair of roller skates. When the arrested lady appeared before Judge Gormann, together with the plaintiff, he tore up the indictment before the plaintiff's eyes, without going further into an investigation of the matter, and signified to the Presbyterian minister that in his (the judge's) eyes the opening and operation of roller skating rinks did not serve to carry out the thought of the prayer 'And lead us not into temptation.'" (H. u. Z.)

## **II. foreign countries.**

**Proselytizing of the so-called Sisters of Mercy in the Hospitals.** We read the following in the "Pilgrim from Saxony" of April 19: "A newspaper in Metz had accused the Sisters of Mercy of the Bonsecours Hospital of proselytizing (conversion to the Roman Church). A criminal complaint was therefore filed against this newspaper. The district court of Metz, however, acquitted the newspaper because the proof of the truth had been provided. In ten cases, conversions of Protestant patients to the Roman Church had occurred. The supervisor had answered the Protestant pastor during his presentations about this: The sisters had taken a vow to convert as many as possible and they saved all the souls they could. The Protestant patients, who had joined the proselytizing

Those who resisted the attempt received inferior food, while those who complied were treated better. On the other hand, it is surprising that there are still Protestants who support the Sisters of Mercy and do not prefer to give their support to the Protestant deaconesses. - This also applies to America. W.  
[Walther]

### **I hate the assembly of the wicked, and do not fit in with the wicked.**

Ps. 26, 5.

A question arises: Does not the Lord Christ command us to love our enemies? How then does David boast that he hates the assembly of the wicked and does not sit with the wicked? Shall we do them all good, and gather fiery coals upon the heads of their enemies? Yes, I should hasten them, but not otherwise, except for the sake of doctrine, or else I should burden my ministry, if I might still convert some of them. For the sake of the people I should love them, but for the sake of the doctrine I should hate them. And so I must hate them, or else I must hasten God, who gives and wills that one should cleave to his word alone. Then it is a blessed hatred and enmity, which proceedeth out of love: for love is under faith, and faith is a master in love. Then a Christian says, "I will not forsake God for the sake of man. For what I cannot love with God, that shall I hate. If then they preach anything contrary to God, all love and friendship perish; there I hate thee, and do thee no good. For faith is to be above, and there hatred begins, and love ends, when it concerns the word of God. But where it concerns my person, also my goods or my honor and body, there I should show him vain honor and service. For these goods of God are given by God to help one's neighbor, and they are not God's word, and they may be beaten into the entrenchment and put away. But do not put the word of God into the entrenchment, for it is the word of our Lord God. Then say, I will gladly forsake that which I have of God, which is given me for thy sake; but that which is God's, and that which is our Lord God's, I will not lose nor forsake. And if I give you my temporal goods, God may give me others, but I will keep God for myself. So we can give away the temporal gifts and goods we have received from God. Therefore faith is the rule, measure, and master of love, provided the word of God remains pure, and faith walks in pregnancy.

So David says, "I do not hate them because they do me harm and evil, or because they lead a wicked and evil life, but because they despise, desecrate, blaspheme, falsify and persecute the word of God. So you see how one should stand, also how one should be prepared against the false teachers and the spirits of the wicked. (Luther, 39, 121 f.)

### **Lend his ear to slanderers and calumnies.**

Luther writes: A slanderer has just as many evil spirits in his throat as there are slanderers in it. Therefore Bernard says: A slanderer and a man who likes to listen to slanderers - of the two, each has a devil; the one on the tongue, the other in the ear. (X, 1141.)

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It is an art above all arts who can recover his art. (Luther.)

### **Preliminary Death Notice.**

We have just received from the Norwegian Lutheran Pastor J. Koren, Jr. in Boston, Mass. the following heartbreaking news of mourning: "Boston, April 30, 1885. Mrs. Pastor Fick has asked me to inform you that the dear, dear Pastor Fick, after an illness of only three days, gently and blessedly passed away this morning in faith in his Savior. The wish he himself expressed so often has been fulfilled: he has died in his ministry. Last Sunday morning he still held Confirmation in his own congregation and in the afternoon he preached in East Boston. On Monday he became seriously ill with pneumonia. He retained his consciousness until the last hour. When his wife asked him, shortly before death, "What shall we say to the congregation? 'That she may remain faithful/ His ministry and his congregation were the highest things to him in this world. May the good God, who took this glorious man to Himself, give the church such a faithful shepherd again! I have known him only for half a year, but he was already like a father to me." - With him, in this time of general apostasy, our Lutheran church loses one of its most faithful sons and its loveliest singers, our synod one of the most beautiful ornaments of its ministry, the true Christians

one of their most amiable models, his friends, among whom Schreiber also had the great good fortune to count himself, a Jonathan to whom they will certainly all cry out with David: "I am sorry for you, my brother Jonathan; I have had great joy and delight in you; your love has been more special to me than women's love is." (2 Sam. 1, 26.) But the triumphant church of the elect undoubtedly gains with him a new star that will shine like the brightness of heaven forever and ever. (Dan. 12, 3.) W. [Walther].

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### **Inaugurations.**

On behalf of the Honorable President Jos. Schmidt, on Sunday Jubilate, Pastor P. Stamm was introduced into his new field of work at Sand Brach, Mich. by the undersigned. Th. Schöch.

Address: Rev. P. Stumm, Sanct Leaeü, Hurou Co, Llicd.

On Sunday Jubilate, Pastor G. G. W. Brüg- mann was introduced to his congregations at Vera and Vandalia, Ists. by the undersigned on behalf of Praeses Wunder. K. Th. Grüber.

On behalf of the Honorable Presidency of the Middle District, Rev. W. Koch was introduced at his church at Huff, Spencer Co-, Ind. on Sunday Jubilate by undersigned.

I. G. Häfner.

Address: Rev. Look, 8ukk P. O., Spsueer Co, lack.

Rev. P. Meinecke was introduced to his congregations at and in State Center, Iowa, on Sunday Cantate, by the undersigned, on behalf of the Honorable Mr. Praeses Crämer.

Ph. Studt.

Address: Rev. P. Lleirmeke, State Center, Iowa.

By order of the Most Reverend Mr. President of the Western District, Rev. G. H. Hörnicke was introduced at Bethlehem Parish, Creston, Cal. on Sunday Jubilate by undersigned. G. Runkel.

Address: Rev. 8. 8. kloermdre,

Creston, Sau Imis Odlsipo Co, Cal.

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### **Church consecration.**

On Sunday Quasimodogeniti the Lutheran congregation of Ebenezer in Conway, Faulkner Co. consecrated their newly built church to the service of the Triune God. Father Obermeyer preached the English sermon, the undersigned the German sermon. The church is a frame building, 50X25, built in the Gothic style.

F. W. Herzberger.

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### **Announcement.**

Mr. I. G. Pitschke, of Milwaukee, for some time employed as a teacher by the congregation at Robin, Benton Co., Iowa, desires to be admitted to the Synod, and therefore asks to be permitted to take the examination prescribed.

I. L. Crämer, d. Z. Präses.

Fort Dodge, Iowa, May 10, 1885.

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## The Illinois District

of the Lutheran Synod of Missouri, Ohio, &c. St. meets, D. v., from Wednesday, May 27, to Tuesday, June 2, at St. John's Church, Quincy, Ill - Subject of doctrinal proceedings: Theses on eternal life.

All who intend to attend the Synod shall register at least two weeks before the beginning of the same with the local pastor Rev. L. IssiUoer, 111 8outü 7Llr 8tr, Huiuez-, Ill.

The arriving synod members will be given the necessary information about their quarters in the "schoolhouse" of the St. Johannis parish. B. Burfeind, Secr.

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Those using the LkieaAO, LurlwAtcm <L Hulaez- R. R., for their journey to the Synod at Quincy, Ills. will pay the full fare for the outward journey, and one-third for the return, on presentation of a Certistcat, which the District- Secretary will hand to them.

The same applies to those who use the 1iVLbu8k, 8t. DouliL knolüo R. R. use. John.

## The Wisconsin - District

of the Lutheran Synod of Missouri, Ohio, &c. states will meet, God willing, June 3, forenoon 9)H o'clock, at Trinity Church of the Rev. H. F. Sprengeler at Milwaukee, Wis.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-established truly Lutheran congregation, to which, therefore, Lutheran preachers must strive with their congregations as their goal?" - Thesis 13 of the above subject will be submitted to the proceedings. (See "Lutheraner," Jahrg. 32, No. 11.) Aug. Rohrlack, Secretär.

## The Iowa District

will, s. G. w., hold its synod this year from June 10 to 16 at the congregation of Mr. P. I. H. Brammer at Lowden (on the North-Western railroad), Cedar Co., Iowa. - A pastoral conference will be held at the close of the synod. Bro. Brust, secretary.

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All who pay the full fare on the LdleuAO L Xortkrvesteru R. R. on their trip to Lowden may repatriate for one-third if they produce a certificat signed by the secretary. - The same concession will hopefully be obtained by the SurlivAto", 6e<Inr Rapicks L blortkoro and by the LtneuAO, IckilwAuk"" L 8t. kuul li. U.

I. H. Brammer.

## The Minnesota and Dakota Districts

of the Missouri, Ohio, et al. St. Synod will hold its convention this year June 17-23 in Lewiston, Winona Co, Minn. O. Clöter, d. Z. Pres.

Undersigned asks all synod members to contact him no later than June 1 with whether they will be arriving in Minnesota City or Lewiston. I. I. Bernthal.

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## The Michigan District

of the Lutheran Synod of Missouri, Ohio, &c. St. assembled, D. v., June 24, at Trinity Church, Detroit, Mich. - Subject of doctrinal discussions: Theses on the sacred sacraments in general and on Holy Baptism in particular.

All who intend to attend the Synod shall register at least two weeks before the beginning of the same with the local pastor, Rsv. ck. IlukAli, 377 Drutiot ^.^", Detroit, Ickied. to register. W. Burmester, secretary.

## The Concordia Synod

Assembles this year, God willing, on June 3 at the parish of Mr. P. G. R. Herbst in Jronton, Ohio.

Synod members are asked to register in time.

K. Walz, Secr.

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## Aufzus.

Many reports of our synod are completely out of print and cannot be distributed at all. The shortage is severely felt. These reports should be reissued as soon as enough buyers can be found. On the one hand requested, on the other hand encouraged to do so, the undersigned asks all official and fellow believers to inform him by postcard which of the reports they are missing they would like to see reprinted and will take. What treasures the reports of our Synod contain and offer is shown by the new register to the same. Let us reach for these riches I

Lyon, Franklin Co., Mo.

A. W. Frese.

## Announcement.

The suspension of Mr. Joh. Karrer of Middleton, Ont. from our synodal fellowship, which was imposed at the time, is hereby withdrawn by me and declared invalid. And this because

at an investigation ordered by the H ochw. General Presidium, P. Karrer and the congregation decisively declared that it was not their intention to completely refuse all and any investigation of the charges that had been raised anew, as the correspondence conducted in this connection must have forced upon me; because furthermore

there were, according to the opinion of the High Commission of Inquiry, still ways and means which should have been used beforehand for the settlement of the pending difficulties; and because finally also

Fr. Karrer recognized as sinful and reprehensible the hurtful and unbrotherly way in which he had defended his cause against his fellow ministers.

The God of. Peace be highly praised that He has given grace to the so eagerly desired restoration of the brotherly relationship between Father Karrer and us. May He promote and maintain this relationship in grace for the sake of His great goodness. Amen.

Ellice, Ont. in May 1885.

Bro. Dubpernell.

## Help offered to preachers.

There are some students in our seminary who are willing to serve during the summer vacation by preaching and teaching school. Preachers who would like to make use of this are asked to inform the undersigned as soon as possible.

C. F. W. Walther.

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## To the message.

The manuscript of the "Little Biblical History" is now in our hands and will be ready for shipment in about 6 weeks.

**The Luth. Concordia Publishing House.**

(M. C. Barthel, Agt.)

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## Conference - Displays.

The La Porte Specialconference meets, s. G. w., May 27 & 28 at Valparaiso, Ind. W. I. B. Lange.

The Conference of Teachers of the Wisconsin District will hold its meetings from the evening of June 3 to the evening of June 9 in a schoolroom of the congregation of Mr. P. H. F. Sprengeler at Milwaukee, Wis. C. D. Markworth.

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The Buffalo District Conference will meet, s. G. w., Tuesday and Wednesday, June 2 and 3, at Wellsville, Allegany Co., N. A.

### Revenue to the Illinois District's coffers:

For the synodal treasury: Easter Festival Collect from the congregations of the???: Winter at Hampton K10.10, Love at Wine Hill 10.20, Detzer at Niles Centre 9.50. From the congregations of the kk.: Brewer at Crete 22.00, Döderlein at Homewood 9.16, Lewerenz at Effingbam 11.60, Heinemann at Okawville 9.70, Grupe at Rodenberg 8.28, Streckfuß at Chicago 12.22, Gieseke at Secor 4.50, Ottmann at Collinsville 4.15. By P. Meyer of the Dreieinigk.Gem. in Osnabrück "kür das Reich Gottes" 5.00. By Prof. Homann in Addison, synodal contribution, 2.00. (S. 4118.41.)

To the new building in Addison: By P. Ficks Gem. in Boston, Mass. 1.00. By P. Ponitz in Sigel by sr. Gem. 4.36, R. Müller 1.00. By P. Rupprecht in Cole Camp, Mo., 14.35. By H. C. Zuttermeister from P. Wagner's Gem. in Chicago 68.00 and 211.00. Easter Festival Coll. from P. Blanken's Gem. in Buckley 8.00. Tkeel's Gem. in Germania, Wis, 20.00. From the Gem. in Addison: by teacher Bäder from L. Rathje 8.00; by Lebrer Greve from Wittwe Heinberg 2.00; by teacher Rosen from H. Rittmüller 10.00, H. Timm 4.00. By Lebrer Weiß from I. H. Flicke at Okawville 5.00. k. Drögemüller's Gem. at Ärenzville, 2nd Zhlg., 31.75. P. Früchte- nothing's Gem. at Elgin, 1st Zhlg., 57.32. By P. Röder at Arlington Heights by D. Scharnhorst 5.00, H. F. Meyer 5.00. From Chicago: by P. Lochner, wedding coll. at Wm. Lindemann, 8.90; by P. Remke from Fr. Waterstrat 2.00; by k. Wunder by H. Schulz 25.00, C. F. Wohlhüter 10.00, C. F. Wolfs 10.00, F. Koplien 10.00, H. Klabre 5.00, L. Frenke 5.00, K. Kaiser 5.00, K. Boseck 5.00, F. H. Puscheck 5.00, W. Fuchs 3.00, Ch. Meyer 3.00, I. Güslaff 2.00, G. Bäßler 2.00, H. Eggert, F. Deffow, W. Looch and Ck. Schnell 1.00 each. by F. H. Kupferschläger in Wolcottsburgh, N. D., 5.00. by P. Fellen in Washington Heights by I. Beyer 1.00, F. G. Kamenske 1.00. by P. Schalter in Red Bud by sr. Gem. 10.65 and "found in the bell bag" 1.00. I? John's Gem. in Des Plaines 78.25. By Fr. Detzer in Niles Centre from Joach. Tkürk Sr., Joh. Brühn Sr. 2.00 each, Karoline Thürk, Joh. Kölfien, Karl Suhr, W. Suhr, Joach. Steining, Joh. Henning, W. L-cbröder, Joh. Thürk, He>nr. Rode, Karl Wolters, Fr. W. Ahrens each 1.00, Heinr. Römstedt 1.50, Lizzie Suhr, Anna Suhr, Paul Prädrieh, Fried. Peters each .50. By Bro. Ahrens of P. Strieters Gem. in Proviso 25.00. By John Lunow

By Fr. Lewerenz' Gem. in Effingham 28.90. By Fr. Bohn's Gem. in East Saginaw, Mich. 8.00. By Fr. Loßner in Lake Zurich by sr. Gem. 14.00. H. Teyler 1.00, H. Kruger 1.00, H. Seip .50. (S. -754.48.)

For inner mission in the West: From the mission fund of Fr. Streckfuß's parish in Chicago 5.00.

For inner discord: By U. Flachsart of the Gem. in Bethalto 10.15. By P. Döderlein in Homewood of L. - Horstmann 20.00, H. Horstmann 5.00. By P. Müller in Ehester of C. H. 1.00. P. Ottmann's Gem. in Collinsville 2.55. (S. -38.70.)

For Negro Mission: By Fr. Ponitz in Sigel from Robert Müller .75. By Fr. Reinke in Chicago from Mrs. Joh. Janneck 1.00. (S. -1.75.)

For Emigr. Mission in New York: From the Mtssions- lasse of P. Streckfuß' Gem. in Chicago 5.00.

For Emigr. Mission in Baltimore: From the mission fund of Fr. Streckfuß's parish in Chicago 5.00.

To St. Louis household: U. Heinemann's comm. at Okawville 10.00.

For poor students in St. Louis: Fr. Döderlein's congregation in Homewood 8.16. Through teacher Rieß in Chicago from the singing choir of St. Peter's congregation 5.00. Through U. Reinke in Chicago for Joh. Meyer from the Young People's Association 10.00, Young Friends Association 15.00. (p. -38.16.)

To the Springfield household, P. Heinemann's comm. at Okawville 17.50.

For poor students in Springfield: By Fr. Succop in Chicago from Mrs. Schulz 2.00, Marie Lücke 2.00. Fr. Ott mann's congregation in Collinsville 3.05. Fr. Döderlein's congregation in Homewood for Herm. Wacker 11.50. Communion Collect on 1st Easter Day from Fr. Drögemüllers Gem. in Arenzviue for Alb. Trapp 4.90. Fr. Müller's congregation in Ehester for Gustav Müller 5.50. By Fr. Engelbrecht in Chicago from the Jüngl.-Verein for D. Kosche 10.00. (p. -38.95.)

For poor students in Fort Wayne: By Fr. Schuricht in St. Paul from the Women's Association for Karl Albrecht 10.00. By ? . Wagner in Chicago from W. E. for Fr. Eickstädt 2.00. By ? . Merbitz in Beardstown, on F. Büscher's wedding sent for Gerh. Büscher, 4.85. (p. -46.85.)

To household in Addison: half of Easter coll. of k. Hartmann's Gem. in Woodworth 10.00.

For poor students in Aodtson: P. Mueller's congregation in Ehester for Karl Decker 5.50. From Chicago: by P. Leeb of the Women's Association for K. Hansen 10.00; by P. Waaner of the Young Women's Association for H. Konow 15.00, for E. Rischow 10.00, by the Young Men's Association for R. Erdmann 10.00. By W. Göpfarth in Rickmond, Va. for B. Göpfarth 15.00. (p. -65.50.)

For salary in Milwaukee: half of the Easter Feast coll. from Fr. Hartmann's comm. in Woodworth 10.00.

For the Milwaukee building fund: P. Succop's comm. in Chicago, 3rd ct. 50.00. P. Leeb's comm. there 21.50. (p. -71.50.)

For poor students in Milwaukee: Through P. Wagner in Chicago for A. Grambauer of Jungfr.-Verein 5.00, Jüngl.- Verein 10.00, for H. Preckel of Jungfr.-Verein 5.00, A. Be- duhn 1.00, Mrs. Kalbow 1.00, A. Thommen.70. (S. -22.70.)

For the widow's fund: By P. Döderlein in Homewood by D. Niefeldt 2.00. Prof. Homann in Addison 5.00. (S. -7.00.)

For the deaf and dumb: Fr. Mary's congreg. in Danville 15.80. By Fr. Schuricht in St. Paul from Father Böge 5.00. By Fr. Loßner in Lake Zurich, thank offering from Mrs. W. Teyler, 5.00. By Teacher Rieß in Chicago from St. Peter's congreg. singing choir 5.00. (S. -30.80.)

For the orphanage near St. Louis: Through Father Schuricht in St. Paul from Father Böge 5.00.

Addison, Ill, May 1, 1885. h. bartling, cassirer.

#### Revenue into the Michigan - District's coffers:

For the synod treasury: from Fr. Huegli's Detroit congregation -19.41. Fr. K. L. Moll's congregation 18.07. congregation in Big Rapids 1.00. congregation in Frankenmuth 26.57. congregation in Saginaw City 20.00. congregation in Wyandotte 5.70. comm. at Cold Mater 4.00. comm. at Grand Rapids 15.55. comm. at Amelith 9.00. comm. at Bay City 29.06. comm. at Port Hope 6.65. comm. at Monitor 5.50. comm. at Tandy Creek 5.44. (p. -165.95.)

For the construction fund: Gem. in Monitor 6.50.

To the new building in St. Louis: Gem. in Frankenlust 6.00.

To the new building in Addison: By k. Düver from Mrs. Bruns .25. Jos. Schmucker sen. .25. Fr. Packolke .50. F. Pacholke 1.00. W. Kuchenbecker 1.00. By P. Markworth from G. Schulz .50. Joh. Nkvermann 1.00. Gem. in Frankenlust 26.00. comm. in Lenox 25.00. comm. in Monitor 12.25. comm. in Lansing 13.00. comm. in Jonia 2.00. comm. in Ma- nistee 30.00. comm. in Montague 10.00. comm. in Frankenmuth 96.50. comm. in Monroe 60.00. (p.-279.25.)

For the widow's fund: Teacher Helmreich 3.00. By k. Schröder from W. Stein 2.00. Teacher S. Riedel 3.00. M. Beyerlein 2.00. P. Schwartz 8.00. Gem. in Cold Mater 2.00. comm. in Grand Rapids 15.56. P. Gose 4.00. P. Claus 5.00. Mrs. P. Hantel, thank offering, 2.00. 17. Partenfelder for widow M. Wyneken 5.00. (p. -51.56.)

For the deaf and dumb: Gem. in Roseville 16.80. By n. a. Ch. Bauer by M. Geymann 1.00. By P. Franke by F. Kanbach 1.00. M. Mathes 1.00. By Kassirer E. F. W. Meier 47.00. (p. -66.80.)

For Heathen Mission: By Fr. Franke, Thank Offering by Fr. K. Wagner, 2.00.

For the Negro Mission: Gem. in Monitor 2.25 u. 1.45. Gem. in Montague 4.20. Joh. Bachmann from Bingham 1.00. Through teacher Helmreich from Mrs. Mertens 1.00. (S. -9.90.)

For the Emigr.-Misfion: Gem. in Frankenlust 8.14. Gem. in Amelith 6.45. (S. -14.59.)

For inner discord: Fr. Moll's congreg. in Detroit 21.35. congreg. in Monroe 16.11. L. Lochner, thank offering, 2.00. Teacher Meyer's students 2.30. Teacher Harbeck's scb students 2.85. congreg. in St. Clair 8.00. congreg. in Manistee 10.00. congreg. in Turk Lake 2.37. congreg. in Adrian 12.00. congreg. in Sebewaing 20.00. congreg. in Big Rapids 5.70. By Fr. Hahn of Mrs. Auch.

1.00. comm. at Cold Mater 5.35. comm. at Fowler 3.65. comm. at Lansing 9.00. comm. at Millers 15.50. comm. at St. Joseph 12.00. comm. at Bay City 15.40. comm. at Port Hope 10.51. comm. in Lake Ribge 3.50. comm. at Sandy Creek 6.36. Miss Heid's pupils 3.00. comm. in Moltke & Rogers City 6.00. comm. in Burr Oak 5.00. comm. in Lenox 5.12. comm. in Had- ley 2.55. I?. Bölings Imm. comm. 10.60, Petri comm. 4.00. comm. in Roseville 12.50. on C. Haselhuhn's wedding ges. 3.35. comm. in Unionville 4.06. comm. in Sand Brach 5.18. comm. in Frankentrost 8.00. By U. Bohn from Mrs. Meyer .75. Chr. Rupp .25. comm. in Amelith 5.03 u. 6.00 for East Saginaw. (S. -265.24.)

For the Jewish Mission: M. Bcyerlein Sr. 1.00. Gem. in Richville 4.00. By U. A. Ch. Bauer from Wittwe Grauf .50. By P. Mühlhäuser from Father Schaak .50. (S. -6.00.)

For sick pastors and teachers: Gem. in St. Clair 2.0).

For the orphanage in Addison: teacher Wagester's student 3.26.

For poor students and schoolchildren: From Michigan: Congregation in Manistee 4.55. Congregation in Montague 5.00. M. Beyerlein Sr. 2.00. (p.-11..55.) In Springfield: Gem. in Cold Mater 1.00. For F. Prange in Addison: virgins club in Adrian 13.25. For Mueller brothers in St. Louis: On Aug. Diebl's wedding in Amelith ges. 4.00. For L. Wißmtler in Fort Wayne: Through P. Bohn on F. Matzcke's wedding ges. 5.00.

Signed for new construction in Addison: comm. in Monroe 222.65.

Detroit, April 30, '85, Chr. Schmalzriedt, Cassirer.

#### Incorporated into the Minnesota and Dakota District caste:

For the synod treasury: from Fr. Sievers' congregation at Minneapolis -18.00. from Fr. Bösche's three preaching places 4.00. Fr. Hitzemann's congregation at Long Prairie 6.00. Praeses Clöter's congregation at Valley Creek 5.00. Fr. Destinon's congregation at Plato 3.60, at Glencoe 7.40. Fr. Lange's congregation at Hay Creek 9.13. k. Sprengeler's Gem. 2.00. P. Rolf's Gem. at St. Paul 13.42. k. Landeck's Gem. at Hamburg 16.00. Fr. Ross' Gem. bet Ar- lington 7.00. Bernthal's Gem. bet Lewiston 7.30. Fr. Dubberstein's Gem. in Wykoff 2.75. By Fr. Mäurer of Jakob Brunkhorst 5.00. Fr. Lange's Gem. 6.43. Fr. Friedrich's Gem. at Waconia 10.50. (Summa -123.53.)

To the seminary building at St. Louts: Pres. Clöter's congreg. at Valley Creek 5 p.m. By Fr. Rolf of etl. congreg. members 2 p.m. (S. -19 p.m.).

For the Progymnasium in Milwaukee (building fund): Pres. Clöter's comm. at Valley Creek 3.50. P. Horst's comm. at Courtland 100.00. I". Rolf's

congreg. at St. Paul 4.00. (p. -107.50.)

On the Milwaukee household: P. H. I. Mueller's Joh.-Gem. 7.59.

For the widow's fund: By P. Streckfuß of N. N. in Young America 5.00. P. Lange's Gem. at Hay Creek 4.84. ?. Ross' Gem. at Arlington 3.00. P. Sievers 5.00. By ?. F. Pfotenhauer, thank offering by Mrs. Mathilde Stegert, 2.00. U. Rolf 4.00. P. Landeck 5.00. U. Sprengeler 2.00, whose Gem. 6.00. P. Mäurer 4.00, whose Dreieinigk.-Gem. 2.00. (p. -42.84.)

For the deaf and dumb: Fr. Mäurer's school children .50. by Fr. Rolf of N. N. 15.00. Fr. Hertwig 1.00. Fr. Lange's Gem. 5.80. Praeses Clöter's Gem. at Valley Creek 3.85. k. Friedrich's Gem. at Waconia 6.25. (p. -32.40.)

For Negro mission: P. H. I. Müller's Joh.-Gem. 5.00. k. Sievers, surplus of 50 "Pioneer" u. 70 "Missionstaube" 8.40. Pres. Clöter's Gem. of Valley Creek 4.81 u. 3.40. k. Roß' Gem. at Arlington 8.00. U. Lange's Gem. at Hay Creek 4.47. Pres. Clöter's Gem. at Town Woodbury 5.05 u. 3.88. k. Mäurer's Gem. at Belvidere 2.50. (G. -45.51.)

For Jewish mission: U. H. I. Müller's Joh.-Gem. 2.90. k. Mäurer's Gem. in Belvidere 2.50. (p. -5.40.)

To Springfield household: p. Spengeler 1.00. k. Horsts Gem. in Courtland 10.00. (p. 11.00.)

To the budget in St. Louis: P. Sprengeler 1.00.

On the Fort Wayne budget, P. Sprengeler 1.00.

For Emigr. mission in New York: Fr. Horsts Gem. in Courtland 5.00.

For emigrant mission in Baltimore: Fr. Horst's parish in Courtland 5.00.

For Emigrant Mission in St. Paul, Minn: Fr. Hertwig 1.00. U. Bergthal's congreg. 2.00. U. Friedrich's congreg. 7.25. (S. -10.25.)

For English Mission: Fr. Langes Gem. 5.07.

For the orphanage at Addison: by P. Nickels, wedding coll. at H. Schröder in High Forest, 3.75. P. Fackler's Gem. at Maple Grove 6.00. Ü. Bömeke 1.05; by the same of F. Wellnitz .50, Frank Weünitz .25, W. Wellnitz .20. (S. -11.75.)

For poor students in Addison: U. Vomhofs Joh.-Gem. 5.85.

For poor students in Springfield: Fr. Hertwig 1.00.

For poor students from Minnesota and Dakota: U. Rolf's comm. in St. Paul 3.15, 3.35, 4.26. Fr. Vomhof's Grace comm. 5.15. Fr. Lange's comm. 8.19. (S. -24.10.)

To the seminary building in Addison: By Fr. Tirmenstein from N. N. in St. Paul 5.00. By Fr. Streckfuß from N. N. in Young America 5.00. By Fr. Fackler from F. C. Schütte in Maple Grove 5.00. Fr. Vomhof's Joh.Gem. 6.00, 47.00 u. 24.25, Gnaden Gem. 3.00 and 21.50. Fr. Zahn's Gem. at Elysian 4.00. Fr. Sprengeler's Gem. at Wilton 5.00. Fr. Abner's Gem. at Green Isle 6.00. P. Hitzemann 1.00, from a Pre- dtgt place 2.45. P. Rolf's Gem. at St. Paul 10.50. P. Horst's Gem. in Courtland 100.00. P. Nickels' Gem. at Rockester 7.10. k. H. I. Müller 5.00; by the same from E. Brosinsky 2.00, I. Ktetzner 1.50, C. Schwarz 1.50, E. Sempel 1.00, W. Ulrich 1.00, C. Voigt 1.00, W. Mees 1.00. Durck U. Mäurer by Father Bolland 1.00. By P. Welcher by I. Dubs 1.00, Jakob Walz 2.00. By P. Lange by Teacher Arndt 5.00. (P. -275.80.)



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For internal discord tn Minnesota & Dakota: By 8. Maurer of N. N. .50. Pres. Clöters Gem. bet Valley Creek 6.69 & 8.00, in Town Woodbury 5.30. By Sievers of Mrs. Schwendt in Minneapolis 3.00, Horstkorta there 2.00, Miss Aug. Müller tn Walla Walla, Wash. Terr., 2.00. by Kassirer E. F. W. Meier tn St. Louis 555.00. 8th Schriefers Gem. near Scotland, Dak., 11.77, by Chr. Stolp there 1.55. by 8th Ross by Th. Streißguth tn Arlington 10.00. by Kassirer Eißfeldt in Milwaukee 25.00. by 8th Krumsieg, thank offering by Ad. Rolf in Benton, 10.00, Mrs. N. N. the. 6.00. 8. Sckaaf's congreg. at Claremont 6.81. 8. Horst's congreg. in Courtland 10.00. 8. Landeck's congreg. bet Hamburg 10.00, N. N. in Benton 2.00. 8. Sievers' conf. at Minneapolis 10.00. 8. Dubberstein's conf. at Wykoff 2.75. 8. Maurer's conf. at Jacksonville 3.00. 8. Hertrich's conf. at Helvetia 8.00. 8. Friedrich's conf. at Waconia 5.00. (L>. -704.37.)

St. Paul, April 27, 1885. T. H. Menk, Cassirer.

### Income into the coffers of the Eastern District:

For the synod treasury: From Trinity Congregation tn Buffalo -17.85. St. John's Congregation tn Brooklyn 27.44. Mrs. Bleuler tn Hartem .50. (S. -45.79.)

For the widow's fund: Gem. in Eden Valley 7.90.

H. Schröder 4.00. Teacher F. W. Müller 5.00. (p. -16.90.)

For Jewish mission: Ges. durchs "Kinderdlat" 30.00. Collecte bei einem gemeinsch. A. Hettmüller in Washington 10.00. (p. -109.91.)

For mission tn Erie: trif. comm. in Buffalo 16.00, in mission hours ges. 5.60.

For inner mission: Gem. tn St. Johannsburg 6.00. A. Heitmüller tn Washington 10.00. N. N. in Albany .25. (S. -16.25.)

For the new building in Addison: Mrs. Eltse Rtnke in Buffalo 5.00, Mrs. Dorothea Altemoor das. 3.00. By 8. H. Hanser of Martha Dappenstein .25, Martha Bentrup 3.00, Auguste Schimpf 2.00, Katharine Schimpf 5.00. By Her of E. Millitzer 5.00, his daughter 1.00, B. Schneider 1.00, I. Steinmetz .50, Fr. Hartkopf.25, Hermann Schwarz .25, N. N. 2.00. St. Matthew's parish in New Pork, 2nd gift, 300.00, A. Heitmüller tn Washington 10.00. By P. H. Schröder from H. Bauer 5.00, Mrs. I. Maier 1.00, Joh. Eckhardt 1.00, F. Eckhardt 1.50, G. Heckmann 1.00, I. Heckmann 3.00, Chr. Bruschaber .50, L. Bauer sr. 3.00, I. Bruschaber 1.00, F. Kromer 1.00. comm. in Paterson, 1st gift, 6.00. comm. in Rondout 31.25. G. Goehring in Accident 1.00. (p. -396.51.)

For college maintenance: St. John's parish in Brooklyn Dec. 14. Trinity parish in New Uork 10.34.

For the progymnasium in New Uork: Women's Missionary Association in 8. L>tutz' Gem. 20.00.

For the deaf and dumb: A. Heitmüller tn Washington 5.00.

For the orphanage near Boston: Mother Lußky in Buffalo .25. Ges. through the Children's Gazette 75.00. A. Heitmüller in Washington 5.00. From the school children in Paterson 2.75. Women's Misc. Society in P. Stutz's Gem. 14.00. Mrs. N. N. in Albany 10.00. (S. -107.00.)

For Indian mission: Gem. in St. Johannsburg 4.30.

For Negro mission: A. Heitmüller tn Washington 5.00. Gem. in Port Richmond 13.36.

For emigrant mission in Baltimore: A. Heitmüller in Washington 5.00.

For traveling preachers in Dakota: N. N. in Albany .25.

For poor students in St. Louis: A. Heitmueller in Washington 15.00.

For poor students in Springfield: A. Heitmueller in Washington 15.00.

For the comm. in Columbus: A. Heitmüller in Washington 15.00.

New York, April 8, 1885. I. Birkner, Kassirer.

### Revenue to the Western District's coffers:

For the synodal treasury: From P. Zschoche's congregation in Frohna -17.20. Through Mr. Poggemöller from 8. Meyer's congregation in Bielefeld 24.25. 8. Griebel's congregation in California 5.16. (p. -46.61.)

For college maintenance: Fr. Zschoches Gem. in Frohna 15.00.

For new construction in Addison: 8th Stemmermann's Gem. at Onaga 5.00. By Hanser in St. Louis from N. N. 10.00, from Wittwe N. N. 4.00. By P. Nething in Lincoln from Joh. Meuschke 5.00, from Emil Hübner .50. By P. Gümmer at Cape Girardeau from W. Körber 5.00. 8th Willes Gem. in Concordia, 2nd Zhtg., 38.00. (P. -67.50.)

For inner mission in the West: Through Fr. Hanser by N. N. 15.00.

For mission to Jews: Zschoches Gem. tn Frohna 12.93.

For Negro Mission: 8. Rupprechts Gem. tn Cole Camp 4.00. By Mr. Barthel from Fr. Schumann in Waterford .80, from Fr. Denninger 1.00. (S. -5.30.)

For the deaf and dumb: By Fr. Stemmermann from Fr. Kufahl .50. By Mr. Barthel from N. N. tn Leavenworth 2.00.

For the widow's fund: By Bro. Matthias of H. Rodewald 2.00. By Mr. Barthel of N. N. in Leavenworth 2.00. By Bro. Hanser in St. Louis 5.75. By Bro. Nething in Lincoln 2.00. St. Louis Teachers' Conference 4.00. By Bro. Bartels in St. Louis, Coll. at W. Gumz's wedding, 10.00. (S. -25.75.)

For poor students in Ft. Wayne: Through P. Hanser in St. Louis from N. N. 5.00 (spec. for Rupprecht).

For the orphanage near St. Louis: By 8th Stemmermann from Louise and Bertha Knippe .50 each, from Wilh. Weg-ner .25. Durck Hrn. Barthel from Emilie Rank in St. Paul .50. From the collection bag of the Gem. Meyers in Friedheim 10.00. By Fr. Pennekamp, Coll. on Ed. Koch's wedding, 5.00. (S. -16.75.)

For Progymnasium tn Concordia: Fr. Rupprecht's Gem. in Cole Camp 5.00. By Nething of Emil Huebner 1.00.

St. Louis, May 6, 1885. H. H. Meyer, Cassirer.

### Revenue to the Wisconsin District's coffers:

For poor students tn Addison: From St. Stephen's parish for Hintze -10.00. From Aulich for Ad. List 1.00.

For synodical reports: teacher Ehmann 2.00. I'. Jank 5.25.

For the orphanage near St. Louis: Teacher Tröller's pupils 10.65.

For poor students in Springfield: Ernst Fischer in Hancock for A. Gresens 5.00.

For Wisconsin Distr. inner mission: 8th Schumann and Gem. 5.00. Chr. Schmedt in Logansville 1.00. Chr. Freihuber 1.50. 8th Schneiders Gem. in Wayside 8.00. (S. -16.50.)

For the orphanage in Addison : Imm.-Gem. in Milwaukee 7.82. From Hancock, Mich. by Ernst Fischer 2.00, M. Wiebenhöfer 1.00. Chr. Schmedt tn Logansville 1.00. 8. Nützels Gem. tn Oshkosh 19.00. (S. -30.82.)

On the budget of the progymnasium in Milwaukee:?. Herzers Gem. in Plymouth 1.93. 8. Rathjens Gem. 5.00. (p. 6.93.)

For Negro mission: Imm.-Gem. in Milwaukee 20.22. Seuels Confirmanden 5.75. (<L>. -25.97.)

For the synod treasury: Dreieinigk. congregation in Milwaukee 53.77, Zions congregation 17.50, Imm. congregation 31.90, G. Löbers congregation 12.00, Stephens congregation 30.10, Kreuz congregation 15.00.... Osterhus' Gem. 12.50. From the communities of: Erck in Wausau 9.00, Schumann in Waterford 5.40, Grothe in Rose-ville 6.00, Kothe, upper 10.25, lower 9.90, Wambsganß in Adelt 15.83, in Batavia 3.25, Walker in New London 4.15, in Maple Creek 1.68, Hiebei in Sheboygan Falls 7.01, Präger in St. Peter 3.04, Wolbrecht in Sheboygan 15.20, Herzerin Plymouth 14.41, Seuel in Portage 13.30, in Lewiston 2.55, Nützel in Oshkosh 17.00, Ledebur, Dreieinig! 3.70, St. Joh. 3.30, Rehwinkel 4.75, Damm an Wolf Rtver 5.24, in Fremont 2.32, Ebert tn Hartland 5.00, Keller tn Racine 10.90, Hild 16.06, Fink 3.00. (p. -365.01.)

For construction and debt retirement of Milwaukee progymnasium: 8th Hiebers Gem. in Wilson 8.60. By 8th G. Löber of I. C. Haase.50. (S. -9.10.)

For Jewish mission: 8. Schumann's school children 2.00. ?. Aulich 1.00. Chr. Schmedt in Logansville 1.00. Flöter u. Merig in Racine 1.00 each. (S. -6.00.)

For teachers' salaries of the Progymnasium in Milwaukee: ?. Schumann and Gem. in Waterford 3.00. and 5.60. From the municipalities of: Wambsganß 11.23, Strafen in Watertown 42.63, Wolbrecht in Sheboygan 25.00, Albrecht, St. John 11.00, St. Peter's 8.60, Damm in Bloomfield 7.44, Ebert in Hartland 4.05, Osterhus 7.50, Wichmann 18.31, Keller in Racine 10.90, Schneider tn Wayside 8.00, (p. -163.26.)

For the widow's fund: From the : Schumann 4.00, Winter 3.00, Diehl 5.00, Damm 4.00. Joh. Noack in Bloomfield 1.00. Teacher A. Ehmann 3.00. Coll. on Winkler's wedding by Jos. Mönnig in Milwaukee 10.00. (S. -30.00.)

To the new building in Addison: From the congregations of : Fuhrmann in Clintonville 14.00, Keller in Racine, 1st Sdg., 27.00, Sprengeler in Milwaukee 16.00, Wolbrecht in Sheboygan 15.00, Herzer in Plymouth 10.75, Rosenwinkel in Berlin 7.50, Reickmann in Manville 3.00, Nützel in Oshkosh, 1st Sdg, 45.00, C. H. Löber in Milwaukee 200.00, G. Löber the. 24.65, Döhler 3.00, Damm in Bloomfield 50.00, Ebert in Hartland u. Shawano 5.00, Ledebur, Dreieinig! in Mequon 12.00, Von Frau Wirth in Wilson .60. P. Winter 5.00. Peter Bergmann, thank offering, 1.00. 8. Seuel 2.00, from whose Gem. by L. Kleist, C. Schneider, W. Meyer, E. Krause, W. Rusck, I. Gunter, G. Kleist, teacher H. Läufer each 1.00, Miss Ruprecht, G. Trojanski each .50, Aug. Kleist, W. Juske each .25, H. Affeld 5.00, A. Rusch 2.00. Caesar in Milwaukee 1.00. Confirmation coll. in?. Barth's Gem. 3.90, in Filial 1.10. From the Gem. in Janes- ville by August Page! 1.00, A. Buge 5.00, Anna Kathmann 5.00, Fr. Dettmann 3.00, C. A. Kuck 1.00. By 8. Plehn from Karl Gräsle, Albert G., Wilhelmine G., G. Rosenthal, W. Flug sen. each 1.00, wedding coll. at Sckaller 10.00. By?. Otto in Scott 4.25. By U. Hilo from N. N. 1.00. Coll. at the wedding of Frl. M. Natzke in Wayside 21.00. (p. -517.25.)

For poor students in Milwaukee: Herzers Gem. in Plymouth for Emil Schäfer 14.50. From G. Löbers Kalender- und Gesangbuchskasse for A. K. 1.50, for E. G. 2.00. Through k. Hild, baptismal coll. at N. N. for Sch., 2.17. Coll. on d. double wedding of T. K. u. C. G. in Milwaukee 28.11. (p. -48.28.)

For the deaf and dumb: Anna Otto in Hancock, Mich. 1.25. P. Aulich's Gem. 5.25. Teacher Wegner's pupils in Milwaukee 2.25. Flöter in Racine 2.00, Merig das. 1.00. N. N. das. from the Kaffs for the Kingdom of God 2.00. Keller's confirmands 4.15, wedding collecte at G. Gorsege 6.50. Dora Burhop in Howards Grove 1.00. (S. -25.40.)

Milwaukee, May 1, 1885. c. Etßfeldt, Kassirer.

#### **Received for the Castle Garden - Mission:**

From 8. Busse -3.00, Mrs. Ackermann 3.00, H. Greth .25, Rademann .25, P. Btewend .75, P. Borth .50, Bernot, 60, k. F. Wesemanns Gem. 12.75, 8th E. Frey 2.40, Women's Missionary Association 8th Freys in Albany 5.00. ^?. A. F. Gräbner 2.50, whose Gem. 7.50, missionary box of Gem. in Danbury .31, W. Oett 7.00, L. Becker 1.00, teacher Ilse 1.00, H. Baden 5.00, H. Röcker .50, Miss Segepanski 1.00, A. Heitmüller in Washington 5.00, G. G. Griefe 1.50, N. N. .60, I". S. Keyl 25.00, C. Stümpfli 1.75, Braun .35, Hörnicke .50, C. Wermelsdorf 2.00, E. Rudert 1.00, Maria Neubrecht .50, 8th Busse 1.00, 8th I. Wißmar 2.00, Aug. Frobreich 2.00. (p. -97.51.)

New Uork, April 8, 1885. I. Birkner, Kassirer.

#### **For poor students**

Received with thanks -4.00 from the Virgins of the congregation of Mr. Nützel in West Ely through Miss. A. Bennhoff; received for Stud. H. Müller from Mr. 8. Weber's Gem. 7.50, from Mr. ?. Demetrio 4.00, from Mr. Job. Lang sen. in Longtown 1.00; for Stud. Trützsch 7.00 from Mr. A. Schneider in Jackson, Wis.; for Stud. Block 2.00 from Mr. P. Daib and 10.00 from the Women's Club in Friedheim. Guenther.

#### For poor students from Iowa

I have received since the beginning of this year: By? Crämer from the Women's Association of his parish for Th. Mertens K4.00; by P. Horn from the alms fund of sr. Gem. for A. Lehmkuhl 7.35; by Wittwe Wenkheimer 1.00; by P. Herrmann, part of the Weihnacktscollecte, 3.85, by himself.65, by P. Maaß, Erntefestcoll. sr. Gem., 6.00; by Kassirer Tiarks 43 55; by ? Reisinger from Mr. Brammeier 5.00; by Fr. Dörrfier, sent at the wedding of E. Menschel, for Gehring, 5.25; by ? Crämer from the löbl. Frauenverein sr. Gem. for v. Gemmingen 5.00 ; by Fr. Horn of sr. Gem. 9.46; by Fr. Maaß, Easter coll. sr. Gem., 8.00; by Fr. Mattfeld, coll. sr. Gem. for Behrens, 9.20.

May the Lord be a rich recompense to all these givers!

Geo. Mezger.

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The Rev. Geo. Mezger of Waterloo, Iowa, the present administrator of the relief fund for poor students of the Iowa - Districts, has moved to the Jstwois- District, the undersigned hereby appoints Mr. Pastor I. H. Brammer of Lowden, Cedar Co., Iowa, as provisional administrator of said relief fund. This is for the attention of the pupils of our institutions and their friends and patrons in our district.

I. L. Crämer, d. Z. Präses.

Fort Dodge, Iowa, in April 1885.

#### Receipt and urgent request.

Since last receipt I certify the receipt of the following gifts: From the Young Men's Association of my parish here K8.01. Confirmation Collecte of my parish 10.17. Collecte on the wedding of Helmut Wendt and Bertba Sträube here 8.52 especially for Ferd. Engelbert, and for the same from the local Women's Association 5.00. (Summa P31.70.)

The great need of our poor prophet disciples urges me to go before the dear Christians of our district once again with the heartfelt request to implore them for a gift of love. Our caste has been empty for weeks, so that I was forced to answer the poor who asked for support: Unfortunately, I have nothing! Oh, how painful it is to have to answer in this way those who are dependent on our love, and in whom Christ Himself, as in His members, comes to us in supplication! I therefore ask you again, heartily and urgently: Remember, dear fellow Christians, also these poor, and let them have a little of your bread here and there.

Racine, Wis. May 8, 1885.

C. F. Keller.

#### For the Preachers' and Teachers' Widows' and Orphans' Coffee (of the Illinois District).

have been received: From Wittve Kriedemann in Chicago 82.00. From Marie Keller through P. Hölter 1.00. Charfreitags-Collecte of the congregation of? L. Lochner 27.80. From the congregation of? Baumgart 5.00. From N. N. through P. Sappsr 5.00. From the congregation of P. Leeb 8.00. From the?? F. Behrens, H. Sieving, H. Wunder 5.00 each; H. Große 4.00; H. Johannes, E. Heinemann 2.00 each. From the Chicago Teachers' Conference 55.50. By Kassirer H. Bartling 23.40 were delivered. (S. \$150.70.)

Chicago, Ill, April 30, 1885. H. Wunder, Kassirer.

#### For the progymnasium in Concordia, Mo,

have arrived: From? Willes Gem. in Concordia 821.71. ? Biltz's parish, 44.60. P. Rohlfing's parish in Alma, Mo., for building and maintenance: 88.00, from the Young People's Association 10.00, from the Women's Association 5.00. By H. H. Meier, Treasurer, 64.85. ? Pennekamp's congregation at Topeka, Kans., 6.00. Fr. Lüker's congregation at Aroma, Kans., 6.00. Fr. Menke's congregation at Stover, Mo., 11.80, at Richland, Mo., 8.20. Fr. Heyne's congregation at Lake Creek, Mo., 6.00. Fr. Senne's congregation at Alma, Kans., 10.00. Fr. A. W. Frese 1.00. (p. K283.16.)

Sincerely thanking all dear donors

I. Kröncke, Kassirer.

For poor students received with great thanks by? Carl Brauer in Crete, Ill, collected at Mr. F. Arkenberg's wedding, 86.50 and from an unnamed person, 1.00. By? I. H. Rabe in Yorkville, Ill, 12.00. By Mr. A. Frenzel at Barton (?), Md., .50. By N. N. at Leavenworth, Kans., 2.00. By N. N. at Brooklyn, N. A., 20.00. By P. I. Fackler at Maple Grove, Minn., by Mr. F. C. Schütte 5.00. By? K. W. Weberin Perryville, Mo. (spec. for miller), ges. at wedding at Mr. F. Schade's, 5.00 and from sr. Gem. 2.00. From an unnamed person in St. Louis, Mo., 10.00. By P. Crämer at Fort Dodge, Iowa, from Mr. D. Korn- haas there 5.20. From Mr. M. S. in St. Louis, Mo., 5.00. By? shepherd from Mrs. Peters at Rinkelvtue, Mo., 5.00. C. F. W. Walther.

For seminarian W. Wegener in Addison, the undersigned received 89.15 through Mr? I. H. P. Gräbner from his parish.

Theo. Brohm.

#### Changed addresses:

Uev. P. N. kosrrwr, 74 5tū Street, IViUiurnsbur^ki, N.?.  
8. p. Iloelter, 3711 lorvrr Lve., 8t. I,oui8, IAO.  
ck. v.?r. Lleier, 140 Selrool 8tr., Osstkosl, IVis.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the house by porters, subscribers must pay an extra 25 cents.  
To Germany, the "Lutheran" is sent by Pog. postage paid, for tl.SS.

Lutcrd ut tü"?>>8t Oilles at 8t.?ouis, öckc>., U8 8L00Iick-IÜL88 matter.

## May Branch

on the green hill of the poet Herrmann Fick, once a pastor in Boston.

Missouri's" singer has gone home, Ew'ger Frühling laughs at him;  
Rough, sinful earthly air no longer Robs him of the heavenly splendor!

Master in the simple harp playing of the well-tried German art of song, he set his sights on heaven early, courting the earth's favor!

Fresh and glad to fight, pious in victory, Always he sang faithfully before Zion's multitude;  
Christ, his life's full sufficiency, now offer him crowns for the cross!

Hasta.

## Master and servant.

Christ the Lord, the Pabst the servant -  
One may apply it;  
But see with what right the two together pastes.

The Lord in the flesh was the guest  
With mostly low people;  
The servant lodges in the grand palace  
And revels in glories.

The Lord says: Go into all the world!  
The servant thinks: "Well, what a post! And because walking displeases him, he goes to Carosten.

The Lord instructs His disciples to teach and baptize;  
The servant converts them with banishment, torture and pyre.

The Lord humbly cares for  
To be called the Son of Man;  
The servant is called holy father to shine before the world.

The Lord takes away the burden of the law  
From his disciples neck ;  
The servant doubles the ballast,  
To put him on others.

The Lord says: Give me, son, your heart!  
He cares little for the other;  
The servant loves more the precious ore, it is called the Peter's penny.

The lord was also crowned, but to mockery and scorn; The servant begins his regiment With a golden crown.

The Lord admonishes: Search the Scriptures, They will declare Me to you !  
The servant warns: Stay yet from the poison, Because he does not find there.

How do master and servant rhyme? I cannot grasp the rhyme, and if I do justice to the master, I must leave the servant.

(Johann Schiller. \*)

## Something from Luther's writings concerning the old good ecclesiastical meaningful ceremonies.

In his writing "Von den Conciliis und Kirchen" from 1539 Luther writes:

"The ceremonies should be left at home in the parishes, yes, in the schools, so that the schoolmaster would be Magister Ceremoniarum" (the master of the ecclesiastical ceremonies) "next to the parish priest". \*\*) Because from the pupils the others all learn it without all essays and effort. So, what, when and how the pupils sing or pray in church, the crowd learns it afterwards, and what they sing over the corpse or at the grave, the others learn it too: when they kneel down and fold their hands, when the schoolmaster taps with the stick under the song: 'Et homo factus est'".

(under the chant of the so-called Great Faith, when the words come: If a true man is born), "then the crowd does it afterwards. If they take off their hats or bend their knees as often as the name of Jesus Christ is called, and what they practice more of the same Christian discipline and devotions, the crowd does afterwards, even without preaching, than through living faith.

\*) From I. Schiller's booklet: "Variationen wider römische Lästerungen. Westheim, 1885."  
Of course, Luther does not mean to say that the preacher and his school teacher have the power to introduce church ceremonies without the consent of the congregation. This consent is always presupposed by Luther and the right Lutheran theologians.  
dige Exempel bewegt." (S. Walch's edition, Tom. XVI, p. 2770.) '

In a sermon in the Hauspostille on the Gospel on the Day of the Annunciation of Mary, Luther further writes:

"Once upon a time, the Symbolum Nicänum or Confession of Faith, which was made at Nicaea at the Concilio, was sung every Sunday in church, and when the words Et homo factus est were sung, everyone fell to their knees. This was a fine, praiseworthy custom, and should still be kept in such a way that one thanked God from the bottom of one's heart for the incarnation of Christ, that he has placed us in such great, high honor, and has let his Son become man." (S. Walch's ed. Tom. XIII, p. 2575.)

In his interpretation of the 1st and 2nd chapters of John in 1537 and 1538, Luther further writes:

"One reads that it once happened that someone confessed, a coarse rascal and felt, when in the churches these words: 'Et homo factus est', were spoken.

He did not take off his beret, nor did he bend his knees, nor did he show any honor against it, but stood there like a stick (otherwise the whole crowd of the people had knelt down when these words were sung in the 'Patrem' [Great Faith] and prayed devoutly): then the devil came to him, gave him a muzzle so that his face was gone, cursed him horribly and said: 'that the infernal fire may burn you, you coarse ass! So God would have become an angel of my nature, as I was one, and one would sing: I would not only bend my knees, but my whole body to the earth, yes, I would have crawled ten cubits deep into the earth; and you, hopeless man, stand there like a stick or a stone, and hear that God has not become an angel, but a man, and is like you, and you stand there and stand like a log of wood! Whether this happened or not, it is similar to the faith that the holy fathers wanted to admonish the youth by such examples, how great an unspeakable thing it is that the true Son of God is the Son of God.

We have to open our eyes and to consider such words well. (S. Walch's edition Tom. VII, 1547 f.)

Finally, in his great interpretation of the 1st book of Moses, Luther writes the following about the words of the patriarch Jacob: "Put away from among you the strange gods that are among you, and purify yourselves, and change your garments" (Gen. 35:2):

"All reformation or correction that may be undertaken is in vain unless the doctrine is first purified.... The other part, when he goes on to say: '-Purify yourselves', comprehends in itself the sin against the other table.... The third part about the change of the clothes is an external thing and concerns the ceremonies: Put off the unclean garments, adorn yourselves also with an outward adornment. For such ceremonies, though they make no one righteous, are nevertheless necessary. For in outward ceremonies, gestures and customs there should also be reverence and respect, so that one may come together in a fine, honest and chaste manner in the place where the word is taught, where one prays and calls on God, and where other worship takes place. First of all, the heart should be so refined that it has right faith in God and is reconciled to Him; then have love for one's neighbor, which should be perfect and without all offense; thirdly, where people come together, they should keep outward discipline and discipline, so that 'everything may be done honestly and properly', 1 Cor. 14:40. But those who despise and neglect these things show that they believe nothing and that they despise God and His church. For we are not to conduct ourselves in the church, where we come together for worship, as we do in the tavern or Kretschmer, but it requires a seriousness and proper prosperity." (Walch's edition Tom. I, p. 1334 ff.).

We believe the above is worthy of consideration even by our orthodox Lutheran church here in America. Our conscience is not bound to any "man-made" ceremonies, not even to the most edifying ones. They are, after all, all things of the middle order and therefore matters of Christian freedom. But we may well consider whether it is right for us to abandon all those edifying ecclesiastical ceremonies which were introduced in our church in its best times and which were not abolished in Christian order until their decline at the time of rationalism, but which have gradually come to an end under the administration of unfaithful pastors, - we say, we should well consider whether it is right for us to drop all these ceremonies here forever and to adopt more and more the bare worship of the reformed in this basically reformed new fatherland of ours. In any case, our service with its ceremonies should show that spirit of simplicity and confession which has always been the spirit of our Lutheran Church before other churches. Incidentally, we recall that our old orthodox teachers, as often as they enumerate the official duties of a pastor, include among them the preservation of church customs.

W. [Walther]

This is the true sign and characteristic by which false teachers are to be recognized, if they draw the listeners to themselves and to their life, and do not point to Christ from themselves. (Luther, VII, 1466.)

(Sent in by P. A. Rohrlack.)

### **Luther's Small Catechism.**

(Continued.)

But the catechism should also be used in other ways for the purpose of educating children in the fear of God. If, for example, the children are guilty of this or that sin, the commandments in which God has forbidden such sins should be held up to them, or they should be made to say the commandments in question themselves. Then attach punishment and admonition to them. If the sin of disobedience has occurred, the fourth commandment should serve the children, just as the second commandment does for the sin of cursing or swearing, and so on. If parents have the opportunity to remind their children of God's spiritual and physical benefits and of the thanks we owe God for them, then they, the parents, may make good use of the three articles of our holy Christian faith. In this way, the catechism will also be used diligently in other areas "for teaching, for punishment, for correction and for chastisement in justice.

If parents realize how important it is to practice the catechism in the home, they will not stop at encouraging the children to practice the catechism text. It will then also be a matter of heart to them that the children come to the right understanding of the catechism words. Therefore, they will gladly take

advantage of the excellent instruction that C. Dietrich's Catechism, an interpretation of Luther's Small Catechism, offers them in a masterfully written manner. In this interpretation of the Catechism, a large store is stored, which serves for the right understanding of the truths of the Catechism. This C. Dietrich's Catechism is a true treasure trove, a treasure house richly equipped with the greatest treasures. Therefore, the practice of catechism in the home, which is carried out on the basis of the aforementioned catechism interpretation, is accompanied by a special blessing. The parents themselves have the not inconsiderable benefit that they also penetrate deeper and deeper into the correct understanding of Luther's Small Catechism.

If catechism is practiced in the home in the right way and with diligence, God's rich blessing on parents and children is the result, according to divine promise, just as, on the contrary, if catechism is not practiced in the home, parents and children are filled with misery and heartache. Where, among other things, does it largely come from that so many children, soon after their confirmation, begin to withdraw the obedience they owe their parents and go their own ways? If we look closely, we find that the main reason is almost always that the parents have neglected to practice catechism with their children, and as a result, the fourth commandment and other related catechism have not become matters of the heart. It is true that not a few parents try to excuse themselves with lack of time in regard to the service of love they should render their children through catechism exercises. But this is an empty excuse, even for the farmer in the summertime. One usually extends the noon hour long enough to have a good quarter of an hour left over to go through a piece of the catechism with the children. This does not detract from the work at all. It is then

with all the greater pleasure and joy. The practice of catechism in the home is so important that Luther demands in the preface to the Small Catechism that such children who do not want to learn the catechism "should be denied food and drink by their parents and landlords. And indeed, no one can leave his children a greater inheritance than that of having the catechism firmly imprinted on their hearts. All inheritance of land, property and money is nothing compared to this treasure.

In contrast to this, it is of course a great lament of our time, which cannot be deplored enough, that even many Christian parents no longer know the catechism. Children soon notice this, and the consequence is that they too begin to regard the teaching of the catechism as a trivial matter. What an impression it must make on a child when it comes home from school and says to its father or mother: "Tomorrow my class is to say the first three commandments; I want to learn them for my teacher's pleasure, tell me what they are called - and father or mother feel compelled to reject the child because they themselves no longer even know the wording of the first three commandments! - Yes, many Christian parents do not recognize their duty in this, that their children, after they are finally sent to the parochial school at the age of eight or ten, or even at the age of twelve, do not even know the wording of the first commandment, let alone the other parts of the catechism. Would that all Christian parents would take to heart the words of the Church Father Augustine: "What preachers are in the church, parents and fathers of households should be with their households, in their home churches. Just as the preachers constantly teach the catechism of Christian doctrines, so the fathers of the household should constantly teach it daily with their own.

In addition, it is also the duty of parents to encourage their children, and especially their confirmed children, to attend the Christian teachings regularly and to demand punctual obedience from them in this regard. To achieve this obedience, the parents themselves should never miss the Christian teachings without the most urgent need, partly in order to stimulate the children with their good example to the obedience demanded of them in this matter, partly in their own obedience to God's commandment and in the intention of acquiring through the Christian teachings an ever greater ability for the purpose of practicing the catechism with their children at home in a quite fruitful way. Unfortunately, most parents, like other adults, not only stay away from the Christian teachings themselves, but also do not even ask whether the latter are attended by their children. Some parents do not fail to admonish their children to go to Christian instruction, but that is the end of it. One believes the best of one's children; one cannot see with one's own eyes whether the children are in the Christian lessons, and the children follow in their parents' footsteps more quickly than the parents would often like. As long as the parents themselves stay away, there is no hope of seeing the confirmed children of such parents as regular visitors in the Christian lessons. It is true that the children often hear from the pastor's mouth, publicly and especially, that it is also the duty of the parents, commanded by God, to go to the Christian teachings; they also notice from the parents that they are very much in favor of it.



But because the parents still stay away from the Christian teachings, the children conclude: there must not be much interest in the Christian teachings; our pastor will probably exaggerate the matter! In this way, the children come to despise the Christian teachings, and despising them is followed by disdain and contempt for the catechism, for whose sake, as the children well know, the Christian teachings are held. Oh, if only all Christian parents would consider that this evil example of theirs is no small part of the world's offense, about which Christ Match. 18, 6. 7. proclaims the terrible woe. The objection is not valid here that one also buys time at home by reading a devotional book. God has not commanded you to do this during Christian teaching. Yes, this is your doing against God's commandment, who said: "Where two or three are gathered together in my name, there am I in the midst of them" (Match. 18, 20.) and: "In the place where I will make a memorial of my name, there will I come to you and bless you" (Ex. 20, 24.). God does not promise you this blessing if you sit over your book of edification - even if it is the Bible - during Christian instruction. At that time the church is the place where he wants to come to you and bless you. How he will bless you there is his business. How many an otherwise discerning Christian was so blessed by God by the explanation of this or that saying, which he received in Christian teaching, that the understanding of the Scriptures was opened to him in a special way, and such a saying became for him from then on the rich source of glorious refreshment. Moreover, he who has a right knowledge of the third commandment knows that he must not be lacking in the Christian teachings; he knows that also with regard to the Christian teachings the word of his Savior applies to him: "Blessed are those who hear and keep the word of God"; and "He who hears you" - my preachers - "hears me. Therefore, consider what you are doing if you miss the Christian teachings without need. With the sermon as well as with the Christian teachings, your God stands with filled hands to bless you. How should you not, instead of missing the Christian teachings because of the sluggishness of your flesh, rather hurry to them full of joy and with praise and thanksgiving to your kind heavenly Father, in order to receive there His heavenly blessing promised to you? How should you not visit the Christian teachings with a thousand joys, in which the center is offered to you, which unites you solely with Christ and fills your heart with complete certainty of the blessedness acquired and given to you by your Savior?

Therefore, dear Christians, use the Christian teachings with all diligence and let them also serve you so that you become more and more capable of practicing the catechism fruitfully with your children in your home. Follow your pastor faithfully in this and let yourselves be moved to do the same by the good example he sets for you in his own family. You will have to tell yourselves that you at least need it just as much as your dear pastor needs it with his own. If you do so, the catechism will then become a source of blessing for you, which you shall enjoy in time and eternity.

As in the home, so in the school the catechism is to be practiced with all fidelity. Besides the biblical history, the catechism must be the main subject.

of the entire school curriculum. This, namely, that the teaching of the Catechism is the most important teaching among all the subjects taught in the school, should not only be kept vividly before the teacher's eyes at all times, but should also be recognized by his pupils. And if a teacher is really aware of the fact that the most important object of all his teaching is the doctrine of the catechism, then he will also consider it his task to bring his pupils to this knowledge the longer the more. If he knows how much the knowledge of the catechism is important, he will not let any effort be wasted, which it requires to firmly imprint the catechism text in the memory of his students. - Regarding the memorization of Dietrich's Catechism Explanation, which is also used in school as an aid to the proper understanding of Luther's Small Catechism, the teacher will take into account the different gifts of the children and not demand the same from all without distinction. But as foolish as it would be on the one hand to demand that a weakly gifted child learn by heart even the most difficult questions, which would of course thoroughly spoil the catechism for such a child, on the other hand it is wise to give the children, whom God has given an excellent memory, by virtue of which they can master even the most difficult questions with ease, even playfully. In addition, they are gifted with a special joy and love for memorizing Dietrich's catechism questions, so that the treasures of Dietrich's catechism are brought as completely as possible from the chamber of the book into the chamber of memory for their faithful keeping and, if God gives grace, for constant use.

However, a Christian teacher will not be satisfied with the fact that his children have a good grasp of the catechism text; it will also be important to him that what the children have grasped from the catechism with their memory, they now also learn to understand according to the ability that God presents to them, and that such understanding takes deep root in their souls. That this happens as much as possible, every Lutheran teacher must keep in mind as the goal of his catechism teachings, yes, all of his work, if he wants to show otherwise the right loyalty in his profession. In order to achieve this goal, he must not tire of chastising, admonishing, inciting and enticing, not only during the catechism lesson, but also at any other time, using the catechism as a guide. If a teacher has the right understanding of what God has given to all his Christians and especially to children in the Catechism, he will certainly do everything in his power to bring the children to love and hold the Catechism in high esteem as a great, glorious treasure that contains everything that can make their souls blessed. By means of the catechism, a teacher can best fulfill his God-given duty of pastoral care for the children entrusted to him and of educating them in discipline and exhortation to the Lord; for to be a teacher of the children of a Lutheran parochial school always means at the same time to be the children's pastor and educator, their spiritual father and advisor. A Lutheran teacher must never forget that through his appointment to a Lutheran parochial school he has primarily received the commission from his Lord Christ to feed the children as his lambs. If a teacher wants to do this gladly and faithfully, he should let himself be guided before

He is very fond of the catechism and considers it to be his very best textbook. He should devote the greatest care to his preparation for the special catechism lessons and use the catechism occasionally for the purpose of the salvation and Christian education of his students. If he does this, they will soon realize how fond their teacher is of the catechism. His good example will also serve to make the catechism more and more dear to the children. (Conclusion follows.)

(From the "Luth. Scoreboard" of Boston.)

### **A May festival in the church.**

A May festival in the church? some will certainly ask in astonishment; for such a festival one usually goes out into the woods and meadows, but not into the house of God. And yet, dear friend, if you read the following lines, you will find the way in which we celebrate our May festival in the church quite in order and rejoice with us about it.

For the past 7 years, our Trinity congregation in Rorbury has celebrated such a festival. We were

prompted to this celebration by the desire to free our church property from the debts burdening it. Now there are various ways and means to raise money for church purposes. But they are not always in accordance with God's Word. Aren't all efforts often in vain if the project is against God's word? And if money is raised somewhere in a congregation in a way contrary to God's word, can God's blessing rest on it? No, never ever. That is why our congregation came up with the idea of donating the earnings one day a year. May 3 was set as this day. On the Sunday evening following May 3, we gather for a festive service in the church, and after we have edified ourselves from the Holy Scriptures, we place our offerings in an offering box made for this purpose, which bears the magnificent inscription: "God loves a cheerful giver. Each one gives according to his earthly goods and income. But the main thing is that there is no coercion; everyone gives his gift voluntarily. However, we take it very seriously that everyone gives the entire earnings of a day and not half of it.

At our first festival the income was over \$500. Although in the next few years not quite as much came in, such sums were received that two years ago, through voluntary contributions from all members of the congregation, our church property became completely debt-free. Therefore we did not celebrate our feast in 1883, but met in the last year and also in this one in the usual way at the offering box. Since May 3 of this year fell on a Sunday, the proceeds of May 2 were designated for the church; to our delight, the entire amount was \$415.02. This money will be used to make the property recently purchased by the congregation for the parsonage debt-free.

The reader will see from the above that God's blessing rests on our May Day celebrations; perhaps other congregations will be inspired by these lines to build the Lord's house in the same way and to promote the welfare of the congregation.

(A member of the community.)

### Luther on Mission.

Luther was the angel (messenger, emissary) of God who brought us again the eternal, beatific gospel, which is to be proclaimed "to those who sit and dwell on the earth, and to all nations and kindreds and tongues and peoples," Revelation 14:6. Myconius relates: "Before a fortnight had passed, they" (Luther's 95 sentences) "had gone through all Germany, and in four weeks almost all Christendom, as if the angels themselves were messenger runners and carried it before men's eyes. No one would believe the talk that came of it." After four years, a traveler in Jerusalem bought it.

"I believe," says Luther, "that our Gospel would have gone through the whole world in these short years, if it had not been for the rats and sects, the Anabaptists and Sacramentarians, who threw the tree in the way. Otherwise, the pope and all the princes should not have done us such an injury as they have just done; all the angry papists should not have hurt us. In the whole Psalter Christ hardly complains so much as about these very scoundrels and false brethren." (On John 6:66. E. A. 48:87.)

Very often Luther preached about the calling of the Gentiles to the kingdom of God, e.g. in the magnificent interpretation of the 117th Psalm. Among other things, he says: "If all the Gentiles are to praise God, it must first be that he has become their God. If he is to be their God, they must know him and believe in him and abandon all idolatry; for one cannot praise God with an idolatrous mouth or with an unbelieving heart. If they are to believe, they must first hear his word and thereby receive the Holy Spirit, who purifies and enlightens their hearts through faith. For it is not possible to come to faith, nor to obtain the Holy Spirit; the word must first be heard; as Paul says Rom. 10: How shall they believe, of whom they have not heard? Gal. 3: You have received the Spirit through the preaching of faith. If they are to hear his word, preachers must be sent to them, preaching God's word to them." (E.A. 40, 288.)

About the command of Christ: "Go and teach all nations" and: "Go into all the world and preach the gospel to every creature" - he says: "All the world is not called one piece or two, but everything and everything that and where people are. Therefore also the gospel must run and is still running, so that even though it does not always remain in one place, it must go everywhere and resound in all places and corners of the world. And as this is a common command to preach the gospel everywhere and to all men, so also this is a common command and God's command that all should believe this word." (Church Post, Heaven, E. A. 12, 197.) Cf. p. 156. 180.

In the explanation of the words of Christ Matth. 23,15. he declares himself against the conversion method of the papists, which he puts side by side with that of the Pharisees and scribes, whom Christ rejects, but the work itself, the conversion of the Gentiles, he calls "the great delicious work", "the very best work". He says, among other things: "Thus it always happens that the very best works and services become the most abominable idolatries.... So it is the very best work that the pagans have been led from idolatry to the knowledge of God. But

The Pharisees did it in an inverted way, as with a net, so that they took the gold and silver of the Gentiles, their money and goods, and then beat the Gentiles back again. We have done the same in the papacy. For one has had to believe in the articles of the Roman church, which the pope has concluded." (E. A. 44, 363.) Cf. p. 358 f. 370.

In the writing: "Of both forms of the sacrament 2c." he says: "The gospel should be preached in all the world; where is the fault? Not in the gospel, for it is right and true, useful and blessed. But there is a lack of people who are virtuous." (E. A. 28, 299.)

In his magnificent song "Es wollt uns Gott genädig sein" 2c. he taught Christianity to sing:

"That JEsus' Christ's salvation and strength may become known to the Gentiles and turn them to God."

He often reminds Christians of their glorious task to lead others to faith. Very beautifully he interprets the command of God that the Israelites should draw in the nearest neighbors to eat the paschal lamb. He writes: "With this he wants (as St. Paul also teaches to the Romans) that Christ may be spread the more. For it is not enough that these or those know Christ, but we are to spread it out and proclaim it to everyone, so that many people may come to this one house, even that the whole world may be brought to the kingdom of Christ. Perhaps in those days there were many houses in which as many people were

found as there had to be at the paschal lamb, so that it could be completely eaten. But here in the New Testament it is always lacking; there are never enough Christians for us to stop inviting guests to this paschal lamb, but we should always go on and preach and also find ourselves among those to whom Christ has not been preached before, and teach them who have not known Christ, that they may also be brought to the spiritual kingdom of Christ". (On Ex. 12. E. A. 35, 205.) On 1 Petr. 1, 3. he remarks: "That we live on earth, this happens nowhere for the reason that we should also help other people; otherwise it would be best that God should strangle us as soon as we were baptized and had begun to believe. But for this reason he allows us to live here, so that we may also bring other people to faith, just as he has done for us." (E. A. 51, 335.) In a Christmas sermon he says: "But that there are shepherds means that no one should hear the gospel to him alone, but that each one should tell the other who does not know his. For he that believeth for himself hath enough, and shall henceforth see how he may bring others also to such faith and knowledge." (Church Post. E. A. 10, 1460)

He also shows how a Christian heart that believes in the holy gospel with earnestness rejoices when other people come to the fellowship of the gospel. In the sermon on the epistle of the 22nd Sunday after Trinity, he says: "Now a Christian heart stands, and this is its color and form; as St. Paul's words are, that he is fundamentally glad and merry about it, and thanks God that other people also come to the fellowship of the gospel, and has a good confidence toward those who have begun to believe, accepts their salvation, rejoices in it as highly as his own, and can

We cannot thank God enough for this; and we pray without ceasing that he may experience and see many people come to such fellowship with him and be preserved in it until the day of the Lord Jesus Christ. (Church Post. E. A. 9, 333.) "Yes, this should be the joy and delight of a Christian heart, that he may see many people also come to grace and praise and give thanks to God with him; for such desire also awakens the stronger the praying and calling; for a Christian must not be such an unman, who neither asks nor cares where other people remain, whether they believe or not, but takes care of all people and always sighs and cries for God's name to be hallowed, his kingdom to come, his will to be done 2c., that the devil's lies may be everywhere defiled, and that his power and murder may be increased over poor souls, and that his will may be controlled. This should go to a right Christian from the heart and right earnestness." (Ibid. p. 343.)

In his zeal for the study of languages, he also had in mind the proclamation of the Gospel in foreign countries. In the preface to his book "Deutsche Messe und Ordnung des Gottesdienstes" (German Mass and Order of Worship), he wrote: "I do not at all agree with those who only speak one language and despise all others. For I would like to raise such youth and people who could be of use to Christ even in foreign lands and speak to the people, so that we would not be like the Waldensians in Bohemia, who have so caught their faith in their own language that they cannot speak intelligibly and clearly to anyone unless he first learns their language. But the Holy Spirit did not do this in the beginning; he did not wait until all the world came to Jerusalem and learned the language, but gave all kinds of tongues for preaching, so that the apostles could speak wherever they went. I would rather follow this example; it is also right to train the youth in many languages: who knows how God will use them in time? For this purpose also are the schools instituted." (E. A. 22, 230.)

He often exhorts Christians to help promote Christ's kingdom with their money and property. We will only quote one statement: "Because he (Christ) leads his reign on earth in such a miserable and poor form, we should gladly help with our money, goods and all our wealth so that his kingdom may be promoted and increased, which is hindered and suppressed in so many ways by the devil and the world. For today we can open our treasures to Christ and give them to him just as well as the wise men did. (Hauspost. E. Ä. 1, 326.)

We conclude with the beautiful words: "'Let everything that has breath praise the Lord,' says the Psalm. It follows that God is to be preached and praised in all languages." (E. A. 57, 150.) G.

## **To the ecclesiastical chronicle.**

### **I. America.**

**A new Lutheran synod** was founded in January in the far northwest in the state of Dakota. Its name: "Heid Evangeliske Lutherska kyrkjaajalag Jslandinga i Westerheim" i.e. The Evangelical Lutheran Synod of Icelanders in America. There are only three pastors and a somewhat larger number of congregations that have joined together in this us

foreign language, to preserve the sacred truth of our Lutheran Church and to gather the people's comrades. The entire Icelandic people belong to the Lutheran Church and have been faithful to their icy homeland, northern Iceland, like hardly any other people. For some years now, however, they have also been migrating, and the northern snow- and ice-rich America is their destination. They are an ecclesiastical people who love the Lutheran faith in all its simplicity. God bless and keep them in the new fatherland! Thus reports the New York "Witness to the Truth".

**A testimony from the Council.** In "Herald and Magazine" of May 16, a reader of this paper writes: "I live in a medium-sized country town in New York. Here are two congregations that call themselves Lutheran (but do not belong to any synod of the General Council). These seem to want to outdo each other in holding festivals'. In their churches they have a kitchen where they cook, bake, boil and fry, and a dining room that also serves as a prayer room. Sometimes it's old maid parties, sometimes it's other fools' stuff to attract the young people and help the parish coffers. Tonight, again, both indicate something special. The ladies of one of them invite all their acquaintances in the newspaper to dinner and ice cream, which they serve to music from 6 to 9:30! Another Lutheran' holds summer night parties with their Sunday school teachers, also Fairs 2c. in the gymnasium. In this way they make themselves popular and have an audience. But we must be ashamed of the activities of such Lutheran congregations and pastors. Truly, they are doing worse than all the sects in our city." - The writer of these lines seems to be a so-called layman. It is very gratifying that more and more voices are rising up against the unchristian way in which people are trying to raise money for church purposes here. For the good end does not justify the bad means. The holy apostle tells us how giving for good purposes should be when he writes Rom. 12, 3: "If someone gives, he gives simply. But this does not mean to give simple-mindedly, when one gives because he has a pleasure in doing so. W. [Walther]

**Communion wine.** In the Wisconsin "Ev.-Luth. Gemeinde-Blatt" of May 15 we read the following: For Alaska in its time the Congress has made a law, according to which no wine may be imported into the said territory, except for medicinal and scientific purposes. In accordance with this law, the customs officials there rejected the wine that members of the Russian church had ordered for the communion celebration. Thereupon the Russian minister in Washington made representations to the Government, and the matter was referred to the Attorney General for his consideration. The latter has now decided that the extension of that law to communion wine would be contrary to the Constitution of the United States, which guarantees free worship to all ecclesiastical communities; and the Secretary of the Treasury, to whom the Customs Service is subordinate, has accepted this decision and issued his instructions to the officials accordingly.

**A new "Young Men's Society"** has formed in the East. The name it has taken is "Army of the White Cross"; its purpose is the promotion of personal chastity. The founders of this society have certainly meant well; but the only proper society for the promotion of chastity, as of all Christian virtues, is the true Christian Church. Whoever enters it must immediately renounce the devil and all his works and all his nature, and thus also unchastity, and since the true Christian church seeks to keep all those who have been incorporated into it through baptism in the covenant of God through the means of grace, it also seeks to keep them in all Christian societies.

The aim of the society is to preserve and promote the virtues. A particular society which has set itself the goal of combating only one particular vice is in great danger that, in the best case, it will cut off just one branch of the poisonous tree, but leave the poisonous tree itself standing. But this helps nothing or very little. The Savior gives quite different instructions, saying: "Either plant a good tree, and the fruit will be good; or plant a rotten tree, and the fruit will be rotten. Every good tree brings forth good fruit, but a rotten tree brings forth evil fruit. A good tree cannot bring forth evil fruit, and a rotten tree cannot bring forth good fruit." (Matth. 12, 33. 7, 17, 18.) Therefore, whoever wants to properly promote chastity, promote the right Christian church; for this alone has the task and the right means to transform the whole man, and this alone is the way that the virtue of chastity is also planted. W. [Walther]

In the **Presbyterian Church**, for some time now, the election of the moderator (president) of the General Assembly has been proceeding as in political elections: it is, as they say, "elecūonirt". Candidates are nominated by cliques. Through extensive correspondence, they try to win votes for the candidates in question. Agents travel through the country to persuade preachers who are going to the General Assembly to vote for them. "These facts are manifest," says the Presbyterian paper. "Xsw )5ork Observer." The paper calls these electoral machinations a scandal: "It is a scandal in the Presbyte- rian Church. The scandal is getting worse and should be stopped. We hear about it from all sides. We have been urged to participate in the unclean business, and we intend to do so, but in such a way that we protest against it and do everything we can to suppress it."

Roman Schools. According to the *Catholic Examiner*, about 10,000 Protestant children attend Roman schools.

**A church congress** recently met in Hartford, Conn. "to promote Christian unity". Episcopalians, Presbyterians, Baptists, Methodists and also deniers of the Holy Trinity, who do not belong to Christianity, participated: Unitarians, Universalists, Swedenborgians, etc. It is incomprehensible how Christians can negotiate "Christian" unity with un-Christians, incomprehensible how Christians can pray with those who deny Christ's divinity, incomprehensible how they can listen to the speeches of these people! For example, one of these fellows said that "the death of Christ was not a sacrifice for sin, it was to be regarded as the death of a mother for her child, as the death of a patriot for his fatherland." According to the published program, Pastor Conrad, editor of the "*Lutheran Observer*," the English paper of the so-called General Synod, is one of the leaders, and Mr. Rhodes, pastor of the local English congregation belonging to the General Synod, is one of the vice-presidents. That these gentlemen are fraternal with Methodists, Baptists, etc., is nothing new, since the General Synod is unionistic; but who would have thought that they would make common cause with Unitarians, etc.? They do not seem to believe that the deniers of the Holy Trinity, the Deity of Christ, and the Holy Spirit are "idolatrous, blasphemers, and outside the Church of Christ." Apology of the Augsburg Confession Art. 1.

## II. abroad.

**The Wendish Lutheran Church in Germany.** In Saxon Upper Lusatia, three ! Wendish pastorates have been vacant for some time, because there is no Wendish

There are no candidates. Only recently has a theologian who has learned the Wendish language offered himself to the regional consistory for employment among the Wends. It seems as if the Wendish Lutheran Church in Germany is approaching its demise. W. [Walther]

(Submitted.)

## **The Lutheran Institute for the Deaf and Dumb in Norris, Mich.**

On March 12 of this year, the Lutheran Deaf and Dumb Support Association held its twelfth annual meeting in Detroit, Mich. This time, too, we were able to thank God for blessing our work in graces.

Our institution is, as all readers will know, an educational institution for the deaf and dumb, in which they are to be educated not only to become faithful citizens of the state, but above all to become true Christians. They should not only learn to speak, read, write and calculate, but above all they should be made acquainted with God's pure Word. That the work on them is not in vain needs no proof, since a number of young Christians have already returned to the parental home and to the congregations, and bear witness to this themselves. We are pleased with the letters that are addressed to the director. For example, a girl writes that it pains her deeply that she has to give up preaching from her pastor's mouth



for the sake of her weak eyes, and consoles herself with the fact that she can read God's word from a good sermon book. "O, how glad I am," she says, "that I have found God's holy Word and the faithful Savior JEsu. My confirmation thought says that I will have to endure temptations. Oh, if the good Lord sends me a cross to bear, may He help me to bear it cheerfully; for without a cross there is no crown. It seems impossible to me to be a Christian and yet to want to be equal to the world. - O Lord, let all my trials serve me, that I may walk pleasing to God, and one day be blessed, and obtain the crown of life." - A confirmed youth testifies to his love for the church of the pure Word and Sacrament when he complains in a letter that he has no opportunity to go to a church of our synod, since he is convinced that the pure Word of God is preached in this synod. When he complains about how the enjoyment of Holy Communion is judged so lightly, in that it is said to him that to receive it once every year would be enough, while he believes that he must go as often as he feels the need for it. "I am often very sad," he writes, "that I cannot hear God's Word. I would like to have a book containing such sermons as are preached from the pulpit, so that I too can be edified by them and strengthen my faith." And another writes that his mother has died, but that he believes she is in heaven, where he also wishes to go through faith in his Lord Jesus; there it is better than here on earth. - We could also tell how one of them has become a skilled craftsman and the other a useful maid, it is also a blessing, but we are primarily interested in their souls being saved.

Working on this work is difficult and laborious, but it is a blessed profession to help these poor children to the blessed inheritance of heaven. Our dear teachers need the intercession of all of us, that God may give blessing and prosperity to their work and strengthen them, so that they can carry out the work commanded to them by the Lord in united strength, love and peace. Teacher H. Uhlig is still director and leads the correspondence with us.

The school is in contact with the parents and the confirmed youth. All requests for admission or other inquiries are to be directed to him. Also the board money as well as gifts in kind are to be sent to him. He holds the confirmation lessons and the examination before the confirmation at the place where the confirmation is to take place. Since no actual class instruction could be established until now, each teacher has a certain number of children, different in age, gifts and strengths, and keeps them until the confirmation instruction. It has pleased God to give the children overall health and a cheerful heart; on the other hand, the housemother has often had to endure many a suffering in body and spirit under the heavy burden that lies upon her. We owe her thanks for the sacrifices of love she makes. In truth, she is a mother to the children entrusted to her, and every mother can be unconcerned. According to his unfathomable counsel, God was pleased to afflict Mr. L. Zeile severely: he lost a beloved son by death and, after a long period of pain, his faithful wife. Not long after that he followed a call to a parochial school; we were reluctant to let him go. However, to our joy, the Lord soon filled this vacant teaching position again, as teacher I. G. Eiter of Frankenmuth followed our call and was inducted into his office in the local church. Of the 44 deaf-mute children at the beginning of last year, 9 left through confirmation, 2 remained in the parental home during the vacation period due to persistent illness, and 2 were held back by the parents' homesickness for the child. Confirmations were held on the 6th Sunday after Trinity at St. Immanuel's Church, Courtland, Minn; on the 7th Sunday after Trinity at St. Paul's Church, Luzerne, Iowa; on the 10th Sunday after Trinity at St. John's Church, Quincy, Ill, and on the 12th Sunday after Trinity at Bethlehem Church, Norris, Mich. During this year 9 deaf and dumb children have entered, making the present number 40. Enrolled are 15, and inquiry has been made about other 6 children. Since only 5 children will leave the institution this year, the vacant places have already been promised to the children who have been waiting for more than a year and a day. A greater consideration of the applications could only happen through an enlargement of the institution and an increase in the teaching and catering staff. We do not lack the good will to do this, but we do lack the necessary means. Our dear patrons will see from the annual financial statement that the Lord in grace has helped us so far, so that we do not have to worry about the existence of the institution; he has taken the great burden of debt from us and made our hearts cheerful and of good cheer; but we are still dependent on your help. When we compare the income from collections that we have received this year with that of the previous years, it seems as if the source would dry up and the love would grow cold; but we do not conclude in this way, since our synodal needs have required great sacrifices in the past year, but thank God for the remaining lumps that have fallen to us from the rich offering table. If the board money for the children had not come in so abundantly this year, we would have been compelled to incur debts, and would not have had a surplus of \$127.39 to show, although we keep a simple and frugal household, so that the maintenance of one child has not cost us more than 10 cents a day. As a debt of \$500.00 has been called and must be paid in a short time, it would be highly desirable if so many interest free *bonds* could be redeemed as to cover this debt. - The lack of water in the dry summer season caused us to have another well dug. This cost more than estimated.

had been excavated, and is as yet unusable, although it contains 40 feet of water; for in drilling it, after excavating 48 feet, natural gas has been encountered, which now keeps the water in perpetual flush, and renders the water undrinkable. Whether any benefit will yet be derived from it is doubtful.

The annual children's festival, organized by the Women's Association in the institution's garden, as well as the Christmas gift-giving, were held in the usual manner. We express our heartfelt thanks to the honored Women's Association. The newly elected trustees elected P. I. A. Hügli as president, I. G. Keil as vice-president, C. H. Beyer as secretary, I. E. Runge as treasurer, and C. D. Strudel as treasurer.

May the faithful God continue to confess His work here and not withdraw His rich blessing from us. We express our heartfelt thanks to all who have supported our institution and wish God's rich blessing.

How the Lord blesses us with requests and understanding, I am instructed to report afterwards: He has made one of our patrons willing to support our work with an offering of K500.00 in cash. To this happy news we can add nothing more than our request: God bless the giver!

In the name and on behalf of the Norris Deaf and Dumb Association, Wayne Co, Mich, May 14, 1885.  
C. Schwankovsky, Lutheran pastor.

### **Sebastian.**

Sebastian was born in Narbonne, France, and received a careful education in Milan, where his family

originally came from. Early on, however, he learned that loving Christ is better than all knowledge, and became a zealous disciple of the Crucified. In 283 he went to Rome to be accepted into the imperial army. In this step, however, he did not strive to gain fame or treasure; his intention was rather to assist the confessors and blood witnesses of Jesus Christ in the army in their tribulations in this new position. Soon the desired opportunity presented itself to his zeal. Two comrades-in-arms, Marcus and Marcellianus, who were condemned to death for their faith, were softened by the tears of their relatives and friends, and wavered in their faith. Sebastian hurried to them and made them joyful and courageous again by his fiery encouragement. He spoke with such force that many ear-witnesses, including the parents of the two condemned men, were overcome by the power of his words and joined the army of the great archpastor.

In the meantime, Emperor Diocletian had elevated Maximianus Herculius to co-ruler. When the latter came to Rome, he took a special liking to Sebastian, whose religion he did not know. In order to bind him more closely to his person, he made him captain of a detachment of his imperial bodyguard. In this honorable and influential post, Sebastian had enough opportunity to work quietly for his Lord. The fire of Diocletian's persecution burned ever more fiercely. Many highly pardoned witnesses of Christ from his closest acquaintance preceded him on the bloody path of martyrdom. Zoe, Nicostrat's wife, was seized first and hung by the feet over a fire, in the smoke of which she suffocated. Her husband followed her in a few days. Tranquillia was stoned to death by the mob. Claudius, Castor and Victorin were put to the torture three times and then thrown into the sea. After them Ti-

burtius beheaded. Castulus was buried alive in the ground after the most severe torture.

Maximian learned that his favorite was a Christian. Full of anger, he had him brought before him and, in a vehement speech, reproached him for the supposed ingratitude with which he had repaid him for all his good deeds. Then he had him handed over to the Mauritanian archers, who had to make him the target of their projectiles. Pierced by many arrows, they finally left him for dead in the square. But God wanted, before he took up the righteous soul into the eternal dwellings, that it should once again testify before the rage of the power of him whom he pursued in blind hatred. Irene, the surviving widow of his friend Castulus, who had been sacrificed before him, came to pick up and bury Sebastian's body. She found life in him yet, and had him carried secretly to her house, where in a short time he was restored from his wounds.

His Christian brothers now advised him to hide from the emperor's fury; but Sebastian could not be induced to do so. As soon as he recovered, he stood freely and publicly on a staircase whose steps the emperor had to tread on when he went into the temple, and when Maximian approached, he reproached him with words of divine power for the outrage of his enmity against Christ. He testified to him in a loud voice that the Christians, for the sake of their heavenly king, had shown him, the earthly king, the most unbreakable loyalty, and constantly pleaded for the welfare of his government to the one whose name he wanted to eradicate. The emperor was astonished at such frank speech as he had never heard before; but when he recognized in the speaker the same Sebastian whom he had thought long dead, his astonishment turned into wild rage. He had him seized, led into the racecourse that bordered his palace, and scourged to death. Then the mangled body of the martyr was thrown into the great cesspool at the end of the racecourse. A Christian matron had him secretly pulled out of it and buried.

### **The influence of a newspaper.**

We read the following about this subject in the Wisconsin "Ev.-Luth. Gemeinde-Blatt" of May 15:

The influence of a newspaper is an exceedingly great one. A book appears once and is usually read once. The newspaper appears again and again, and its influence is like that of the drop of water that falls on the same spot over and over again. There it is said, "Constant dripping wears away the stone." Among a certain people in Asia, it is said that one way of punishing serious criminals is to shave a part of their head and then place them under an upright vessel of water, from which drop by drop is dropped at short intervals on the bald spot, and the effect of these drops of water is said to be so appalling that the poor man exposed to them goes mad with pain in a short time. If the same water were poured over his head at once, such an effect would be unthinkable. So it is with the effect of a magazine, whether for good or for evil. And unfortunately, the influence of most newspapers is not a beneficial one, but, since most newspaper writers are unbelieving, Christ-hostile people, they also serve unbelief with their papers and lie in battle against Christ and His kingdom. Should we Christians also expose ourselves to this pernicious influence? Shall we abandon our children to the danger of being slowly strangled with this weapon of Satan? Therefore, get rid of these papers from Christian homes, and instead bring in papers whose writers also in their profession are

The people of the world bow down to God's Word and let it be a light on their way, be it church publications such as our "Gemeindeblatt", be it publications that report what is happening on earth in the life of the peoples and how wonderfully God rules the world with goodness and with earnestness.

### **What should devout Christians consider who complain about the lack of devotion in prayer?**

Dr. Heinrich Müller writes the following about this in his "Heavenly Kiss of Love":

"If anyone wants to complain about how there is no joy and devotion in praying, let him know:

1. that we cannot give devotion to ourselves, but God gives it to whom He will.

2. that the power of prayer does not lie in sensitive devotion, but that our heart recognizes its need and has a faithful desire for God's help.

That God often plays the game with us that we played with him before. How often he moves and stirs our heart, and yet we do not want to enter into prayer! That is why we often have to pray afterwards, and do not feel God's sweet touch.

God often makes our hearts dry, so that not a tear or a sigh will come out, lest we should think ourselves holy. When our prayer is without juice and strength, we think: Oh, what a wretched man you are, you cannot pray the Lord's Prayer with devotion! If prayer does not go on, we recognize our insignificance and attribute everything to the goodness of God alone.

5 We must also experience something in this temptation, so that we can have compassion on our weak brothers.

God wants to test us whether we seek Him alone in prayer or rather the sensitive sweet devotion.

God also has other hidden causes at times that we do not understand.

Other saints have also felt it before you, David, Job. Christ also praises those who are poor in spirit; these are souls who cannot pray an Our Father; no one can be poorer.

But do not stop praying when you do not feel devotion, otherwise the devil would have what he is looking for; but as one who does not taste food, yet with food excites the taste and kindles the desire, so also by prayer awaken devotion in you. That blind man the more vehemently the people resisted him, the more vehemently he cried out." Luc. 18, 39.

### **How much a single Lutheran can do,**

The following story told in the "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine" proves this:

"In October 1858, a young Lutheran clothier immigrated to the town of Forst in Lusatia in search of work. He soon found work, but not what he was looking for, namely Christian fellowship. There were no Lutherans in the town except for him (everything there is united), and he could not and did not want to associate with people of other faiths. Finally, he found a family in which the wife had earlier become acquainted with the Lutheran church in Militsch. With this family he read Lutheran sermons together; others also joined in, and as early as September 1859 five people went with our young Lutheran to the service in Cottbus to report to the Lutheran pastor for acceptance into his congregation and to ask him to visit them in Forst. Thus, in October (just after one year) in Forst.

the first Lutheran service was held and the reception of those five was accomplished. From then on, the pastor's visits were regular and many more new members were received. Now the Lutheran congregation there numbers almost 100 souls, and the young people in it have joined together to form their own Young Men's Association, which also works in blessing among the journeymen who have migrated from the Lutheran regional churches."

What is told here happens not infrequently in America. If only all single, orthodox Lutherans would realize that they, as spiritual priests, are missionaries called by God through circumstances, they would seldom have to complain about being alone for long. W. [Walther]

### **Does a true believing Christian need moral rules?**

When Johann Bugenhagen had come to the realization of the evangelical truth by reading Luther's writing "Of the Babylonian Prison of the Church" towards the end of the year 1520, he wrote a letter to Luther in which he asked him to write to him how he should now live. Luther then sent him his magnificent book "Von der Freiheit eines Christenmenschen" ("On the Freedom of a Christian"), which had appeared shortly before, and wrote the following in the book: "You wrote to me that I might prescribe to you the right way to live. A true Christian does not need any rules of morality, for the spirit of faith guides him to do everything that is pleasing to God and that brotherly love demands. Therefore, read this! But not all believe the Gospel. Faith is felt in the heart. \*\*) Delicious words! Therefore, you who desire to live piously, do not look around for good rules of life. This is not the right way. Believe truly in Christ as a poor sinner, and the pious life will find itself. For true faith purifies the heart and is active in love. (Apost. 15, 9. Gal. 5, 6. 7.) If you become a good tree through true faith, the good fruits will follow even without all rules. (Matth. 12, 33.) "Faith," Luther writes in his golden preface to the letter to the Romans, "does not ask whether good works are to be done; but before one asks, it has done them and is always doing them.

W. [Walther]

### **Clothes yard art in the church.**

In 1544 Luther wrote to M. Chr. Piscator, preacher in Jüterbock: "It is a great matter that the bishops have hitherto allowed the women and virgins to go to church dressed up and made up as if they were going to a comedy. It is a manifest abuse, repugnant to Paulo and Petro. But this habit has been forcibly broken, therefore it is necessary to abolish the abuse in the enjoyment of the Sacrament, so that they do not make themselves abominable to us and to other common people. For it is a sign of a careless mind, and such show that they hold the sacrament no higher than bread on a common table. W. XXI, 1339.

### **Brotherhood.**

Luther wrote of Zwingli and his comrades in Marburg: "They desired brotherhood from us; we refused them this time and could not promise it. For if we accepted them as brothers and sisters, we would have to acquiesce in their teachings. (111,2617.)

See Luther's letters, edited by de Wette. Volume VI, 20.

### **As Augustine so sweetly exhorts to the reading of the "holy" Scriptures.**

I beg you, learn the Scriptures, read them often, because they are sweeter than all honey, stronger than wine, softer than oil, more precious than gold, purer than silver. Above all, it invokes God and invites to the love of God, enlightens the heart, cleanses the tongue, examines the conscience, sanctifies the soul, strengthens the faith, casts out the devil, despises sins, warms cold souls, shows the light of knowledge, drives out the darkness of ignorance, destroys worldly sadness, kindles joy in the Holy Spirit, gives drink to the thirsty.

### **Consolation of the brothers.**

I am indeed a doctor, and many of them confess that they receive not little instruction from me in the holy scriptures, but this has often happened to me, that I have often been helped and uplifted by a word from a brother, who by no means holds himself in the same esteem as I do. For a brother's word has an important emphasis if it is recited to one from holy scripture in the time of need. For the holy scripture has with it such a companion, which cannot be separated, the Holy Spirit, who moves and directs our hearts in many ways through the word.

Luther.

### **High value of the catechism.**

The old Hallian preacher Justus Jonas wrote: "Luther's catechism is a small booklet, costing about six pennies, but six thousand worlds are not able to pay for it."

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### **Ordinations and introductions.**

On Sunday Rogate, by order of the Presidency of the Middle District, Mr. Candidate C. B. Preuß was ordained and inducted in his congregations at Avilla and at Auburn, Ind, assisted by the Rev. E. A. Sieving, by

G. M. Schumm.

On Sunday Exaudi Mr. Candidate B. Bendin was ordained and introduced by order of Mr. President Hilgendorf in the St. Johannes parish and its branch in Wisner, in Cuming County, Nebraska, by Mr. Adam. Adam.

Address: Uev. 4>. Lenälän,  
Lismnrok P. O., OuininA 6o., Xebr.

Mr. Pastor G. Mezger was installed on Sunday Cantate by order of Mr. Praeses Wunder in the congregation near Okawville, Ill, by the Unterzeichneter, assisted by Mr. Pastor W. Heinemann. E. L. Mangelsdorf.

On Sunday Rogate, by order of the Reverend Presidency of the Iowa District, Rev. R. v. Niebelschütz was introduced to his congregation near Marcus, Iowa, by

E. Zürrer.

Address: Rev. R. v. bliekelseliuetr,

Ülar6U8, (Ikerokee Oo., Iorv".

Pastor H. Feth, formerly assistant preacher at St. Matthew's Parish, New York, was installed by the undersigned on Sunday Exaudi, May 17, in the newly formed Lutheran parish at New Haven, Conn.

I. P. Bey er, President of the Eastern District.

Address: Uev. 8. ket-v, Nuvon, Oono.

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### **Church dedications.**

On Sunday Exaudi, May 17, the newly formed Lutheran Zion congregation at Mokesvttle, St. Louis Co, Mo, dedicated their beautiful new church, a frame building (25X40 with steeple), to the service of the Triune God. The festival preachers were Messrs. Link and Karth. In the evening, Mr. Brand preached in English. The consecration prayer was said by

R. Winkler.

On May 10, Rogate Sunday, the new St. Andrew's Church at Buffalo, N. U., was dedicated to the service of the Triune God. G. Sieck.

## The Michigan District

of the Lutheran Synod of Missouri, Ohio, &c. St. assembled, I). v., June 24, at Trinity Church, Detroit, Mich. - Subject of doctrinal discussions: Theses on the sacred sacraments in general and on Holy Baptism in particular.

All who intend to attend the synod shall report to the local pastor, Rsv. Il. 8u6Ali, 377 Oratit ^Vk., Detroit, ülwil. at least two weeks before the commencement of the same. W. Burmester, secretary.

## Announcements.

Mr. Rudolph C. F. Wagemann, Dr. pkU, born in Hannover, educated in Göttingen and Munich and provisionally employed at our Progymnasium in New Dork, wishes to be admitted to our Synodal Union.

2. teacher Louis W. F. Flügel, trained in the seminary at Bernburg, wishes to join our synod. Recommended by P. H. Sieker, in whose parish school he is employed as teacher and organist.

I. P. Beyer, President of the Eastern District.

Mr.J. G.P lisch kraus Milwaukee, for some time employed by the congregation at Robin, Benton Co., Iowa, as a teacher, desires to be admitted to the Synod, and therefore asks to be permitted to take the prescribed examination.

I. L. Crämer, d. Z. Präses.

Fort Dodge, Iowa, May 10, 1885.

## Conference - Display.

The Southern Nebraska Districts Conference will meet, s. G. w., June 10-14, at the church of Mr. P. Bur- meisters near Sterling, Johnson Co, Nebr. G. Well er.

### Revenue into the Illinois District's coffers:-

For the synod treasury: From Fr. Kümmerer's congregation in Chandlerville -9.00. 1?. Müllers Gem. in Ehester 8.50. k. Mayers Petri-Gem. in Bremen 2.75. Easter Festival Collecte from k. Eirich's Gem. in New Minden 11.48. (p. -31.73.)

On the new building in St. Louis: Dir. E. A. W. Krauß in Addison 10.00.

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Addison, Ill, May 15, 1885. h. bartling, cassirer.

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St. Louis, May 21, 1885. H. H. Meyer, Cassirer.

Received **for the college household and for poor students:** From members of St. Paul's congregation living in the country: Wilhelm Blecke 2 sacks of wheat, 2 p. of oats, 2 p. of grain, 2 galt. Schmalz; Chr. Kohlmeier 2 S. potatoes; Chr. Rose 1 S. wheat; Chr. Krömer 1 S. potatoes; Fr. Krömer 2 S. oats; Ed. Beckmann 1 S. potatoes; Fr. Rah- dert 2 S. oats; Anton Rose 2 S. potatoes; Konrad Roden- beck 2 Bush. Wetzen, 2 bush. Oats; Wittwe Louise Blecke 2 S. Wheat; Diedrich Rodenbeck 4 Bush. Wheat, 2 bush. Oats ; Christ. Salamon 2 S. wheat, 1 S. oats, 1 S. potatoes, 1 shoulder ; Bro. Blecke 2 S. wheat, 1 S. apples, 1 shoulder, 2 Gall. Lard, 2 gall. Apple butter. Of members of Emanuels-Gem. living in the country: Konrad Thelke 2 p. grain, 1 p. oats; Heinr. Thelke 1 p. wheat, 1 gal. Apple butter, bush, yellow turnips, X bush. Apples; Louts Kellermeier 2 p. grain; Joh. Baals 1 p. wheat, 1 p. potatoes; G. Knoll 2 bush. Oats; Heinr. Wtebke 2 p. grain; Heinr. Körte 4 bush. Wheat, 1 p. potatoes ; Wüh. Krömer 1 p. oats, 1 p. grain; Wittwe Louise Lindemeter 2 p. wheat; Heinr. Kammeier 2 p. wheat, 1 p. grain, 1 p. oats,

From P. Franke's Gem. belatedly for the student M. Zagel by Louis Gercke -5.00, and by F. Harries 2.00. By?. Hochstetter in Wolcottsville, N. A., for Christoph Dreves from Bertha Bützow 1.00. From Maß's Kinderleiche .64. From C. Winkler's Hochzeitscollecte 2.61. From Mother Kröning's funeral 1.40. From Gemetnde-Collecten 11.35. (S. -17.00.) From P. C. Zschöches Gem. from H. Müller 4 Gall. Lard for poor pupils.

Sincerely thanking all kind donors

Fort Wayne, May 25, 1885.

A. S ch u st.

Through Mr. P. Niemann tn Cleveland I have received

10 dollars from the community of the aforementioned for my local institution,

32 dollars, collected by Mr. G. Schäfer in Cleveland for the support of Mr. Pastor Hempfing in Allendorf a. d. U. I sincerely thank all dear donors for these gifts of their love and wish them God's rich repayment.

Steeden in Nassau, May 1, '85. F r. Brunn, Rev.

C. H. Bey er, Secr.

For poor students received with thanks from Mr. F. Rank in Chicago, Ill, -2.00. From Mr. Ph. Wollpert, Sr. in Dublin, O., 1.00. From Mr. G. S. Backer in Paducah, Ky, 2.00. By Mr. L. Lange, Jr. here, 5.00. By G. Barth in San- dusky, Wis. 1.00. By P. Fr. Kaiser in Liverpool, O., by Mrs. Chr. Schneider and by N. N. each .50. By P. E. Schulze in Vallonia, Ind, a collecte of his parish in the amount of 6.16. By P. Lücke in Troy, Ill, the collecte on P. Huxhold's wedding (spec. for Dorn) 7.00. By?. Partenfetder in Bay City, Mich, by his congregation 7.55, and by himself 1.45. By 1?. E. Pankow in Lebanon, Wis. by his congregation (specifically for I. G. Fischer) 25.00. By P. Biedermann in Friedensau, Nebr. collected on Hrn. Jac. Werner's wedding (specifically for R. Biedermann) 14.25. By P. Heitmüller in Columbus, Ind., from his congregation (specifically for R. Biedermann). Gem. (specifically for Rohrs) 8.50. From the worthy women's association of the local Immanuel-District 1 dozen shirts with bust u. Dutz. Stockings. From Mr. I. Hortlein in Reynolds, Ind. .60. by I'. H. Birkner in Gordonville, Mo. the Whitsuntide Collecte in the amount of 10.00. C. F. W. Walther.

## Changed addresses:

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**Can deceased people reappear?**

In the forties the so-called Spiritualism, or Spiritism, appeared, that is, the terrible superstition that one can communicate with the spirit world, with the souls of the deceased. Andrew Jackson Davis, the so-called "Seer of Poughkeepsie", is called the actual founder and main writer of Spiritualism. Born in 1826, he grew up almost without any school education. Even as a boy, while tending his father's cattle, he imagined he could communicate with spirits and receive answers from them. As a young man he traveled the state of New York as a so-called clairvoyant and in 1846 began to dictate his alleged revelations. Around the same time in Rochester, N. Y., the so-called table back and table knocking appeared. It was believed to have found a means by which secluded souls could make themselves heard. The rapping spirits were asked by so-called mediums and answered by tapping the table. Soon they went further: the spirits were also supposed to write down their answers by invisibly moving pens and pencils and sign them with their names. Later, the mediums also made the departed spirits appear themselves. This ghastly superstition has found a wide spreading among the always excited Americans, who like everything new, the followers of the same already count after millions.

Spiritualism is new in form, but the delusion that one can communicate with the departed is not new. Swedenborg, the founder of the Church of the New Jerusalem, who died in 1772, believed and said that he had been in personal and very close intimate contact with the departed. In the writings of the enthusiastic eighth Jung Stilling, d. 1817, there is a lot about ghostly apparitions.

This error plays a great role in the papacy. The papists believe that the souls of the departed have often appeared partly in human form and partly in another form, that many such souls have revealed the conditions in purgatory and have even whimpered and confessed anxiously that one would like to have masses.

read for them that they would be delivered from purgatory quite soon.

Yes, the error is an old pagan delusion. Even in ancient paganism there were soothsayers, those who asked the dead. Therefore, God has also forbidden these pagan abominations in the law. Deut. 18:9: "When thou comest into the land which the LORD thy God giveth thee, thou shalt not learn the abominations of these nations: lest there be found among thee a man that maketh his son or his daughter to pass through the fire, or a diviner, or a dialer, or one that hearkeneth unto the voice of birds, or a sorcerer, or a conjurer, or a soothsayer, or one that seeketh after the dead. For whosoever doeth these things is an abomination unto the LORD: and for such abominations the LORD thy God doth drive them out from before thee. But thou shalt be without change with the LORD thy God."

So the question here is: Can deceased people return to earth, can they reappear? We answer: No.

The holy scripture names only two classes of people, believers and unbelievers, blessed and cursed, sheep and goats. Marc. 16, 16. Joh. 3, 18. Matth. 25, 33. 34. 41. And it also mentions only two places where the souls of men go after death, a blessed and an unblessed place.

It is said of Abraham that he was gathered to his people, Gen 25:8, which does not mean that he was buried, but rather that his soul was taken up to heaven and joined the souls of his godly ancestors, Heb 12:23, who died before him in faith in the promised Messiah. The soul of Lazarus is said to have been carried by the angels into Abraham's bosom, that is, into heaven, where it enjoys the bliss of eternal life with Abraham and other saints, Luc. 16, 22. Matth. 8, 11. To the thief on the cross the Lord said: "Today you will be with me in paradise. Luc. 23, 43. St. Stephen prayed, "Lord JEsu, receive my spirit!" Apost. 7, 58. St. Paul calls the state of the souls of believers "being at home with the Lord," 2 Cor. 5, 8, "To be with Christ", Phil. 1, 23. The Lord Christ says: "In my Father's house are many mansions", Joh. 14, 2. John says of the souls of the believers that they are before the throne of God, Revelation 7, 15.

The souls of the wicked also come to a place after death. It is said about Judas in Apost. 1, 25 that he went to his place. But the place, the stay of the souls of the damned is a wretched one: they go to hell and torment, to the place of torment, Luc. 16, 23, 28, to the dungeon, Matth. 5, 25, to the prison, 1 Petr. 3, 19, to the utter darkness, Match. 22, 13, into the eternal fire, 25, 41, into the lake of fire, Revelation 20, 15.

And as the souls of the blessed do not leave their blessed place and abode, so the souls of the damned cannot leave their place of torment, the dungeon, the prison.

David said of his deceased son, "Can I go back for him? I will go to him, but he will not come to me again. 2 Sam. 12, 23. Job says, "A cloud passeth away, and leadeth away: so he that goeth down to hell cometh not up again, neither cometh into his house again, neither knoweth his place any more." Job 7, 9. 10. And our Lord Christ clearly says that God will not let souls of the dead go to those still living. To the request of the rich man in hell to send Lazarus to his five brothers who are still alive, that he might testify to them, lest they also come to the place of torment, Abraham answers, "They have Moses and the prophets; let them hear the same." Luc. 16, 29.

According to this it is clear: the souls of the deceased do not return to the world, neither the blessed nor the damned ones. And apart from these two, as we have seen, there is no third class of human souls. So the alleged apparitions are not apparitions of human souls.

What are we to take them for? Either for deception of the spirit of hell, for devil's haunting, devil's work, or for deception of people.

First of all, and probably in most cases, they are teu

rock work. God allows the devil to work with all kinds of lying powers to blind people. God allows it as punishment for the contempt of His word. Because the world does not accept the love of truth, because it does not want to follow God's word, it must now let itself be fooled by the devil according to God's decree. Wherever spirits are running rampant, the evil spirit has its game.

This is how the church has always regarded it. From the old church only one testimony, that of the church teacher Chrysostom, is quoted. He says: "It is not a separated soul that speaks: I am the soul of this and that\*, but it is a devil who invents these words to deceive those who hear them.

The apparitions of spirits, which the papists invoke to justify the purgatory and the mass, are therefore to a large extent devil's deception. The lying powers of Satan are at work here, out of God's righteous decree, who punishes ingratitude against his word with it. The holy apostle Paul says in 2 Thess. 2, 9 f. about the Antichrist: "Which is to come, according to the working of Satan, with all manner of lying powers, and signs, and wonders, and with all manner of deceivableness unto unrighteousness, among them that perish, because they received not the love of the truth, that they might be saved. Therefore God shall send them strong delusion, that they may believe a lie; that they all may be judged who believe not the truth, but have pleasure in unrighteousness."

Luther therefore writes in the Schmalkaldic Articles: "Secondly, it follows from this that the evil spirits have caused much evil, that they have appeared as human souls, and have faked masses, vigils, pilgrimages and other alms with unspeakable lies and mischief. Which we all hold to be articles of faith and must live by them, and the pope confirms this, as well as the mass and all other abominations." (II, 2.) In his writing "On the Abuse of the Mass" he writes: "On the other hand, they reproach us with the great number of examples that many spirits, even holy men, have appeared and asked that one should come to their aid with masses and redeem them with them. Here I may freely say that it is certainly the devil's business, whatever spirits are around, rumbling, shouting, complaining or seeking help, that he thereby takes away and alienates us Christians from the holy sacrament and wants to use it for his evil, mockery and ridicule". (Erl. ed. 28, 97.) "Therefore, since we are Christians, we should henceforth actually know and believe the devil's thoughts, that the poltergeists are vain devils and not human souls, who therefore pose and speak as if they could be redeemed, that they might make a mockery and game out of the holy Sacrament and Testament of God, extinguish the faith, and set up and fortify the shameful junk market with the Mass (which has now taken over in the whole world)." (S. 102.)

It is the same with the spiritualists' apparitions. The apostasy from God's word in this last afflicted time is exceedingly great. Therefore, God, out of righteous judgment, decrees that Satan should play his game with a large part of these despisers and encourage them in denying almost all the teachings of the Christian religion through his so-called revelations.

But these apparitions of spirits, of which the papists, spiritualists, etc. boast, are also partly deceptions of people. Concerning the apparition of

The history of various souls in the papacy tells of many a clerical deception. For example, monks have been caught gluing burning wax candles to living crabs and letting them crawl around in the fields of God at night. These were supposed to represent the departed souls. The priests, however, had hidden in a corner and whimpered and asked miserably for masses for the souls.

Likewise, it has been reported countless times in the newspapers that Spiritualists have been exposed as the most miserable frauds in their performances; as happened here just recently.

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(Conclusion follows.)

(Sent in by P. A. Rohrlack.)

### **Luther's Small Catechism.**

(Conclusion.)

Regarding the third point, according to which the catechism should also be practiced in the church with

due diligence, mention should be made from the outset of an existing order in several congregations, according to which the confirmed youth is required to attend the Christian teachings regularly at least until the age of 18. Already in the oldest times of the Lutheran church, similar regulations were made and also carried out. It is to be wished that in many more of our congregations similar regulations would be established. For although in this country such rules are of little use if there are not enough people to follow them, such a rule offers the pastor of the congregation a not to be despised opportunity to sharpen the conscience of young people in particular from God's Word by showing them how the congregation came to make such a rule, namely in recognition of the fact that the Christian teachings are so extremely important and salutary for the sake of the dear catechism, especially for the youth.

If a preacher has correctly recognized the necessity and importance of the catechism, he will not be averse to it, but will gladly and willingly perform it in the services scheduled for it and will also try to convince his listeners of such necessity and importance of the catechism. The teaching of the Christian doctrines is then not a burden but a pleasure for him. He will then not limit the treatment of the Catechism to the Christian doctrines alone, but will also, as often as possible, give actual Catechism sermons; in his sermons on the Sunday Gospels and Epistles he will also cite appropriate sayings from the Catechism. The following words of Luther show how necessary it is to diligently pursue the Catechism in sermons and Christian teachings: "The Catechism is the most perfect and best doctrine, therefore one should preach it for and for and not omit it at all, as all other common, public sermons should be directed and related to it; I would like that one preached it daily and read from the book in a simple way. But our preachers and listeners know it by heart; they have already learned it by heart, and are ashamed of this poor little teaching, for which they hold it, but want to be seen and to speak of high things. The nobility and the peasants say, "What? Our pastor only sings a little song, preaches the catechism alone, as: the Ten Commandments, faith, the Lord's Prayer, item, baptism and the Lord's Supper, I can't do all that.

before well! So the preachers go to high things and act according to the desires of the listeners and preach what they hear, leaving the foundations and foundations, on which one should otherwise build, standing. ... But the best and most useful teachers and instructors are those who can teach the catechism, that is, the ten commandments, the faith and the Lord's Prayer correctly, these are strange birds. For there is neither great glory nor appearance in such, but still great benefit; and it is also the most necessary sermon, because therein is briefly comprehended the whole Scripture, and there is no gospel in which such things could not be taught, if one would only do it and take upon himself to teach the common poor man. One must always preach such short things to the rabble as the Ten Commandments, faith and the Lord's Prayer, and then insist on them in all the Gospels and sermons, and yet, alas, they learn little enough of them, and as St. Paul says, they turn from truth to fairy tales. For God's sake, I ask all of you, my dear lords and brothers, who are pastors or preachers, to accept your office with all your heart, to have mercy on your people, who are commanded to you, and to help us to bring the catechism to the people, especially to the young people". (Porta's Pastorale Lutheri. Nördl. Ausg. S. 75 und 76.) If a preacher follows this admonition of Luther, he grants his listeners the great benefit that the truths of the catechism will be more and more firmly imprinted in their hearts and will daily become a rich source of comfort for them; for the catechism contains everything that serves to help them in all situations of life. With the catechism and the correct understanding of it, he also gives his listeners the best weapon in their hands against the many false doctrines that constantly challenge orthodox Christians (Matth. 24, 24.); for there is no false doctrine that is not refuted in the catechism. The frequent use of the catechism in his sermons also gives the preacher the advantage that he is saved from lecturing in high-sounding language that rushes over the heads of the listeners.

That the Christian teachings are not services of a later time, but came into life immediately with the Reformation, Heinsius testifies in his church history, where he writes: "Luther took care to introduce the catechism and the catechizations everywhere. In Wittenberg, these were held every 14 days in succession, with children, servants and craftsmen frequently coming together. Elsewhere, catechism was taught every Sunday, especially in the summer. The catechizing was held in such high esteem that the Elector John even placed his Elector Prince John Frederick among the other children. (16.8L66. 2. Cap. 9. Fr.) In the measure in which later the pure teaching of the divine word disappeared again and rationalism penetrated the church, the Christian teachings also disappeared. Already in the 17th century, many of those who still clearly recognized the value and necessity of the Christian teachings complained bitterly about the fact that some preachers filled the time allotted for the Christian teachings with a mere catechism sermon, while even, to say nothing of Luther, "the great Chemnitz did not consider the catechism lecture to be beneath his dignity. Of course, this is not meant to be the slightest rebuke against the

Catechism sermons, as such, should be pronounced. But such catechism sermons are not to be regarded as a substitute for the catechism. Under no circumstances should the catechism be discontinued. If rural congregations can have only one service on Sundays, the catechism lecture should be regarded as a necessary part of these services and brought out - even with appropriate abbreviation of the sermon.

Just as the individual preachers with their congregations are to prove all fidelity in the practice of the catechism, so also a whole synod, as such, has the duty, through its officials, to see to it that everywhere in the congregations, as God's Word in general, so also the catechism teachings in particular go forth. No district synod should neglect to instruct its visitators again and again to see to it and to work towards ensuring that the catechism is practiced with the greatest diligence in the congregations. The matter of catechism should also find a place in the annual synodal meetings. Even if a synod cannot make the catechism the subject of its discussion every year, no opportunity should pass by to draw this or that piece of the catechism into the circle of its deliberations. Almost every doctrinal subject submitted to the synod for discussion gives rise to this. Finally, it is also the duty of the synod to encourage the constant study of the catechism and to help in its proper understanding through the periodicals it publishes, in which it must also diligently consider the catechism and occasionally publish treatises on it. For the first purpose, this article has been written for publication in the "Lutheran" by order of the Synod of the Wisconsin District, based on a presentation made in the said Synod.

The best, of course, must be done by Himself, the good God, who gave us the precious gift of Luther's Small Catechism, of which the old Mathesius says: "If Doctor Luther had done nothing else good in his life.... the whole world would never be able to thank or pay him enough for it", and in its wake many other delicious gifts, such as the magnificent interpretation of Luther's Small Catechism by Conrad Dietrich. He, our God, must also here give will and accomplishment, knowledge and understanding, desire and love for the catechism exercise, which is so important for the salvation of our souls; "for whoever still keeps his catechism and children's doctrine in his heart and wears them out, will know how he should live Christianly and die blessedly, since he was also in the midst of Pabstism and Turks," says Mathesius again. He, the merciful God, will and will also do this best according to his promise and will and will do according to his good pleasure. But because it is also said here: Since it is also said here: "Yes, he will be asked, if he is to give anything," we should and will not forget to heartily implore God through our Savior Jesus Christ, that he may give us and all the members of our congregations a right desire and love for the catechism, and that he may bestow his rich blessing on its use in church, school, and home, so that we may be able to use the catechism for our own benefit, school and home, so that we, strengthened in our faith at all times by our dear catechism, may be comforted in all our sorrows while we are still here and refreshed with eternal joy and delight before God's face in heaven. May God grant us this for the sake of His love. Amen.



(Submitted.)

**How can congregations help make frequent preacher changes more and more of a rarity.**

About a year ago, several issues of the "Lutheran" carried a longer article written by a more experienced pen, the title of which was: A Chapter on the Calling Away and Transfer of Preachers. Probably all attentive Lutheran readers among preachers and listeners, who found there partly new instruction, partly refreshment of what they already knew, will gratefully remember that article. What initially moved the honored author of that article to write it was certainly nothing other than the all too frequent, and usually, if not well-founded, not very beneficial change of preachers, about which the Western District of our Synod has already rightly spoken out very disapprovingly. In this article, therefore, the conscience of the preachers is sharpened, so that they are not to blame for the all too frequent change of preachers in our congregations.

As much as what has been said in this article is worthy of attention, especially for us preachers, on the other hand, it is by no means to be overlooked that all too frequent changes of preachers, which basically do not bring blessing, but rather ruin, become an unavoidable necessity due to the fault of some congregations.

How this unavoidable necessity is brought about in most cases is probably unknown neither to preachers nor to attentively observing church members, who always have a keen interest in the kingdom of God far and near. "Little things the cradle of great things," is all too often true in this very respect. There will probably be no congregation where exhibitions are not made here and there on the person, the gift and the preaching of the pastor. But it usually turns out that the greater part of them is due to misunderstanding or lack of understanding on the part of the congregation members making the expositions; the latter are often not among the most discerning, for they, and especially they, are careful about expositions on the preacher, always consider what far-reaching, serious, damaging consequences a single, unprovoked exposition can often have, and are therefore, especially with regard to expositions on the preacher, "slow to speak" (Jac. 1:20). - In other cases, which are admittedly significantly in the minority, the exhibitions are not unfounded and then the preachers are to be admonished by their discerning church members as brothers. Unfortunately, how often does it happen that the relevant expositions to the preacher are not first brought to his attention in private, but are made in front of others, perhaps even at the family table. Instead of admonishing the preachers as brethren with a gentle spirit (Gal. 6,1.), they want to be rude to them, perhaps even boast and say: "But this time I have told him well. The congregation as such does not reject such unchristian rallying and insistence, and what happens? What could have been settled with a gentle, friendly admonition, with a few calm, Christian-mild words, becomes an almost inexhaustible source of destruction. It may have originally been

It was only an infinitesimally small exhibition of the preacher. When approached in an unchristian-raw manner, righteous indignation sets in with the preacher, which is often not connected with wise restraint and avoidance of all emotional outbursts; - the old Adam and carnal anger come into play, - one word gives the other, - the congregation, which did not at the beginning seriously oppose the original unchristian, crude, "Hader-like" charges of individuals, is aroused, - a lot of dust is stirred up verbally, - to the one small, Hader-like exhibition others line up, which were there before, but, because they were not, and as long as they were not, to the obvious harm of the congregation, Now, in the general agitation caused by the fault of individuals and, because of the silence of the congregation, mostly by the fault of the congregation, everything is seen through the magnifying glass, - a mosquito becomes an elephant, - anger, quarrels, envy, mobs, hatred, discord arise - the devil lets his accomplices pour oil on the fire, rubs his hands and - laughs. And the last consequence is the unavoidable necessity of a preacher's replacement, which at the bottom of it all is mainly caused by the congregation and congregation members.

It is obvious that this often happens, and it is also obvious that it should not happen. But this is easily prevented by God's grace, if every member of the church takes the saying to heart: "Now we beseech you, brethren, that ye know them which labour in you, and are your overseers in the Lord, and that ye exhort them. Love them all the more for their work and be at peace with them," 1 Thess. 5:12, 13.

In this saying, Christian church members are first admonished to recognize and appreciate those who labor in them according to the opinion of the Holy Spirit, as the Greek foundation shows. (Cf. Luther, Erl. Ausg. 51, 484. 52, 189.) And thereupon the apostle especially urges the Thessalonians to love the preachers for the sake of their work, i.e. for the sake of their laborious ministry, not to make their ministry even more difficult, but to be peaceful among themselves and thus toward them.

The love that the members of the congregation should have for their preacher, if it is to be of a true nature, must not be bestowed upon the preachers for the sake of their personal character. It is certain: a right preacher will certainly not give in to his weaknesses and let them run free. Otherwise he would not be a Christian. Yes, a true preacher will avoid, as far as possible, everything that could make him personally disliked, even if he must be far removed from gaining personal popularity by flattery and such crooked ways. Like Paul, a preacher must try to become all things to all people and not block the way to the hearts of individuals by making himself unpopular without need. Paul says 1 Cor. 9, 20: "To the Jews I became a Jew, that I might win the Jews ... to those who are without law I became without law ... so that I might win those who are without law.... I have become all things to all men, that I might save some everywhere. But I do this for the sake of the gospel. ..." It is also beautiful when the preacher enjoys a high level of personal popularity due to his particularly winsome nature, friendliness and cheerfulness.

But to love preachers because of their personal friendliness, affability and absence of minor weaknesses is not what the apostle wants to inculcate here. Such love, like most personal relationships, does not really last in the long run, especially in times of trial. But what must endure with Christians and also always endures with true Christians is this: "Love them all the better for their work's sake."

The apostle does not say: "Love them all the more for their personal gifts. If the apostle had wanted to exhort to this, he would have had to say: "Love the preachers, but with a difference, the some who have more gifts more, the others who have less gifts less." But the saying before us knows nothing at all of such loving, which would allow a difference in degree. On the contrary, when once in Corinth there was a special attachment to the gifts and the resulting reputation of individuals and a special love of the men in question for individuals, - the one proved to be a follower of Apollo, the other a follower of Paul, how did Paul say to them: "For if one says, I am Pauline; but the other, I am Apollonian; are you not carnal? Who then is Paul? Who is Apollo? Servants they are, by whom ye believed; and the same as the Lord hath given to every one. - But he who plants and he who fills" (i.e., those entrusted with the various tasks that require and presuppose different gifts), "is one like another" (1 Cor. 3:4, 5, 8). Therefore, just as a preacher must accept the words of John: "He must increase, but I must decrease," so "He" whom the preacher preaches must "increase" more and more, and so the preacher with his possible great or very small gifts must "decrease" more and more, step back, disappear, and the members of the congregation must by no means let their love shown to the preacher depend on his great, mediocre or small gifts.

For the apostle, the Holy Spirit, says: Have them the more gladly for their work's sake, that is, for their office's sake. For the office of preaching or the office of bishop is "a precious work. 1 Tim. 3,1. "For thirst and shall ye have your preacher" (so says Dr. W., Epistelpostille on 12 Sonnt, after Trin.), "as long as he preaches God's word to you, regard him as a messenger of God, whom he has sent to each one of you in particular, you may and shall also be sure: as often as he speaks to you, God himself speaks to you; what he says to you for the salvation of your souls, God sends from heaven to tell you; his admonitions are God's admonitions, his warnings God's warnings, his consolations God's consolations." There we have how the church members are to love their preacher for the sake of his ministry. For "what greater grace and benefit (so Dr. W. continues in the passage cited) could befall you than this, that you have not only the written word of God addressed to all men, but that God also speaks to you orally and in particular!" Dr. Luther also says at the end of a sermon on Matth. 3,13-17. about baptism: "Well, since it is cold, I will leave it here; you also have good and faithful preachers, from whom you hear such things daily; just see to it that, since God has given you such things, that you also keep them and, as Paul says, hold them dear and valuable.

(Erl. Ausg. 19, 121.) For the sake of their office, preachers should be loved and honored. But already Luther complains in this respect: "Because they are fathers" (i.e. spiritual fathers to be honored according to the 4th commandment) "honor is due them, even for all others; but there it goes least of all, for the world must honor them in such a way that they are chased out of the country and not allowed a piece of bread, and in sum, they must (as Paul says) be the sweepings of the world and everyone's scabbard or footcloth. (Large Catechism in the 4th Commandment. Symb. Books. St. Louis Edition. p. 294.) On the other hand, Dr. Luther says: "Therefore this admonition of the apostle is highly necessary, in which place the holy gospel is preached, that everyone accept and keep the same with all reverence. But we see that it was not God's will that the gospel should be preached by angels; it is men to whom he commands such preaching. But as it is now seriously forbidden by God that they should not abuse their preaching office to conquer external legal power and dominion by it, and to acquire great money and goods; so again the Christian church is commanded that it "have such ministers of the word" (for the sake of just such preaching office, cf. above) "in all honor, abundantly entertain them, and have a Christian awe of them." Yes, Dr. Luther was not willing to see the office, for the sake of which Scripture wants to honor the preachers, trampled underfoot in any way, for he says: "In short, what is above our persons we should and will suffer, but what is grace, especially this office, which has and gives vain grace, we want to have honored by everyone.

(Conclusion follows.)

(Submitted.)

## **Our mission in Kansas City, Mo.**

(From a letter of the missionary there.)

We must exclaim with the Psalmist, "Praise the Lord, O my soul, and forget not the good things which he hath done thee"; for God's blessing has visibly been with and upon us. Admittedly, we are still a small group and a weak people, if one compares us with the old churches; but if one considers that we only came into existence a little over two years ago, and compares the beginning with the present circumstances, then one must nevertheless recognize God's blessing and praise His great grace, through which He has allowed His work to exist and flourish here. At the beginning, as was reported at the time, 17 souls were gathered for the service, of whom almost half never came again, but now there are already 60-80 souls who gather around the Word every Sunday, yes, on Holy Easter Sunday there may well have been 100, and what is most gratifying, mostly people who regularly join us. Two years ago, when Holy Communion was celebrated for the first time, we had 15 communicants - and that was the whole congregation at that time - whereas last Easter there were 43 communicants. In two years we have more than quadrupled. In the meantime, various necessary repairs and improvements have been made to our church property, so that we now appear to the outside world to be somewhat more than a congregation.

As pleasing as this is, and as great a reason as we have to be grateful to God for His great blessing, we still have to lament a great lack, namely that we do not have a school. Although we have purchased and paid for a piece of land for a school with the help of the rich gifts of love of our fellow believers, we now lack the necessary money to build it, which will cost about \$1500-2000. It is impossible for us to raise this sum alone, because the Gospel is preached to the poor here as well. Most of our members are only day laborers. You can easily imagine how your missionary feels. It is truly not an indifferent thing to hear parents sighing and lamenting for school for their children and to have to say to them again and again, "Yes, dear people, with the best will in the world I cannot help you." And it is all the more painful to have to turn away strange children who might have been won over to the church along with their parents.

Oh, if only the love of our brothers, to whom we already owe so much, would once again make a start and support us so far - be it through a collecte or through the acceptance of our shares - that we could build a schoolhouse on our school lot! We want to do what we can, but we are still too weak to carry the whole thing ourselves, and something should be done soon, because about 25 children of our community are waiting for it, and besides, our school would be the very best mission at the same time. We know well how many demands are made on our dear congregations; but we dare to ask for a mite for us as well. For it is without doubt the most important mission we have now. May God grant our prayers of supplication and understanding!

E. Jehn, missionary.

Postscript. The Commission of the Inner Mission of the West also most urgently endorses the above request. We have no other mission field in the entire West as important and large as Kansas City, with its unheard-of growth through constant immigration, also from our congregations. With a school next to the church, we may believe, after the blessings we have experienced so far, that the church-minded Germans of this city will belong to the church of pure confession in the not too distant future. The most important German congregation there is an unchurched one, and it is still without special influence. But it will be awakened to new zeal by our mission. May it not shame and condemn ours. The market is at the door, the harvest is ripe, God grant that we recognize it and buy and reap with grateful hearts. C. I. O. Hanser, Secretary.

(Submitted.)

### **Notes on this year's Illinois District meetings.**

All the joys that can move a man's heart here on earth come to an end. Even the happiest, most blissful hours, which true Christians certainly experience when they strengthen and edify themselves through communal contemplation of the Word of God, do not always last. This also applies to the blessed days and hours of our synodal meeting this year. After all, one rushes away from such meetings again to the work of one's profession.

call. But, praise God, it is promised to us Christians in God's Word that we shall one day be transferred to a life where joy will be fullness and sweetness will be at the right hand of God forever and ever. This is the eternal life for which the earthly pilgrim among Christians hopes with longing desire. It is not a vague presentiment of such a blessed time that pervades the hearts of true children of God - no, God has given us unmistakable, unmistakable promises about this in his Word. On the basis of these promises, Pastor Alb. Brauer led us to the blessed gates of heaven and gave us a glimpse of the glory that God has prepared for those who love him. As a speaker he dealt with the doctrine "On Eternal Life". His work was based on question 319 in Dietrich's catechism.

This extremely important subject was not discussed with exuberant, fantastic words; it was only illustrated, explained in a lively, fresh way, what really has its basis in God's Word. The word of Augustine: "It is better to doubt about what is hidden than to dispute about what is uncertain",\*) was well observed. The various gifts that were brought to bear in these splendid doctrinal discussions served the common good. You too, dear reader, can enjoy them by purchasing and reading this year's Synodal Report of the Illinois District.

In the afternoon hours devoted to the transaction of synodal business, in addition to our election of officers, many important matters were presented and decided upon.

With great joy and unanimity it was decided to appoint a fifth professor at our college in Milwaukee. This professor will at the same time be the director of the aforementioned institution. It was also decided to build a new professor's apartment on the property belonging to the Synod in Milwaukee. The money for the maintenance of the fifth professor to be elected and for the construction of a new professor's apartment will be raised by a college.

The Synod decided to refer the matter of the petition of the Middle District, in which a different regulation of the support of widows and orphans of preachers and teachers is advocated, to the general Synod. Thus, as far as our district is concerned, the old order remains in force.

Also the petition of the Michigan District, as well as the proposals of the Honorable General Praeses, according to which another order should be established for the support of such congregations which want to "collectirt" for church buildings within the Synod or which should be affected by fire and water distress and other plagues, was referred to the general Synod.

At the election of officers, President Wunder, who had already held this office for ten years, was re-elected. Pastor J. A. F. W. Müller is vice-president; Pastor B. Burfeind secretary and teacher H. Bartling treasurer.

The Synod's thanks were extended to the congregations of Pastors Willner and Hallerberg in Quincy, whose hospitality the Synod has enjoyed three times in ten years.

With thanksgiving to God for the abundant blessings with which He has also blessed our Synod meetings this year.

\*) Lilellus est äudttaro äs ooeultis, huam Utlzare üe weertis.

the dear synod members went home strengthened, encouraged and comforted after the adjournment of the synod. May God one day bring us all together as members of that great synod of all angels and elect in eternal life. There it will no longer be said: "I believe in eternal life", but there the crowd of the redeemed will rejoice before the throne of the Lamb: We have eternal life through Him who bought us with His precious blood, Jesus Christ, to whom be glory forever and ever. Amen. G. John.

### **To the ecclesiastical chronicle.**

#### **I. America.**

**The so-called Lutheran General Synod.** This body, even at its last session, has shown itself for what it is, a unionist fellowship which wrongly bears the Lutheran name. The outgoing president, Dr. Morris, in his opening sermon, was allowed to say with impunity that, concerning pulpit and communion, they left everyone to his opinion that, while he preached the "Lutheran doctrine of the true presence of our transfigured Lord in the consecrated" elements," he could not, if a penitent believing sinner desired the Lord's Supper, make it a "condition" that the same believe likewise; that he was satisfied if he believed in Jesus; that there was "no proof" that the apostles had "demanded more. The good doctor does not seem to know that at the time of the dear apostles there were no Zwinglians and Calvinists, but that all Christians certainly believed that in Holy Communion the true body and blood of Christ was distributed and taken. Furthermore, the unionist standpoint of the General Synod is shown by the election of the local pastor Rhodes, who cultivates church fellowship with the sects, as president, as well as the fraternal welcome of reformed delegates. - That one was surprised that so many young people study at non-Lutheran institutions is most wonderful, since these young people hear nothing else than that all the sects, which only do not deny the Trinity, are "orthodox" and are to be regarded as brothers. G.

**General Synod.** The "German work" of this synod is going backwards, as cannot be expected otherwise. Your German seminary, which has already gone down once, has now gone down again, since the professor of it, Mr. Giese, has accepted another call. G.

**Prof. H. G. Stub,** at the Norwegian Theological Seminary at Madison, Wis. reports in the "Kirketidende" that Prof. Schmidt has stopped lecturing since the Saturday before Palm Sunday. He told his students that he was physically and mentally broken and must have rest. However, on Palm Sunday he was able to preach at Koshkonong, Char Friday at Madison, 1st Easter Day at Koshkonong, 2nd Holiday the same. May 4 he traveled to a three day colloquium with Pastor Mueller. The students lost a lot this year (?). First of all, Prof. Schmidt was ill during the whole month of September. In October there was the big conference in Decorah, at the end of January and beginning of February there was the joint conference in Chicago. In February and March Prof. Schmidt was absent three times. The last time was from the 20th-26th. On the 28th he ceased lecturing altogether." So far Prof. Stub. From this simple statement of the unfaithful administration on the part of Prof. Schmidt speaks the whole lamentation under which our Norwegian brethren are now groaning. Prof. Schmidt feels too weak to work in his profession, the students have to suffer, but to travel around and destroy the work of faithful servants of God, who still belong to One Synod with him, by his rummaging in the churches, he has strength enough for that. \*) Meanwhile the faithful professors Stub and Dlvissacker feel bound to their profession, work and teach in the seminary as befits honest workers, and have to watch how their comrade gains time with untruth to spread his synergism. But Jesus will look in his time and expose this despicable wolf in sheep's clothing in such a way that those who now praise him highly will be ashamed of him. 8 (From the "Witness of Truth").

**The "church bulletin" of the "Lutheran Synod" of Canada.** In the "Last Will", which Paul Gerhardt wrote out shortly before his death for his 14-year-old son Paul Friedrich, there are, among other things, these wonderful words: "Study the holy theology in pure schools and in unadulterated universities, and beware of the syncretists (religious men), for they seek the temporal and are faithful neither to God nor to man. - In No. 6 of the "Lutheran", when these words were communicated, the remark was added: "These words are usually omitted by the unlearned and the unlearned when they communicate the testament of Paul Gerhardt." The above-mentioned sheet provides an example of this. In the "Testament of Paul Gerhardt" reported in No. 6, we search in vain for the passage mentioned. Probably it has been taken from an unintelligent writing. - In the same number of this sheet we also find the following sentence of a papist: "Blessedness is not only based on the omission of evil, the practice of good must also be added. - How does such a thing get into a Lutheran paper? G.

**Among the "United Brethren,"** a community related to the Methodist, the party of liberals, who would like to make the bunch quite large, is gaining the upper hand more and more. This was quite evident at the recently held General Conference. In the elections of bishops and other officials, the liberals were mostly victorious. There seems to have been no shortage of electoral impulses. A new creed and a new constitution are to be drafted. An amendment to the declaration concerning secret societies proposed by the editor of the German organ, the "Fröhlicher Botschafter", was voted down. It read: "We declare Freemasonry or other Christ-denying, oath-bound secret societies to be contrary to God's Word, and therefore no person shall be permitted, in connection with such secret societies, to become or remain a member of the United Brethren Church." - The declaration that was adopted, according to the "Merry Messenger," "is not actually a law, but only a semblance of law. No one can deny a Mason to be a member of the United Brethren Church if he behaves properly. These are great steps out, what is also called progress." - Instead of the previous editor of the said paper, a liberal was also chosen. G.

## **II. abroad.**

**The cheapest religion and church is the most acceptable.** This is the principle of all religionists who are neither cold nor warm but lukewarm in religion. Our Missouri Synod has repeatedly experienced that preachers of other faiths have tried to scare congregations away from our Synod and to lure them to them by pointing them to the many contributions which are acknowledged in every number of the "Lutheran"; from this they could see how costly it is to have a church.

\*) Prof. Schmidt reveals himself as a true Karlstadt also by this. ("Lutheran".)



It is a great pleasure to be a Missourian. However, the non-believers do not have much of a problem with this, since it is too well known that all the listed gifts are not taxes imposed by the synod, but free gifts of love. Among the Lutheran Estonians the principle: "The cheapest religion and church is the most acceptable" seems to have found much acceptance. The Leipzig Allgemeine Luth. Kirchenzeitung of May 22 reports the following: "Recently the Russian Government Gazette published a decision of the Senate that peasants in the Baltic provinces who have converted to the Greek Church no longer have to pay any taxes in favor of the Lutheran Church. Now the matter of religious affiliation appears to the Estonians under the light: To belong to the Lutheran church costs something, to belong to the Greek church costs nothing; for the latter is maintained by the government. The temptation to become unfaithful to their father's faith therefore comes closer to them now than in the past. In the parish of Lais near Dorpat, about 200 Estonians have recently converted to the Greek church, because the contributions they had to make to the upkeep of the Lutheran school were burdensome to them." W. [Walther]

**Church discipline against bad preachers** has unfortunately ceased completely in the so-called Lutheran churches for quite some time. All the more gratifying is what the "Sächsische Kirchen- und Schulblatt" of May 22 reports. "Unfortunately," writes this paper, "two clergymen, two deacons in the ephorate of Pirna and the ephorate of Zwickau, also had to be removed from office because of the unfortunate tavern life and the consequences of it" (probably drunkenness and licentiousness). The severity (?) of the church authorities here can only be welcomed with joy. If regular attendance at public houses is a serious cancer of our people, it is least of all to be tolerated by the clergy. Much more decisive action should be taken everywhere where it is still in its infancy." - We must add: If, of course, no doctrinal discipline is practiced in the pastors, then the discipline of life will help little or nothing in the reconstruction of the decayed national churches. W. [Walther]

### Visit wine and beer bars.

**Chr. Scriver writes:** "An otherwise good place can become so suspicious and dangerous because of a coincidence (that is, because of an additional circumstance) that one abstains from it. For example, a wine and beer tavern is a place that is not evil in itself, just as wine and beer tasting in itself cannot be called unjust or ungodly; but because, through the wickedness of men, such places become a gathering place of many sins, and a nefarious company of gamblers, idlers, drunkards, profaners, cursers, Sabbath violators, brawlers, and brawlers is commonly found there, it is not easy for an honorable man, especially one in a distinguished office and standing, as well as a godly, conscientious Christian, to be found there." (Seelenschatz. Theil IV. Predigt 11.161. 343.)

Some who want to be good Christians and yet keep a so-called saloon say that they also keep good order in it, so that what the pious Scriver writes about the wine and beer bars does not apply to them. But since nothing can be done in saloons but drinking and talking, the time is at least almost always spent with idle chatter, for which the saloon keeper gives Christians and un-Christians the opportunity, contrary to God's clear prohibition in Ephesians 4:29. 4, 29. In public wine and beer taverns, the In the saloons, however, the landlord is often unable to prevent even the most serious riots, or he must be prepared for brawls, even murder and death, to break out in his house. Schreiber himself experienced the case that a so-called saloonkeeper preferred to spend his parish membership rather than his saloon, declaring that he would not be made a fool of in this, because he kept an orderly house. But what happened not long after? The man really wanted to prove that he was not a dissolute drunkard, so he used violence against a foul-mouthed drunkard, and the result was a bloody brawl and murder. A Christian cannot do everything that is not a sin in itself; if he does not want to act against God's honor and the salvation of his neighbor, he must always ask whether it is also pious. 1 Cor. 10, 23. 24. W. [Walther.]

### From children's faith.

You say that the children have not come to their senses, therefore they cannot believe. Tell me: Is this Christian talk, that is, judging God's works according to our convenience? How if you had already come from faith through such reason, and the children had come to faith through their lack of reason? Dear, what good does reason do to the faith updating God's word? Is it not this that resists faith and God's word

to the highest degree, so that no one can come to faith before it, nor wants to suffer God's word, because it is blinded and defiled, so that a man must die and become a fool, yes, as unreasonable and unintelligent as a young child, if he is to believe otherwise and receive God's grace, as Christ says in Match. 18, 2. 3. - What kind of reason did the children have, whom Christ adored? Why then does he call them to him and bless them? Where did they get such faith that makes them children of the kingdom of heaven? Yes, precisely because they are without reason and foolish, they are better equipped for faith than the old and reasonable, for whom reason always lies in the way, which does not want to push its big head through the narrow door.

Luther on Marc. 10, 14.

### **World history and sacred history.**

The history of the nations is a powerful sermon for the living. Unfortunately, however, the top of it has often been broken off. Everyone who has read the history of his own country and compared it with the history of the Jewish people presented in the holy scriptures has certainly noticed a great difference in the assessment. The wise men of the world cannot praise the ancient Greeks and Romans highly enough. The people of Israel, on the other hand, appears to be completely nefarious and degenerate, which is why they are usually relegated to a corner of history, while the Gentile nations are portrayed as the center of culture. Why is it that the Greeks and Romans do not appear in their history books as godless as the Jews? "This is because," replied President Timothy Dwight, "the history of the Greeks and Romans is written by men; but the history of the Jews is written under the inspiration of the Spirit of God. It follows that the history of the former is a panegyric almost from beginning to end, whereas the history of the Jewish people is only the simple truth. In the former, the facts are distorted, the crimes are covered up, the narratives are arranged in favor of national pride; in the latter, everything is naked and exposed to the light. Had the prophets known the

If the yearbooks of the rest of the human race were written, the most famous nations and persons would certainly show a character as repulsive and deformed as the people of the Israelites. We can already see this from the fact that the prophecy depicts all the world empires only in the image of predatory beasts, and the whole of Scripture knows only Satan as the prince of this world. What a picture the newer times present to us, if they are judged strictly according to the standard of the divine law! Unfortunately, however, even Christians have a completely different touchstone for politicians than God's law. Whoever steals a sack of potatoes is considered a thief; but whoever steals whole countries, his wisdom and heroic deeds cannot be admired enough. Nowadays, anyone who allows his judgment to be trimmed by drunken newspaper writers will certainly not recognize the signs of the times. Great deeds are also found among the children of the world and the greatest servants of wickedness; but the great ones in the kingdom of God have their special characteristic in great sufferings and tribulations. Whoever looks at the history fabricated by the newspapers would like to exclaim: "It is easier for a cameo to go through the eye of a needle than for a newspaper writer to enter the kingdom of God!"

### **Marital fidelity and infidelity.**

When in 1523 the disgraceful Danish king Christian II was deposed and expelled from the country, but his wife Isabella, a sister of Emperor Carl the Fifth, was allowed to remain in the country, she declared: "Where my king is, there is my kingdom," and she followed her husband, so unfaithful to her, into misery. While she found in her exile the one thing that is necessary, came to the true faith and finally died blessedly full of comfort and hope, Christian ended his miserable life in 1559 after a long wandering and finally after sixteen years of imprisonment in a dark tower without comfort. W. [Walther]

### **Inaugurations.**

On Rogate Sunday, Fr. F. Düver was installed in his parish near Kenesaw, Nebr. by the undersigned, assisted by Bro. E. Flach.

**Address: Rev. I'. vnever, ^äams Oo>, Xedr.**

On the first Sunday after Trin. Mr. Past. G. Franke was installed by the undersigned as assistant pastor at St. Paul's Parish in New Orleans with the assistance of Messrs. kk. G. Mödinger, A. Hoppe, P. Rösener and N. Bakke.

T. Stiemke. Address: kev. 8.

**Lluslo, det^v. Rampart <L8ts ., Orleans, La.**

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### **Church consecration.**

On Trinity Sunday, St. Petrt Lutheran Church U. A. C. in Lincoln Township, Washington Co., Kans. dedicated its newly built church to the service of the Triune God. Fr. Alexander preached in German, Mr.? Keller in English. F. I. Th. lung ck.

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### **Mission Feast.**

On Trinity Sunday, my congregation in Town Freedom, Waseca Co, Minn, celebrated a mission feast, to which the congregations of Messrs. kk. B. Zahn, Sprengeler, Krumsteg and Heyer were invited. Festival preachers were: kk. Krumsteg, Heyer, Sprengeler and Zahn. The collecte was-67.00.

A. Müller.

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### **Announcement.**

Mr. Rudolph C. F. Wagemann, Dr. pdU, born in Hannover, educated in Göttingen and Munich and provisionally employed at our Progymnasium in New York, wishes to be admitted to our Synodal Union.

2. teacher Louis W. F. Flügel, educated in the seminary at Bernburg, wishes to join our synod. Recommended by P. H. Sieker, in whose parish school he is employed as teacher and organist.

I. P. Beyer, Preses of the Eastern District.

## Help offered to preachers.

There are some students in our seminary who are willing to serve by preaching and teaching school during the summer vacation. Preachers who would like to make use of this are asked to inform the undersigned as soon as possible.

To date, only two preachers have responded to this offer, which was already made in the number before last. Since there are still 6 students who have no relatives here in whose families they could stay during the vacation period, the undersigned takes the liberty of inquiring whether there are any other families within our synod who would be willing to accept one or the other of these students as guests during the designated period. Each of them will be glad to make himself useful in a suitable way. Since the vacations already begin on the last Wednesday of this month, we ask you to kindly inform us as soon as possible.

C. F. W. Walther.

## To the friends and patrons of our St. Louis Seminary, Mo,

I hereby serve notice that Mr. Robert Ebert is no longer the administrator of this institution and that Mr. B. C. Hoffmann has taken his place, to whom any donations for the seminary budget are therefore to be sent from now on.

C. F. W. Walther, currently President of the Institute.

## For your consideration.

It is desirable for the chronicler that when announcing ordinations and inductions in the "Lutheran" the announcers keep in mind the following not insignificant pieces:

- a. Designate the person who placed the order;
- d. indicate the date on which -.

o. name the place by county and state where the act occurred;

ck. to designate the persons involved also with the first letter of their first name.

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## Northwest Teacher Conference.

On behalf of Mr. Chr. Lücke, the previous president of the above conference, it is hereby announced that the meeting of the same will be held from July 21 to 23 in the St. Johannismgemeinde in Chicago.

Speakers: Mr. Director Krauß and Mr. Teacher A. Wilde. Each local conference has to deliver a paper. In addition, half a day is to be used for practical exercises with children. The Chicago Teachers' Conference will make the necessary arrangements for the latter. See Minutes p. 299.

Milwaukee, June 2, 1885.

I. Wegner.

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## Conference - Display.

The conference of teachers of St. Louis and vicinity will meet, s. G. w., July 8-10 in the school- local of the parish of the Rev. C. L. Janzow. - Registration is requested by Mr. B. Barthel, teacher, 2025 Salisbury St., St. Louis, Mo. A. C. Burgdorf.

### Revenue to the Illinois District's coffers:

For the synodal treasury: Collecte at Himmelfahrtsfest from Fr. Ramelow's congregation in Elk Grove -10.33. Pentecost Festival Collecte: From Fr. Mueller's congreg. in Schaumburg 33.00, k. Great's congreg. in Addison 23.29 (half), Fr. Brewer's congreg. in Crete 18.25, Fr. Great's congreg. in Hartem 16.52 (half), k. Dorn's congreg. in Pleasant Ridge 8.70, Fr. Strieter's congreg. in Proviso 21.00, P. Rabe's Gem. at Dorkville 15.00, P. Witte's Gem. in Pektn 22.50, P. Knief's Gem. in Golden 8.50, k. Schieferdecker's Gem. in New Gehlenbeck 11.50, P. Schroeter's Gem. in South Litchfield 9.00, P. Gieseke's Gem. in Secor 3.35, k. Krebs' Gem. in Aurora 25.50, P. Hahns Gem. in Staunton 10.10. Of the Gemm. of the kk.: Succop in Chicago 43.51, Grupe in Rodenberg 8.73, Frese in Champaign 5.50, Buszin in Meredosia 7.75, Bötticher in Mount Pulaski 10.80, Freder- ktng at Dwight 8.00, Wagner in Chicago 38.00, Gehrmann in Barton 3.75, Hansen in Worden 9.50, Flachsbar in Dor- sey 3.00 (Abendm.-.Coll.), Nachtigall in Wartburg 3.00, Mayer in Bremen 2.80, Kollmorgen near Nashville 5.36, Hallerberg in Quincy "from the synodal treasury" 35.00, Brauer in Niles "from the synodal treasury" 5.50, Behrens in Egypt and Sand-Prairie 8.00. By Fr. Buszin in Meredosia from W. Unger 3.90. By the comm. in Eagle Lake 15.53. Regular contributions: By? Strikter in Proviso 2.00, Teacher Eggers in Homewood 6.00, Fr. Gräf in Palatine 2.00, Teacher Steinbach in Chicago 2.00, Teacher Lotz in Pektn 2.00, I". Gieseke in Secor 2.00, k. Sippel in La Rose 2.00, teacher Albers in Eagle Lake 2.00. (S. -474.17.)

## 95

For the seminary building in St. Louis: By Fr. Succop tn Chicago from Joach. Düsing 20.00. By Fr. Lochner in Springfield subsequently 5.00. By Fr. Hallerberg in Quincy "from the synod treasury" 10.00. (p. -35.00.)

To the new building in Addison: From P. Great Gem. in Addison : by teacher Greve from H. Matthews 25.00, F. Stünkel 10.00, A. Weber 10.00, L. Fiene sen. 10.00, E. Heinberg 5.00, H. Drögemüller 5.00, F. L. Krage 5.00, D. Fiene 5.00, L. Fiene Jr. 5.00, L. Kruse 5.00, Mrs. P. Franke 5.00, Prof. C. A. T. Selle 15.00, W. Buchholz 5.00, Aug. Buchholz 5.00; by teacher Rosen from F. Rittmüller 10.00, F. Kücker 5.00, H. Kücker 7.00; by teacher Weder from D. Rosenwtnkel 5.00. From Chicago: by P. Wunder from K. Koch 20.00, Chr. Grupe 3.00, K. Böse 1.00, L. Hacker 5.00, F. Utteg 2.00, F. Schröder 2.00; by P. Hölter from sr. Gem. 150.75; by H. C. Zut-termeister from P. Wagners Gem. 184.00. by P. Röder in Arlington Heights from F. Hogreve 3.00, I. Gipp 5.00. by ? Lenk in Millstadt from Dreieinigk. parish 10.00 and 5.00. By C. F. Volstorff from Joh. parish in Elgin 26.00. By P. Kühn's parish in Belleville, 3rd c., 11.50. By F. Ahrens from P. Strteter's parish in Proviso 26.00. By?. Ramelow's parish in Elk Grove 10.00 and by Mich. Beer there 30.00. From P. v. Schenck's parish in Algonquin 40.00. From P. Müller's parish in Schaumburg. 3. count, 50.00. By ?. Baumgärtner in Huntley 1.00. By C. Loptien in Syca- more 5.00. "By a Lutheran in Washington County" 100.00. By Teacher Weiß at Okawville by I. Hüllskötter 2.00, F. W. Tepe 5.00, H. Witke 2.00, H. Going 5.00,?. Wolbrecht 5.00. By P. Detzer tn Niles Centre from Karl Rath 1.00. By P. Kntefs Gem. bet Golden 10.00. By G. Steinmann from P. Schieferdeckers Gem. in New Gehlenbeck, 1- Zhl., 43.00. By P. Jung in Mascoutah from Jungfr.- Verein und etl. Gliedern sr. By Fr. Graf in Palatine from W. Langhort 2.00. By Mr. Multanowski in Carlinville 5.00. By Fr. Castens tn East Wheatland from etl. members sr. Gem. 7.75. By P. Brauer's Gem. in Brecher 32.00. By Aug. Sievers tn Staunton 5.00. By P. Noack's Gem. in Riverdale, 1st Zhl., 44.00. (S. -1009.00.)

For inner mission tm West: Through Fr. Röder in Ar- lington Heights by D. Lührs 10.00.

For inner mission: By Fr. Strikter tn Proviso 10.00. By Fr. Wunder in Chicago from F. W. Kirchhofs 5.00. Half of the collection at the mission feast tn Addison 82.99. From Fr. Mezger's congregation at Okawville 8.60, from Mrs. Fricke there 2.00 and thank-offering for happy delivery from Mrs. N. N. .50. From Fr. Heinemann's congregation at Okawville 6.20. (p. -115.29.)

For heathen mission: From Fr. v. Schenck's congreg. in Al- gonquth 12.00.

For Jewish mission: part of the mission festival collection in Addison 27.66.

For Negro Mission: By Father Wunder in Chicago from F. W. Kirchhofs 5.00. By Father Landgraf in Decatur from N. N. 4.00. By Father Röder in Arlington Heights from D. Lührs 10.00. Part d. Missionsfest-Coll. tn Addison 27.66. By Teacher Kammann's pupils in Chicago 1.75. By 1?. Döder- lein in Homewood by H. B. Stelter 5.00. By teacher Röcker in York Centre .25. (p. -53.66.)

For emigrant mission in Baltimore: Through Fr. Hölter in Chicago from Auguste Ehlers .50.

For emigr. mission: part of mission fest. coll. tn Addison 27.67. From Fr. Frederking's comm. at Dwight 4.25. (p. -31.92.)

For poor students in St. Louis: From Fr. Schroeder's congregation in South Litchfield 6.00. Through Fr. Bartling in Chicago for W. Kohn and Ed. Albrecht from the congregation 23.00, from the Women's Association 15.00, from the Young Men's Association 12.00. (p. -56.00.)

On the Springfield household: from Fr. Hansen's Gem. in Worden 9.25.

For poor students in Springfield: from Fr. Döderlein's congregation in Homewood 10.80. From Fr. Rabe's congregation in Warsaw 10.00. From Chicago: through Fr. Wunder from the women in his congregation for W. Licht 5.00. Gem. for W. Licht 5.00: by Fr. Hölter of the Young Friars' Association for O. Maas 10.00, for Starck 5.00; by Fr. Bartling of the Young Friars' Association for D. Kosche 3.00. By Fr. Schröders Gem. tn Kankakee for Otto Maas 8.50. By Fr. Flachsbar's Gem. tn Dorsey for Lienhardt 4.00. By Fr. Döderleins Gem. tn Homewood for Herm. Wacker 9.40. (p. -65.70.)

For poor students in Fort Wayne: Through Fr. Hölter in Chicago from the Young Friars' Association for Stephan 5.00, for Starck 10.00. (S. -15.00.)

To the budget in Addison: By Kassirer E. F. W. Meter in St. Louis 38.50.

For a new seminary organ in Addison: From?.. Lochner's church in Chicago: from Concordia Männerchor 20.00, from Jüngl.-Verein 10.00, from N. N. 1.00. Through teacher Müller bet Okawville from Fr. Mätten, W. Tempelmeier, Hm. Schmutde, Mr. Grewe Sr. 1.00 each, G. Obermann, W. Jakobs, W. Frickenschmidt, Hm. Storck, Mrs. Dina Jakobs, Hm. Rennegarbe and Mr. Lülke .50 each, Mrs. Frickenschmidt 1.25, Mtna Storck, Lizzy Tepe, D. Obermann, G. Voltntg and Marie Scherzer .25 each, Mr. Winter 2.00, Mrs. Rennegarbe, Mr. Wartens and Chr. Wolf .75 each, Mr. Eggemann .30, G. Jakobs 1.50. (p. -47.05.)

For poor students in Addison : By Fr. Röder in Arlington Heiahts from W. Dyas 1.00. By Kassirer T. H. Menk in St. Paul 5.85. By Kassirer Eißfeldt in Milwaukee 15.00. Pentecostcollecte from Fr. Brüggemanns Gem. in Willow Springs 9.21. By Lehrer Ruhland in Chicago from Ed. Tolzmann 1.00. By Fr. Landgraf tn Decatur for E. Petze! by Mrs. Barbara Seefarth 2.00, R. N. .50, Fr. Landgraf himself 2.50. By Fr. Wunder in Chicago from the women in sr. By Fr. Wagner in Chicago for E. Rischow from Mrs. Lülke 1.00 and Wittwe Schmidt 1.00. By Fr. Lochner there from some members of his congregation for Wegner 8.25. Gem. for Wegner 8.25. By ?. Baumgärtner in Huntley for Herm. Seidel 13.00. By Cassirer C. Eißfeldt in Milwaukee for Htnz 10.00. (p. -75.31.)

For salary tn Milwaukee: half of Collecte on 1st Pentecost from Fr. Great Gem. in Addison 23.29.

For poor students in Milwaukee: Through Fr. Miracle in Chicago from the women tn sr. Gem. for Fr. Landgraf 6.00.

By P. Wagner there from F. M. for F. Mahnke 16.00. By P. Lochner there from the Jüngl.-Verein for C. Lochner 15.00. By P. Hansen in Worden for Albert Merz from the Gem. 8.25 u. N. N. .50, for G. u. A. Rösch, collected on H. Neuhaus' wedding, 4.60. (p. -50.35.)

For construction in Milw aukee: From Chicago: By P. Succops Gem., 4th plat., 90.75; by P. Reinke by W. Ladwig 3.00, Ferd. Klopp 5.00, Ch. Dörfeld 2.00, L. Mesenbrink 5.00, Gust. Klotz 3.00, W. Rennhaak 2.00, Dorothea Schönfeld 2.00, Daniel Bohl 2.00, Joach. Johannes 1.00. By Mrs. Ahrens of? Strieter's parish in Proviso 13.00. By Fr. Wunders parish in Chicago 44.00. By Fr. Detzer in Niles Centre by Karl Hödler 1.00. By Fr. Hallerberg in Quincy "from the synod treasury" 10.00. (p. -183.75.)

For sick pastors and teachers: By Fr. Schroeder in South Litchfield from W. D. 2.50. By Fr. Castens in East Wheatland, evening coll. on Char Friday 4.25. By ?. Döderleth in Homewood by H. B. Stelter 5.00. By?. Nachtigall's congreg. in Wartburg 11.35. By Fr. Hallerberg in Quincy "from the synod treasury" 9.00. (S. -32.10.)

For the widow's fund: From teacher Eggers in Homewood 4.00. From P. Witte in Pekin 3.50. From P. Norden's parish at Hinckley 3.25. From P. Müller's parish in Ehester 10.35. From?. Jung in Mascoutah 2.00. From P. Mennicke in Rock Island 4.00. by P. Hohenstein tn Kewanee 4.00. by P. Schroeder in South Litchfield by W. D. 2.50. by Teacher Just in Prairie Town 5.00. by Teacher Moeller in Rock Island 4.00. by Teacher Jung in Collinsville 2.00. by ?. Becks Gem. in Jacksonville 5.25. By P. Schlievsiek in Cayuga 2.00. By P. Hansen tn Worden 4.00. By ?. Stephan tn Genoa 1.50. By Teacher Lotz in Pekin 4.00. By ?. Hölter in Chicago by L. Volte 2.00. By P. Wehrs in Oak Glen 2.00. By P. Müller in Ehester 2.00. By?. Sippel in La Rose 4.00. By P. Schwarz tn Mount Carroll 2.50. By Teacher Müller bet Okawville 3.00. By P. Winter in Hampton 4.00. By P. Hölter in Ehicago by Marie Keller 2.00. By P. Lochner tn Springfield by Mrs. L. Harbauer 2.00, Frank May 1.00. By Fr. Wangerin's comm. at Solliit "out of the bell bag" 15.51. By Fr. Roeder tn Arlington Heights by D. Lührs 10.00. By Fr. Mariens' comm. at Danville 14.50, Fr. Wartens himself 4.00. By teacher Ch. H. Brase in Erete 8.00, I. Brase there 4.00. By teacher Albers tn Eagle Lake 4.00. By teacher Gotsch tn Staunton 4.00. (P. -149.86.)

For the deaf and dumb: Pentecost coll. from Fr. Burfetnd's congreg. in Rtckton 16.25. From Fr. Mueller's congreg. in Ehester 16.25. From Fr. Brauer's congreg. in Beecher 10.00. Pentecost coll. from Fr. Drögemüller's congreg. in Arenzville 3.00. (P. -45.50.)

For the orphanage near St. Louis: Coll. at Konr. Kalbfletsch's golden wedding tn Colltntsvtlle 6.20. By?. Brunn in Strasbourg from F. Döhrtnng 1.00. By teacher Jung in Collinsville from several schoolgirls 4.00. (S. -11.20.)

For student orphans from Addison: Through P. Landgraf in Decatur from N. N. 1.00.

For the Lutheran Free Church in Saxony: By Fr. Engelbrecht in Chicago by N. N. 2.00.

Addison, Ill, June 6, 1885. h. bartling, cassirer.

### Entered the Coffee of the Nebraska District:

For the synodal treasury: By P. A. H. Cämmerer, thank-offering from jMrs. C. Präuner, -2.00. By P. Meeske from sr. Parish 6.25. By Fr. I. P. Müller from sr. By P. I. P. Müller from sr. Dret- einigk.-Gem. 7.60. By P. Bergt sen. from sr. By Fr. Biedermann from his parish 5.13. By Fr. Gem. 5.13. By Fr. G. Düver, Pfingstcollecte sr. Ztons-Gem. 6.60. (Summa -35.58.)

To the seminary building: By Fr. Biedermann of three members of sr. Gem. 40.00.  
 For the orphanage in Addison: Through Fr. Gem. 6.00.  
 To the new building in Addison: By Fr. Endres of sr. Joh.- Gem. at Beaver Creek 7.00. By P. Weller from sr. Imm.- Gem. 8.00. By P. Brakhage 4.75, H. Göcke .25, H. Stüve and Fr. Beckmann each.50, A. Sieck and H. Ntebuhr each 1.00. ? Fr. König and etl. members sr. Gem. 21.50. By P. Adam from sr. Imm.-Gem. 80.25. (S. -124.75.)  
 For the widow's fund: By?. Müller Confirmattons- coll. 4.40. P. Adam 5.00. P. Bergt sen. 2.00, by sr. Gem. 10.00. (p. -21.40.)  
 For inner mission: Fr. Frese 2.00. By?. Bergt Sr. from sr. Gem. 5.00. By Fr. Meyer of sr. Bethlehem Community 3.40. By?. Biedermann of sr. Gem. 4.00. (p. -14.40.)  
 For the Negro Mission: Through Fr. Congregation 5.00. By Fr. Weller of St. Zion's Congregation 10.00. Zions-Gem. 10.00. (S. -15.00.)  
 For the Institution for the Deaf and Dumb: By Fr. Ztons-Gem. 10.00.  
 For poor Nebraska students: By?. Oettng, Coll. on Goodmann's and Garske's child baptism 4.00.  
 F. C. Festner, Cassirer.

**Incoming to the coffee of the Eastern District:**

For the synod treasury: From the Martins- ville congregation -7.50. Utica congregation 9.00. Richmond congregation 15.00. ?. Heins Gem. tn Pittsburgh 22.00. Fr. Lndemanns Gem. das. 6.60, Fr. Ahners Gem. das. 43.37. Gem. tn Schenectady 19.16. Gem. tn Tonawanda 8.75. Gem. tn Wolcottsvlle 5.81. Gem. in Washington 22.25. Gem. in Danbury 3.60. (S. -163.04.)  
 For the widow's fund:?. Kanold 4.65. G. Eiffler 1.00. Mrs. Servers in Baltimore 3.00. (S. -8.65.)  
 For Jewish mission: Karl Freitag in Whitestone 2.00. E. Eiffler 2.00. Mrs. N. N. through P. Stürken 3.00. Gem. tn Meriden 23.20, Fräul. C. Schmerling that. 2.00. (S. -32.20.)  
 For inner mission: congreg. in Olean 4.37. congreg. in Wolcottsburgh 6.35. congreg. in Richmond 1.80. Mrs. N. N. by Fr. Stürken 5.00. (S. -17.52.)  
 For inner discord tm East: Gem. in College Point 9.50.

For mission in Erie: comm. in Paterson 6.17.  
 For Emtgr.-Mtsston in Baltimore: Gem. in Cohocton 7.24, G. Eiffler 1.00.  
 For the orphanage near Boston: N. N. in Richmond 1.00. Mrs. Servers in Baltimore 3.00, Mrs. Treibe the. 1.00.  
 For the new building in Addtson: Gem. in Martnsville 5.00. Gem. in West Seneca 22.50. Gem. in Olean 12.83. Gem. in Farnham 5.00. Gem. in Springville 5.00. Of the confirmands I?. King's 5.00. W. Schaefer in New Uork 1.00. N. N. in Richmond 1.75. Gem. in Wellsville 38.45. Wm. Gram in Tonawanda 5.00. George Kohl the. 2.00. comm. in Wolcotts- vtle 25.00. Mrs. Treide in Baltimore 20.00. comm. in Alle- gany, N. N-, 6.24. Dreteinigk. comm. in New York 103.60. (S. -255.37.)  
 For poor students: Gem. in Boston 3.25. N. N. by P. StürkenZ.OO.  
 For poor students in St. Louis: L. Kimm in Pittsburgh 1.00.  
 For poor students in Fort Wayne: Martinsville congreg. for F. Rauff 5.50, St. Andrew's congreg. in Buffalo for dens. 19.00.  
 For poor students in Springfield: Gem. in Ellicotts- vtle for Dahlke 5.35.  
 For the comm. in Columbus, O.: Paulsgem. in Baltimore 52.25.  
 For the building fund: comm. in Otto 8.40. comm. in Little Valley 5.30.  
 For the progymnasium in New York: Mtssionsvereth of St. Lucas congreg. in New Uork 25.00. congreg. in Haverstraw 7.02. congreg. in Tomktns Cove 1.23. congreg. in Springville 4.00. St. John's congreg. in Brooklyn 14.05. congreg. in Paterson 6.17. Triintgk. congreg. in Buffalo 25.80. (S. - 82.77.)

Correction.:

Page 64 of the "Lutheran" under "Synodical Fund" read: From Mr. S. M. B. in Allegheny City, Pa. at 20.00 instead of "I. M. B."  
 New York, May 10, 1885. I. Btrkner, Kasstrer.

#### Incoming to the Kordes ^Minnesota and Dakota -.

For the synod treasury: From Fr. Kretzschmar's congregation bet Gaylord -7.31. r. Vettres Gem. in Fatrfield 6.01.?. Fackler's congreg. at Maple Grove 9.00. Praeses Clöter's congreg. at Woodbury 4.46. Stülpnagel's congreg. at Potsdam 10.00. (Summa -36.78.)  
 To the seminary building in Addison: By P. H. I. Müller from F. Zinke, E. Lütke, W. and Ed. Lütke, E. L. Schwarz 1.00 each, A. Urban 2.00, F. Hohenstetn and L. Job 1.00 each, C. Schneeberg" .50, Joh. Witt.25. By teacher Rödiger from Chr. Döpke 1.00. Praeses Clöters Gem. in Woodbury 15.00.  
 Vomhofs Joh.-Gem. 2.00 and 6.00, Gnaden-Gem. 3.50 and 2.00. P. Schulz' Gem. in Dundas 4.44, in Farbault 18.20. By I?. Landeck of N. N. in Benton 5.00. (p. -65.89.)  
 For heathen mission: P. Rumsch bet Aankton 1.00.  
 For negro mission: I?. Landecks Gem. bet Hamburg 5.00.  
 For the orphanage at Addison: Mr. F. C. Schutte bet Maple Grove 5.00.  
 For the widow's fund: By P. Landeck of N. N. in Benton 5.00.  
 For poor and sick pastors and teachers: By Stud. Th. Wolfram by Mrs. Hoefs at Marion, Dak., 1.00. By P. Landeck by N. N. in Benton 5.00. (S. - 6.00.)  
 For pastors and teachers who are weak in age: By I?. Vomhof, Hochzettscoll. with Mr. Heinr. Albers, 8.70.  
 For the progymnasium in Milw aukee: I?. Landecks Gem. near Hamburg 14.00.  
 For poor students from Minnesota and Dakota: high cett. by Fr. H. I. Müller at Mr. F. Schwarz bet Willow Creek 8.00. Fr. Rolf's congreg. in St. Paul 2.73 u. 2.41. Praeses Clöter's congreg. in Woodbury 5.74. Fr. Kretzschmar's congreg. at Gaylord for R. and S. Kretzschmar in Milwaukee 5.00. (S. - 23.88.)  
 For Emtgr. mission in St. Paul: I?. Grabarkewitz bet Blue Earth City 2.00.  
 For inner mission in Minnesota and Dakota: I?. Bösches Gem. 3.00. By Kasflrer E. F. W. Meier 31.80. I?. Vetter's Gem. at Fairfield 12.79. I?. Ahners Gem. at Green Jsle 8.00. I?. Ross's Gem. at Arlington 6.75. I?. Horst, Hochzettscoll. at Mr. Fritz Frohs in Courtland 5.60. k. Kretzschmars Gem. bet Gaylord 6.28. By I?. Engel, ErlSS from a lost and found pony, belonging to the Mission, 10.00. I?. Landeck's congreg. bet Hamburg 12.00. P. Nickel's congreg. in Röchest" 8.00. (p. -104.22.)  
 St. Paul, Minn, June 1, '85, T. H. Menk, Kasstrer.

#### Revenue to the Western District's coffers:

For the synod treasury: From Fr. Link's congregation in St. Louis -42.35. I?. Hafner's congreg. in Leavenworth 6.00. k. Schufts Gem. in Lockwood 9.05. By Mr. Pogemöller from Fr. Meyer's Gem. in Neu - Bielefeld 13.45. Fr. Pennekamp's Gem. in New Wells 7.65. I?. Falles Gem. in Glasgow 2.05. I?. Nethtns Gem. in Lincoln 11.60. P. Matuschkas Gem. in New Melle 9.00. I?. Zimmermann's Gem. in Columbia Bottom 16.76. I?. Wangertn's Gem. in St. Louis 29.75. I?. Janzow of the Gem. in Memphis 6.00. (Summa -154.66.)  
 To the new building in Addtson: P. Polack's Gem. in Union- town, 1st plat., 17.00. P. Hafner's Gem. in Leavenworth 22.00. k. Matthias' Gem. in Block 9.75. P. Links Gem. in St. Louis, 2nd platoon, 55.50. I?. Krämers Gem. in Humboldt, 1st Zhlg., 10.00, in Jndependence, 1st Zhlg., 10.00. I?. Matuschkas Gem. in New Melle, 2nd Zhlg., 27.00. (p. -151.25.)  
 For inner mission in the West: Z. E. G. inStaunton, Ill, 1.00. P. Polack's Gem. in Uniontown 8.75. By I?. Germann in Fort Smith, Coll. on K. Reutzel's infant baptism 3.25. By Fr. Falke of M. L. 1.00. I?. Zschoches Gem. in Frohna 14.80. I?. Jben's Gem. in Harvester 5.50. P. Meyer's Gem. in Frtrdheim 6.00. (p. -40.30.)  
 For negro mission: I?. Meyers Gem. in Frtrdheim 6.00.  
 For the deaf and dumb: P. Rupprecht's comm. at Cole Camp 6.00. By P. F. W. Pennekamp, Coll. on M. Steiner's wedding, 7.20. P. Rohlstngs Gem. in Carrollton 4.50. From the box of H. Baden's children in Jndependence 1.25. P. Zschoches Gem. in Frohna 19.70. By P. Janzow from Mrs. Sptlker 2.00. (P. -40.65.)  
 For poor students in St. Louis: Through Fr. Schuft by Mr. Heinr. Schnelle 2.00. Fr. Lentzsch's Gem. in Cratg 5.28.  
 For the household in St. Louis: Z. E. G. in Staunton, Ill, 2.00.  
 For the Widow's Fund: Fr. Polack's Gem. in Uniontown 6.45. Fr. Frese's Gem. in Hanover 8.03. By Fr. Falke, Coll. at F. Gebhardt's wedding, 5.55. Fr. Krämer in Humboldt 4.00. ? Lüker in Aroma 2.00, by sr. Gem. 9.00. By Fr. Demetrtio in Perryville 2.50. St. Louis Teachers' Conference 3.75. (p. - 41.28.)  
 For the orphanage bet St. Louis: Z. E. G. in Staunton, Ill-, 2.00. By P. Meyer in Neu - Bielefeld from N. N. 10.00. By P. Polack in Uniontown, Coll. on Hrn. Hering's wedding, 3.80. By P. F. W. Pennekamp, Coll. on H. Müller's baptism of children, 2.15. Coll. on H. Thurm's wedding, 3.00. By Fr. Falke from the Love Fund, 1.00. By Fr. Rohlstng's Gem. in Carrollton, 4.50. By Fr. Krämer from Baden's children: Johann 1.00, Käthe .25, Anna.15. (S. - 27.85.)  
 For the Lutheran Hospital in St. Louis: By?. Meyer in Neu-Bielefeld from N. N. 3.00.  
 For the Progymnasium in Concordia: P. Mießler's Gem. in Des Peres 14.15. For the budget of the same by k. Falke, Coll on Ch. Gebhardt's wedding, 5.10, from the Ltebes- kasse.20.  
 For the Kansas City comm. P. Lentzsch's comm. in Craig 6.47.  
 For the comm. in Hubbard, Iowa: Fr. Demetrtos comm. in Perryville 5.00.  
 For Sedalia: P. Falke's Gem. in Glasgow 3.50.

St. Louis, June 6, 1885. H. H. Meyer, Cassirer.

**Incoming to the Wisconsin District Coffee :**

On seminary construction in St. Louis: From Bro. Köhn Jr. in Sheboygan -15.00.

For emigrant mission in New York: wedding collection for Ludw. Kolban 3.00.

For poor and sick pastors and teachers: E. Bollmann in Allouez 10.00.

For poor students in St. Louis: E. Bollmann in Allouez 15.00.

For poor students in Fort Wayne: E. Bollmann in Allouez 15.00.

For poor students in Addison: E. Bollmann in Allouez 3 p.m. St. Stephen's congreg. in Milwaukee 10 a.m., Young Fr. club of same congreg. 10 a.m. (S. -35 a.m.)

For poor students from Wisconsin: Coll. at the foundation party of the men's choir of the Kreuz-Gem. dahier 15.00.

For poor students in Springfield: E. Bollmann in Allouez 15.00. I. Bollmann in Sheboygan for A. R. 5.00. ? Wambsganß' Gem. in Hancock for A. Gr. 22.50.

For inner mission of Wisconsin-Dtstr: C. Schubert in Milwaukee 1.00. E. Bollmann in Allouez 10.00. (S. -11.00.)

For Negro Mission: Women's Association of Imm.-Gem. in Milwaukee 15.00.

For teacher salaries at the Milwaukee Progymnasium: k. Hieber's comm. in Wilson 8.00. P. Doehler's comm. 2.18. ? Fink's comm. in Cascade 2.75. From Milwaukee: from Dreteinigk. comm. 58.59, Kreuz comm. 12.00, Ztons comm. 17.63, Imm. comm. 33.01. P. Hieber's comm. in Wilson 7.54, in Sheboygan Falls 7.50. (P. -149.20.)

For the widow's fund: N. N. durchk. Wesemann 20.00. E. Bollmann in Allouez 40.00. Wittwe Lüdeke in Hancock 2.00. (S. -62.00.)

For poor students in Milwaukee: Ste-phans Comm. women's club for H. E. 10.00. E. Bollmann in Allouez 15.00. Rud. and Theo. Lätsch 2.25. (S. -27.25.)

To the new building in Addison: sale of a layman's tract .60. wedding coll. at Hillmann's in Kirchhain by k. Epplng 5.41. From the Dreieinigk.-Gem. in Milwaukee 27.00. k. Leßmann's Gem. 18.00. P. Wolbrechts Gem. in Sheboygan 59.50. (p. -110.51.)

For Jewish mission: Women's Association ver Imm.-Gem. in Milwaukee 15.00.

For the deaf and dumb: E. Bollmann in Allouez 15.00.

For the synod treasury: P. Herzers congregation in Plymouth 14.00. P. Prägers congregation in Granville 3.33. P. Ercks congregation in Wausau 5.25. (S.-22.58.)

Milwaukee, May 30, 1885. c. Eißfeldt, Kassirer.

The following gifts of love have been received into the Student Support Coffee of the Missouri Pastoral Conference since February 15 of this year: Through Father I. A. Mayer, three communion collections from his congregation for O. Gemmingen in Springfield, Ill, By the same, surplus of a collection at the Missouri Pastoral Conference in St. Louis, 4.35. By I. Umbach of the Immanuel congregation in St. Louis for a student orphan. Louis for a studying orphan boy 25.00. For the same by P. I. G. Nützel of N. N. 2.00. From Mrs. F. W. here 10.00. From H. F. Göhmann here 6.00. (p. 68.15.) The coffee is almost exhausted.

Wishing God's rich blessing and sincerely thanking the dear benefactors.

St. Louis, Mo., June 1, 1885. c. C. E. Brandt.

For poor students received with heartfelt thanks by ? Haffold in Huntington, Ind., from his parish (especially for Frederick) -8.50. Through Fr. Maack from his parish at St. Charles, Mo. Gem. at St. Charles, Mo., 7.25. By Fr. Achenbach in south St. Louis, Mo. By Fr. Schwankovsky in Baden, Mo., collectirt at Mr. Kohlschreiber's wedding 8.00. By ? Thieme in Columbia City, Ind., on Mr. F. Langohr's wedding collectirt 7.20. By P. C. H. Becker in Falls City, Nebr. Gem. 5.00. By P. Gräbner in St. Charles, Mo. within sr. By P. Thieme in Columbia City, Ind., from Mr. Schaper 1.00.

C. F. W. Walther.



For poor students gratefully received by Mr. Schumacher H5.00 sent on Mr. Kundtner's wedding; by the Kirkwood congregation 4.30; by Mr. P. Wesel 3.00 for Stud. Mohrhart by a friend; by Fr. Demetrio 5.00 for Stud. H. Müller v. sr. Gem. M. Günther.

Received for the **seminary household in St. Louis**: From the congregation of Mr. P. Lüker, Aroma, Kans. Butter and H3.00. From John Mueller in Jefferson Co. mo. 2 baskets. From I. Haas Soap Co. 5 boxes of soap. From John Gönner 1 box of soap. From I. Jüngel and Son for P10.00 flowers. B. C. Hoffman, superintendent.

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### **New printed matter.**

## **Proceedings of the Third Annual Meeting of the Southern District of the German Lutheran Synod of Missouri, Ohio, and Other States. 1885.**

This report contains first of all the negotiations about the following theses of the life in faith: "1. faith is not a seeing, understanding, feeling 2c., but a simple clinging to the word of God. In such faith goes the whole Christian life on earth. If both are not held, then failure in doctrine and life is the necessary consequence, while on the other hand it is true: the better it is with faith, the better it is also with the Christian life. Through faith the Christian has and is able to do everything; without faith he has and is able to do nothing. (2) Faith is only where it is believed that God is gracious for Christ's sake alone, in other words, where grace is taught purely. Pelagianism, synergism 2c. are the mortal enemy of faith. Faith is only where God's word is. Where God's word ceases, faith also ceases. What is held and passed off as faith without God's Word is delusion and superstition." Then there are answers to 9 questions concerning secular associations and societies, such as: "What is to be thought of pressure of workingmen's associations, which unite themselves to common action, e.g. mutually commit themselves to cease all and at the same time work, if in their opinion they are treated unjustly by their employers?" Since the synodal reports will from now on no longer be so voluminous (the presidential and parochial reports will be omitted) and can therefore be given more cheaply, they will hopefully find a fairly wide circulation. The present one comprises 64 pages and costs 15 cents.

### **A new tract.**

#### **What do I need to know to be blessed?**

N o. VIII.

This tract, published by the Tractatverein, will certainly be quite welcome to pastors, superintendents, and church members, since a tract of such content has long been desired in order to put it into the hands of those who apply for admission to the church.

The statutes of the Tractatverein, which were published in the "Lutheraner", Vol. 27, No. 13, should be recalled here. The 6th paragraph reads: "The members of the association commit themselves to regular annual contributions of 50 cents, from which the expenses are covered. The tracts are sold at cost price, possibly also given away; the proceeds flow back into the association chest." Paragraph 7: "Every member of the association who pays a regular subscription shall be entitled to take 25 copies of all publications in commission and receive one copy free of charge.

The tracts are sent by Mr. P. Dette, 710 kruakliu ^vs, 8t. Louis, Llo. Contact the same.

The tracts published so far are:

No. 1: What is a "Lutheran," or why do you call yourself "Lutheran"?

No. 2: "Flee from Babel."

No. 3: What must I do to be saved?

No. 4: What to think of secret societies?

No. 5 The worthy communicant, or: Who receives such sacrament worthily?

No. 6 The Day of the Lord, or: Why Should We Celebrate Sunday?

No. 7: The Bible and the Worldly Dance.

G.

**Isulkvrau kor ttle use ok LuAÜsk Isu-  
tksrn Nissious.**

This small collection of Lutheran songs in English translation has been published in 2nd edition. The same is remembered for mission festivals, church consecrations 2c. where English is preached. Price 10 Cts.

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### **Changed addresses:**

**6. ^asckUevvsk^,  
eure ok P. 6ummius, LlieiiiMN ^.ve., Detroit, Lliek.**

**Oari kluruiiof, 403 Outlieriue 8tr, Detroit, Niek.**

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The "Lutheran" appears every month twice for the annual "snbserip- tton-pret" of one dollar for the "au "wartig" Unterschreibt"-, which has to pay the same "vorau "zubezahlen". Where the same is brought into the house by porters, the subscribers have to pay 25 lent porter's wages.

The "Lutheran" is sent to Germany by mail, postage paid, for 11.25 der".

Only letters containing information for the magazine will be sent to you, but all other letters containing business, orders, money, etc. will be sent to you at the address "Lutd. C. Lnrkel, ^xeot), Corner otllurui StreetLluciluua ^veuuu, 8t. Louis, Llo., anherzusendm. - In Germany, this" sheet can be obtained "on Heinrich I Naumann, 36 Pirnaische Strasse, Dresden.

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**Lutereck "t tils cost OLos "t 8t. Louis, ülo."**

**8.8 sseouck-eisss matter.**

(From the "Witness to the Truth" of May 15.)

### **Our Lutheran Brethren in Germany.**

It is well known to all our readers that for more than 14 years faithful Lutheran congregations have been formed in Saxony and in the Rhine area, which stand in intimate faith fellowship with us. One of their first pastors was Blessed Ruhland, who was called to them by us and who so sadly lost his life on his journey here in America, which he had undertaken in the interest of the German Free Church. They bear our disgrace, which the name "Missourian" experiences everywhere, with glad courage and fight over there in our place for our pure, blessed, Lutheran faith, which is rejected by all so-called theologians, with few exceptions. They are indeed our true, faithful comrades in faith, of whom we can rejoice and boast. But their situation is very difficult, so difficult that they could not bear it if they did not have their strength in the Lord. They have left the national church, the church and school, and the parish property. They had to provide their own buildings in order to be able to hold church services and school, and as a result they are still pressed by debts. They have to pay for the salaries of their pastors and teachers themselves. What kind of people are they who have to bear these burdens?

The old scriptural word is also confirmed in them, which reads 1 Cor. 1:26: "Consider, brethren, your calling. Not many wise according to the flesh, not many mighty, not many noble are called. But whatsoever is foolish in the sight of the world, God hath chosen to shame the wise; and whatsoever is weak in the sight of the world, God hath chosen to shame that which is strong; and what is base in the sight of the world, and what is despised, God hath chosen, and that which is nothing, to bring to nought that which is something, that no flesh should glory in his sight." According to the most reliable oral and epistolary news, our German Free Lutheran congregations consist of the poor people of the nation. One of their pastors writes: "The separated congregations

The members of the "GDR" have gathered almost exclusively from the poorer classes of the population. Owners, or members of higher classes, are quite vanishing exceptions. Most members of these communities are workers who live from hand to mouth. Their weekly wages vary between 2 and 5 dollars, the vast majority earning an average of 2 to 3 dollars a week. In addition, at least the Saxon communities are all in overpopulated places, where food is expensive, so almost all members of them live poorly. But for all their poverty, these communities are highly willing to make sacrifices. For the maintenance of their own church and school system, the five congregations, which consist of about 300 voters, raise about 2500 dollars annually, while for the synodal treasury and other missionary purposes about 500 dollars and for their own poor about 250 dollars are collected. No congregation is debt-free.... Of the above 2500 dollars, 5 pastors and 1 teacher will receive and a pastor's widow and a teacher's widow will receive pension from it." Dividing the given sum by 8, it is evident in what poor conditions our brethren in Germany must live. Another private letter confirms the above information in a poignant way. There it says:

"As far as our livelihood is concerned, which you so kindly ask about, God has helped us so far in a fatherly and gracious way. We were in great need at times, that is true. But when the need was greatest, help came. We have been able to pay our debts, for example, we have finally been able to pay our girl her long overdue wages (i.e. we have put them aside for her, because she resolutely refuses to take wages in our present circumstances\*). We still have about 40 Marks in debt, in addition to the doctor's fees, but God will provide advice. Come time, come council, our people say, when the community itself is once again in embarrassment. God will help. That's how it is with us. God helps,

So this is a maid who wants to serve the priest's people for free because they are so poor and yet cannot be without help, since the priest's wife, as another passage of the letter says, is very ill. God will see and reward this.

though at times he exercises us in waiting, which is very salutary."

Thus, our German Lutheran pastors live in need and trust in God's gracious help. Do their parishioners not feel this? And why do they not hurry to help? The documents at my disposal also give an answer to this. A pastor writes: "Our congregations feel it as a heavy pressure that they have to see some of the pastors suffering hardship. The sister congregations would like to offer support, and they do what they can. But these forces have been so strained for years that they are no longer able to do much. Another writes: "These are our circumstances and now the request: If there are hands and hearts among you that would like to help someone, do not direct their attention to us (the parish family), I will soon show where there is real need, and great need at that: namely, among several families in my parish. Illness has brought great misery to them. All families are more or less poor in money. The taxes weigh heavily on the people. No one can believe how it is, if he does not live under it. All cash money must be used to satisfy the various tax coffers. When the interest on our church building debt had to be paid the other day, most people did not know how to get it. A pious woman sat with her 13 year old daughter in her parlor at eleven o'clock at night (the father is away at work during the week) and cried because she did not know where she could borrow 2 Marks to contribute to our church building debt, which had to be paid. The young daughter cried with her and said: "If only God would come soon with the dear youngest day! This is how it is with our people when it concerns the smallest sums. They give heartily, they are not stingy, if they only have something to give. As with the woman just mentioned, so it has gone in many a family. The 75 marks of interest have been raised with great difficulty. But all this only characterizes our general condition, which cannot be changed. But now the particular hardship I wanted to talk about. A man has lost his wife

He has lost his son and adult daughter to typhoid fever, and his idiot boy is on the mend. The illnesses have caused such costs that he can only raise money by selling one or more of his fields (and he has only a few), in addition he has 400 marks in debt. If he sells everything, he can only pay off his debts in part, because the land here is too cheap. He is the object of general pity. But he bears his cross with marvelous surrender and patience."

"By far worse, at least for the moment, is V.; he has been ill since the beginning of November and is still ill. When he tried to work a few weeks ago, he had to go home again. He cannot recover at all. His wife is down with pneumonia, and one of his sons is down with gastric fever. When I asked him if he did not eat some meat now and then, he confessed that they could not allow themselves to do so; since October (the letter was written in March of this year, R.) he had only had 40 marks in his hands. And the family is so big! By the way, this is how it is with many who literally cannot eat meat the whole year through, at most on a high holiday. They have to feed themselves only on potatoes and bread. During the latter period, in order to receive some refreshment, they enjoyed a little butter every week; now and then, compassionate souls provide them with milk. The children, as well as father and mother, look to pity. Look, there is real and bitter need. We would have to be ashamed if we wanted to complain or be despondent. And the joy of faith that this man has is shameful to me in the highest degree. We used to think sometimes that we should be an example to the people here, how God does not abandon His own. But that has long since turned around. We can now take quite a number of our people, as far as faith, frugality, and cheerful contentment are concerned, as examples to us."

"One would like to think that our people have their own land and can draw their supplies. But it is true what one of our miners once said: If they had no land at all, they would be in a much better position. The price of the land is ridiculously cheap, but the taxes on it are terrible and ruin the people. Very few are able to grow as much grain as they need; the rest they have to buy. The miner's earnings are so low for most of them because they are usually forced to work away from home. After deducting the man's weekly food, there is often no more than 17 marks left for the family at the end of the month. And with that the family has to live for a whole month. One's heart bleeds when one looks into these circumstances." These are the financial circumstances of our German Lutheran brothers, who maintain the school, church, preaching ministry, and so on. But it wants to become too difficult for them and they, i.e. their pastors mainly, look around, whether they could not awaken an acceptable help for their poor herds somewhere. "They - the members of the congregation - would recognize it as a benefit shown to them, if the emergency of the pastors were remedied," writes Pastor W., and Pastor H. says: "There would be grateful hearts, which would receive the benefit and people, who could pray for their benefactors. For the members of our congregation have learned to pray."

Already 7 years ago, in 1878, this matter was brought before our Synod. At that time many gifts of love also flowed. But, since no one was doing anything about it, everything soon came to a standstill and now one will only rarely find an acknowledged gift for our distressed brothers. A thorough change should be striven for. The sects, such as the Methodists, Albrecht Brethren, United Brethren and Baptists, send out thousands upon thousands of dollars to socialize our poor Lutheran people, they do it regularly, so that their sendlings can live leisurely. And we, the happy heirs of the pure confession, could not bring about a regular support of our brethren? This is not to be said of us. Hopefully, our district synods will discuss this matter and make arrangements for help. But what should happen in the meantime?

If every reader of the "Witness" gave only one dollar a year, the most serious need would be relieved. Could we not? We, who eat fletsch and butter every day and have spare money, could not help our so poor fellow Lutherans, who, as described above, have to live year after year, so that they could cover their church expenses? Certainly, we can. The undersigned prays in the name of Christ for these dear Saxon and Hessian confreres and offers to forward any gift free of charge. O JEsu, awaken us to gratitude. Amen. Sieker. \*)

(Submitted.)

## How can congregations help make frequent preacher changes more and more of a rarity?

(Continuation instead of conclusion.)

From what has been said so far, there are some important consequences for the relationship of the congregation to its preacher. If the members of the congregation are not to love the preachers for their personal qualities, it is quite obvious that the love on the part of the members of the congregation, which is mentioned in 1 Thess. 5:13, must not cease in spite of minor weaknesses and infirmities noticeable in the preacher, as long as it is not a matter of persistently held false doctrine, persistently ungodly life and persistently wanton unfaithfulness in the administration of the office. For this reason, there will not easily be a letter of appointment in our circles in which the appointing congregation does not at the same time promise to love and honor the appointed preacher. In spite of this, there are various cases among us, where what Dr. Luther says in the Table Talks fits exactly: "The infirmities of preachers are soon seen; if a pious preacher had ten liars and only one defect, he would darken all virtues and gifts. So wicked is the world nowadays! Doct. Jonas has all the good virtues that one may have, only that he so often reproaches himself cannot be held to the good man's credit." \*\*) And what follows, if smaller, trivial things about the person of the preacher are polished up, magnified and insisted upon with obvious pleasure? - This is what our Concordia book tells us in the 3rd article of the Apology. There are namely

The undersigned, too, is wholeheartedly prepared to pass on any gifts he receives to our suffering confessing comrades in Germany, while at the same time reminding them of the saying: He who gives soon gives twice. C. F. W. **Walther**.

\*\*) Erl. lss. 59,195.

It is easy for the people to become "rotten," when they want to master everything quickly and to make other bishops or preachers change and live, or when they soon tire of the preachers, for example because of a small ailment; this leads to a lot of unrighteousness. Soon, out of the same bitterness, other teachers and other preachers are sought. Again, perfection and unity are obtained, that is, the church remains unbroken and whole, if the strong tolerate and bear the weak, if the people also have patience with their preachers, if the bishops and preachers in turn know how to hold all kinds of weaknesses and infirmities of the people to good account." (Symb. B., Müller p. 127.) Do not think that when it says in 1 Tim. 3, 2: A bishop should be blameless, it means that a bishop and preacher should be sinless, also free from sins of weakness, and in his official and private life he should be able to do nothing, nothing at all. This is by no means the opinion of the apostle. "What the apostle" (so writes Dr. Walther in his Pastorale p. 381 f.) "wants to indicate by the words 'blameless, irreproachable,' he himself indicates by enumerating the virtues with which a bishop is adorned, and by stating the sins from which he is to be free. Obviously, by these words it is not meant that he who is not free from all sins, including weakness, is incapable of becoming and being a bishop..., but only that he who in the sight of the world has lived in a criminal, civil disgraceful manner, and in vices such as drunkenness, theft, fornication, and the like, should neither be placed in office nor tolerated in it." Luther writes about this: "the Greek word xxxxxxxxxx" (blameless, like (XIX, 2180 f.) Therefore, Quenstedt also writes: "The preacher who is to be a preacher according to Titus 1:7 means as much as without blame or such a person whom no man can accuse or convict of any crime: ,... The Apostle to the Gentiles does not say: A bishop must be sinless xxxxxxxxxx, i.e., in such a way that he has no sin at all, otherwise not men but angels would have to be placed before the church? "So far Dr. Walther. The preacher should be blameless, does not mean that he must (as much as this would be desirable) be faultless, without infirmity, perfect. Even if you notice some weaknesses in your preacher, you must not stop loving him according to 1 Thess. 5:13. Whoever wants to act rightly in this regard should follow the 4th article of the Apology, where it says: "If people are to be or remain in unity with one another, whether in the church or in the secular government, they must not count all infirmities against one another on the gold scale; they must let one another go almost farther with the water, and always bear with one another, as much as is possible, in brotherly patience. (Symb. B. Apol. Art. 4. p. 129.)

Furthermore, if a congregation and its members want to act according to the saying to which we referred at the beginning, they must love their preacher despite any deficiencies in learning and eloquence. 1 Cor. 4:2 says, "Now no more are stewards sought, except they be found faithful." If the necessary faithfulness (for perfect faithfulness is not to be found in any preacher in this earthly life) is present in a preacher, then true Christian congregations will find

satisfied and are fond of him "for the sake of his work" despite any lack of scholarship.

"God has also distributed His gifts among preachers in different ways," says Dr. W. in his epistle on the epistle of the 3rd Adv. p. 22. To one,' says Paul, 'it is given to speak wisdom by the Spirit; to another it is given to speak knowledge by the same Spirit; to another 'faith,' that is, heroic faith; to another 'prophecy,' that is, a special skill in interpreting the Scriptures; to one 'discerning spirits; to another various languages; to another interpreting languages.' So no single preacher has all the gifts, but each one has only his modest part. Even the holy apostles and apostolic men did not have an equal measure. For example, one Paul before another had the gift of deep and rich knowledge, one John before another the gift of looking into the future, one Apollo before another the gift of eloquence. And so even today, one preacher is given this gift before others, another that gift. Just as a steward does not seek his own goods, but only the goods of his master, so a congregation should not seek this or that gift in its preacher, but only the gift given to him by God. If it seeks more, it is not only an inequity, nay, cruelty, but it then also becomes guilty itself that its preacher administers his office under it not with joy but with groaning; and this is not good for it, for then it does not enjoy through him the full blessing intended for it by God."

So much for Dr. W.'s explanation of what a congregation may rightly expect from its preacher, although it should also be noted here that perfect faithfulness in the office, which never fails anything, cannot be found in any preacher on earth, otherwise, as Dr. Luther says, preachers would not have to be men but angels. What a congregation may expect from its preacher is not a series of gifts or the summa of all gifts, but only the gift just given to him by God and no more.

If one is nevertheless inclined to demand more and not to love the preacher whom God has placed in the individual congregation according to His will because of deficiencies in learning or eloquence, then this is because, as Dr. Luther says, we "do not give honor to the divine word. For he writes as follows: "But because we do not give honor to the divine word, nor do we ask anything about our own glory, therefore we do not hear the word, and no one likes to be heard, unless he has a good bright voice. When you get there, you are already half Jacob, if you look more at the priest than at God, and do not look at the person of God, but only at whether the person is learned and skillful, and has good speech or excuse. For he who speaks evil speaks God's word just as well as he who can speak well. The father speaks the word as well as God, and your neighbor speaks the word of God as well as the angel Gabriel. There is no other word that a disciple speaks and that the angel Gabriel speaks, but one can speak it better than the other. Let the bowls be unequal; some are silver, others pewter, or made of clay, earthly vessels; but the same food is served in silver and pewter, 2c. and the venison tastes good, if it is well seasoned and

is served as well from a wooden basin as from a silver one.... But they do not recognize the person of God, but gape only at the person of man; as if a weary and hungry man would not eat, unless the food were brought to him in a silver basin, as many preachers are now chosen, and many fall through the basket, are driven away and driven out. (Erl. ed. 47, 224 f.).

Yes, Luther insists that everyone should listen to the preacher whom God has given him, with his special manner, with his special idiosyncrasy, despite any real deficiencies in learning and eloquence, just as if God himself spoke in such a way that he writes in his church post in the Episteltheil: "Since preachers have the office, name and honor of being God's fellow workers, let no one be so learned or holy as to neglect or despise the very least sermon, since he does not know what time the little hour will come when God will do His work on him through the preachers." (W. XII, 584.) Even the weakest sermon of the very youngest preacher is therefore by no means to be regarded as incidental. The Iowa Synodal Report of 1879, p. 92, says: "As people often say: I prefer to read my old Postille, it is more thorough; one cannot profit much from the young pastor. That is how separatists speak. No, God has directed you to your preacher, and even if he is not Luther, God can still give you greater blessings through him if he is pure in doctrine than if you stay at home and read the best Postille; for you are going out of God's order. You can be quite sure of this (even if the preacher were as weak as he is): if you have no benefit from the public service, you are to blame yourself. For whoever goes to church like the Pharisees, who only looked to Christ to find a thing to him; if one comes to church as a patriarch who thinks he already knows everything, he will certainly have no benefit. But whoever comes with the prayer in his heart: My dear God, give me something today for eternal life, instruction, consolation, awakening, give me something; certainly, God gives something."

And whoever prays in this way will love and value his preacher, as the Holy Spirit wills, even in spite of any deficiencies in erudition and eloquence, yes, even if he punishes what is to be punished with clarity and severity. (Conclusion follows.)

## **Can deceased people reappear?**

(Conclusion.)

But, one objects, does not the Scripture itself tell of apparitions of departed souls? Does it not say that Moses and Elijah appeared at the transfiguration of Christ on the holy mountain? Does it not say that Samuel appeared to King Saul after his death? Does it not confirm that souls of the departed can reappear? We answer: Not at all.

As for the appearance of the prophets Moses and Elijah on the Mount of Transfiguration, it was not their souls that appeared, but their persons. Of Elijah we know that he was taken alive to heaven. And if Elijah was on the Mount of Transfiguration according to body and soul, then Certainly it is to be assumed that it was also the case with Moses who appeared with him. Why should Elijah alone have been there according to body and soul and his fellow Moses only according to the soul? Joh. Gerhard writes: "Because he (Moses) appears at the same time as Elijah at the transfiguration of Christ and speaks with Christ, Matth. 17, 3, it is probable that Moses was raised by God soon after his death and transferred to the heavenly paradise. In this sense it is supposed by some that no one found his grave, Deut. 34, 6." (Doo. äs r68ui-r. § 28.) Dannhauer says: "That he (Moses) rose on the mountain before the transfiguration is exceedingly probable; for he did not appear as a ghost, but as a comrade and associate of Elijah for the witness of the resurrection and glory of Christ." (Hoäo8. VIII, x. 375.)

As for 1 Sam. 28, the book of Jesus Sirach says that the real Samuel appeared to Saul; but this is a proof that this book is an apocryphal book, not inspired by the Holy Spirit, but a human book; for that Samuel really appeared to Saul and prophesied to him is absolutely against the teaching of the canonical scriptures inspired by the Holy Spirit.

First, it is said that God no longer answered Saul's questions, v. 6. Saul himself confesses that God



has departed from him, v. 15. Should Samuel now answer the one to whom God no longer wants to answer? have anything to do with the one from whom God has departed?

Then, who appeared here as Samuel to Saul, appeared at the command of a magical woman. Was not Samuel's soul in God's hand? Shouldn't it have been safe in God's hand from the power of a sorceress? Can anyone snatch the souls of the blessed out of God's hand? The souls that are at rest cannot be troubled; but he who appears as Samuel to Saul says that Saul made him restless, v. 15. But that would not be rest if a blessed soul had to obey as often as it was cited by a sorcerer.

The one who appears as Samuel finally says, "Tomorrow you and your soul will be with me." Should the unbelieving Saul's soul and the believing prophet's soul be in one place? Should Saul's soul come to the blessed place of Samuel? Nevermore.

But, someone would like to say, could not Samuel, if not at the magic word of the woman, nevertheless have appeared at God's command? No, we cannot and must not assume this. We would be saying that God would have approved of sorcery and fortune-telling, which he seriously forbade, if he had let Samuel appear on this occasion. Moreover, the one who appears as Samuel says that he was made restless. The real Samuel would not have considered it a disturbance if it had been God's will that he appear to Saul.

So we are sure that the one who appeared to Saul at the magic word of the woman was not the prophet Samuel.

Luther writes in his writing "On the Abuse of the Mass": "Therefore, behold, it cannot be good spirits who want to tell us about the nature and life of the dead. A good spirit is obedient to God in his word, who does not want us to know how things are with the dead. Therefore it comes that the

Holy Spirit himself keeps this commandment of God so strictly that no example of the dead is found in the whole of Scripture; indeed, she refuses to believe the same spirits. For the fact that Samuel, 1 Sam. 28, 11.12., was awakened by a soothsayer or sorceress, was certainly the devil's ghost; not only because the scripture there indicates that it was done by a woman who was full of devils (just as if one should believe that the souls of the saints, which are in the hand of God, Weish. 3,1. and in the bosom of Abraha, Luc. 16, 32. would be under the power of the devil and evil men), but also because Saul and the woman have done publicly against this divine commandment, investigated and questioned by the dead. Against this the Holy Spirit cannot do, nor let his saints do, nor help or will those who do it. But that the Scripture does not say whether it was Samuel in truth or not, yes, it calls him Samuel, this happens because the Scripture puts the words as Saul had it in his heart, who did not know otherwise than it was Samuel, and the Spirit masterfully speaks all the words of Samuel, and adds more. But the Holy Spirit intends that we should be warned and equipped with this commandment, which he has set and described beforehand, so that we may know what is happening against it, so that it may not be done by a good spirit, nor by children of a good spirit." (1. o. p. 103.)

Concerning the last point, Luther further says in the Church Postil: "But that the Scripture there (1 Sam. 28.) is silent, and does not say whether it is the right or wrong Samuel, it does so because it demands of everyone that he should ever know well that through Moses God has forbidden to search the dead, and he never revokes his word, says Job, and Balaam 4 Mos. 24,13. And how should the sorceress have power over the saints, who are kept in God's hands alone?" (Sermon on the Epiphany. Erl. A. 10, 337.)

Oh, dear reader, let the divine warning and admonition go to your heart. Let the three wonderful sayings, to which Luther repeatedly pointed out to the papists and their ghostly apparitions in particular, always remain before your eyes, even in the face of the spiritualisms of our time. It is the word of God, which he spoke through Moses: "Lest there be found among you... a sorcerer, or a conjurer, or a soothsayer, or an interpreter of signs, or one who asks questions of the dead, for he who does such things is an abomination to the Lord." Deut. 18, 10-12. It is the word we find in Isa. 8, 19, 20: "But when they say unto you, Ye must ask the diviners and the interpreters of signs, which prate and debate, say, Shall not a people ask their God? Or shall one ask the dead for the living? Yes, according to the law and testimony. If they will not say this, they will not have the dawn." It is the word of the Lord, "They have Moses and the prophets; let them hear the same!" Therefore, have nothing to do with spiritualisms and do not go to their meetings, even out of mere curiosity. Remember the terrible judgment of God, that he allowed millions to make a new religion out of an old pagan delusion and to fill the world with it. Listen to Moses and the prophets and receive God's word with thanksgiving; let it be a lamp unto thy feet and a light unto thy path. G.

### **Dr. Johann Bugenhagen.**

On June 24, 1485 - 400 years ago - Johann Bugenhagen, Luther's confessor, one of his most faithful friends and one of the most important collaborators in the work of the Reformation, was born. His birthplace was Wollin in Pomerania; therefore he was called by Luther and others "Herr Johann Pommer", "Doctor Pomeranus". He was the son of a Rathsherr probably from a noble family. He received his first instruction in his hometown. At the age of 17 he entered (1502) the University of Greifswalde. Barely 20 years old, he became Rector of the Latin school in Treptow, which soon became so famous that boys were sent to it from the lowlands, Westphalia and other countries. In 1512 he was ordained a priest and soon after the abbot of Belbuck gave him the office of a teacher at a collegium he had established for the education of the monks.

Although Bugenhagen recognized many of the abominations of the papacy, especially those in the monasteries, he was still a pope and considered Luther a heretic. But the blessed time was now near, when he too would be freed from the bonds of Pabstism and become a brave comrade-in-arms of Luther. As is well known, Luther's writings were spread very quickly throughout Germany. In 1520, his important writing "Of the Babylonian Captivity" appeared. Otto von Slutow, the church inspector of Treptow, with

whom Bugenhagen had a free table because of his low income, presented this book one day to his table companions during the meal and especially asked for Bugenhagen's judgment on it. When Bugenhagen glanced at it, he exclaimed: "Many heretics have attacked the church since the Passion of Christ and have been hard on it, but none has yet risen that would be more pernicious than this one" (Luther). Bugenhagen took the book home and read and examined it carefully. He came to the conclusion that Luther's teaching was the only true one. The papist delusion fell from his eyes like scales, and a few days later he declared before the dinner party: "Why should I still hide my opinion? The whole world is blind, it walks in thickest darkness. Luther alone sees the truth!" Soon after, he wrote to Luther and asked him for rules of conduct. Luther replied, "You ask me for rules of life; a true Christian has no need of rules of life; for the spirit of faith leads him to all that is pleasing to God and required by love for the brethren." The spirit of faith led him to confess the truth that he had recognized, according to the words: "I believe, therefore I speak". In particular, he felt compelled to first defend and spread the writings of Luther, through which he had come to knowledge. Many were won by him for the pure doctrine. In the process, the longing awoke in him to see Luther himself and the work of the Lord that he had begun in Wittenberg and to quench his thirst at the source itself.

So in 1521 he moved to Wittenberg to continue his studies in silence. But soon he was prompted to resign as a teacher. He explained the Psalms in his house to some Pomeranian students who had come with him. Since others also wished to attend his lectures, he was forced to hold them publicly, since his home was the

He could no longer hold all the listeners. He himself writes about this in the preface to the later published explanations of the Psalms: "When I came to this academy, I was of no other opinion than to hear others here; as I can assure you that until this hour I would rather be a listener than a teacher. But the shepherd of Israel, who tends Joseph like sheep, did not forget me, but sought without my knowledge and thinking, as he usually did with me, to lead my dear Psalter in again. - Because some of my dear compatriots were here, I began again to go through the golden Psalter with them in my parlor, so that they would be led in this way to true godliness. Here it happened that others also asked me to give them permission to attend these explanations, which I gladly granted them. However, I had not yet gotten as far as the 16th Psalm, since I was overwhelmed by such a number that my apartment was too small and I could no longer read for lack of space. This caused that I was asked, and especially Philipp Melanchthon, in the presence of many learned people, asked me to give public lectures. In such a way, according to God's will, I read again from the first psalm on, and not in an empty auditorium. Philip Melanchthon himself dignified me to be my listener, both to see what I teach and to keep my other listeners in their zeal." Luther was also highly created when he heard of these lectures, and encouraged Bugenhagen to publish them. In these explanations of the Psalms, Bugenhagen had also presented the biblical Lutheran doctrine of the presence of the true body and blood of Jesus Christ in the Holy Communion; Bucer, however, who was leaning towards Zwingli, had changed the relevant words of Bugenhagen in the German translation of the same, which he was responsible for, to the benefit of the Zwinglians, to the effect that Christ's body and blood were not present in the Lord's Supper. Bugenhagen protested against this and therefore wrote a booklet in which he asked all those who came into possession of this German translation of his explanation of the Psalms not to regard the false doctrine of the Lord's Supper that had been included in it as his own.

How deeply Bugenhagen, who had arrived in Wittenberg shortly before Luther's departure for Worms, had grasped the pure doctrine is also shown by his behavior during Carlstadt's iconoclasm, in that he resisted with all his might the zealot Carlstadt, who, while Luther was at the Wartburg, started an ecclesiastical revolution and incited citizens and students to tear down the altars in the churches and destroy the images.

When Bartholomäus Bernhardi, provost at Kemberg, entered into marriage in 1521, following the procedure of other "clergymen", and Luther had justified this step in a special writing, Bugenhagen exclaimed: "Verily, this event will bring about a transformation of the inner and outer life, which the doctrine presented up to now would not have brought about!" He soon followed and married Georg Rörer's, deacon in Wittenberg, sister. Luther attended the wedding, and at his instigation the Elector worshipped him with venison and a gold piece.

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(To be continued.)

I have never read that the teachers who teach heresy are converted. (Luther.)

(Submitted.)

## **Our Mission to the Jews.**

Dear "Lutheran"!

Since you have access to so many Christian houses, where people are interested in everything that happens in the Kingdom of God, you should also tell your readers something about the mission to the Jews once again, so that they know what has been accomplished so far and where it is needed.

Mr. Landsmann has now been in our service for about two years and during this time seven Jews have been brought to faith in Christ through him. \*) Some may say: "That is very little. Two years of work and only seven of the thousands of Jews have been won? Our inner mission and negro mission has quite different numbers. But whoever wants to measure the mission to the Jews with the standard of the inner mission and the mission to the Negroes is making a mistake. I say: The good Lord has blessed the work of our missionary abundantly, yes, beyond request and understanding. That God has already transformed the hearts of seven Jews in a period of two years is a miracle before our eyes. Just imagine the obstacles that stand in the way of the mission to the Jews. The traveling preacher has to go through great hardships, through hunger and nakedness, through frost and heat, but he usually finds people who greet him with joy and listen to his sermon. The missionary to the Gentiles often has to risk his life among the savages, but his sermon is something new and unknown to the Gentiles, so that they are amazed and think about it. But how does the missionary to the Jews meet his brothers according to the flesh? From the beginning they are not only filled with prejudices, but also with hatred against Christ the crucified, implanted in them from their youth. So it is not with indifferents or with those to whom the Christian religion is something new, but with outspoken enemies of Christianity, who even read the New Testament only to beat the Christians with their own weapons, as they think in their blindness, with subtle, hostile opponents the missionary to the Jews has to deal with. What a miracle of God it is, then, when such an enemy of Christ, who has been taught from his youth, spits out at the mere hearing of the name of Jesus and mumbles to himself: Let his name be blotted out from the face of the earth! - What a miracle of God it is when a Jew is brought to the point that this sweet name of Jesus becomes his dearest name on earth and in heaven! I think that if one wants to rank the different branches of the mission in general, according to their difficulties, then one must put the mission among the Jews and among the Muhammedans at the top and then the mission among the Gentiles and at last the inner mission. If we take numbers, we can perhaps count one Jew for every thousand Christians won in the inner mission. Is it not a great blessing that God has already placed on our mission among the Jews? But God has also given us in our dear missionary to the Jews a man who not only has what it takes to counter his brothers according to the flesh, to refute their objections, and to prove Christ from Moses and the prophets, but also

\*) While more than these have been baptized, unfortunately some have not stood the test of time.

who also burns with love for his Savior. Since he himself is a born Jew and at home in the old and new Talmud like a rabbi, no Jew can resist him; if he only sincerely believes in the divinity of the holy Scriptures of the Old Testament, he must get a thorn in his conscience according to Christ's word: "If ye believed Most, ye believed me also, for Moses wrote of me." So clearly and deliciously can our missionary prove from the Old Testament, even from the Hebrew foundation, that JEsus is the Messiah.

One more thing. When a Jew is won by God's grace, he is cast out by his people; no Jew would give him employment; he would sooner starve him than give him a crust of bread. Therefore, the Christians must take care of these converted Jews. But this makes it most difficult for our missionary to place his Jews with Christians, so that they can feed themselves with their own hands. Perhaps now, dear "Lutheran," you will find on your journey here and there a Christian who, out of love for his Savior, does not shrink from taking in a converted Jew as a worker or clerk, if he has need of one. Such a person would be a great labor of love for the mission and can contact Missionary v. I^aväsmavv, 95 ^ve. V, Aeiv ^ork, N. Hereby commanded to God.

Your  
H. S.

(Submitted.)

### **This year's Wisconsin--District Synodical Assembly.**

The Wisconsin District met on June 3 in the Trinity congregation of the Rev. Spengeler in Milwaukee. Since the large church of this congregation is not suitable for such meetings, the congregation had the lower hall of the church enlarged and well furnished this spring.

Our synodal assembly was very well attended. There were 47 voting and 30 advisory pastors, 4 professors, 45 teachers and 53 deputies from synodal congregations. Only 3 pastors and 3 teachers were absent, and only 2 synodal congregations had not sent representatives.

This time, too, the doctrinal negotiations were based on theses that Dr. Walther had already posed several years ago. These theses answer the important question: "What are the characteristics of a well-founded,

What are the goals of a truly Lutheran congregation that Lutheran preachers and their congregations must strive to achieve? This year, the 13th Thesis was available for discussion. It reads: "It (a well-established, truly Lutheran congregation) believes from the heart in the presence of the body and blood of Christ in Holy Communion and therefore seeks to prevent that no one enjoys the same in its judgment." Pastor Spengeler led the doctrinal discussions.

One of the practical items was the inner mission in the state of Wisconsin. It is true that three of our dear traveling preachers have been called away, and not one of the mission fields served by them has yet been reoccupied. But the work begun in God's name is on the whole

The church has not only been maintained in its condition, but has also been continued. If only the lack of preachers were not so great, more traveling preachers should be hired so that preaching could be done more often in the individual places.

The matter of Concordia College in Milwaukee was discussed in detail. The good Lord has blessed this institution very richly. In the four classes of this institution, 140 students were taught by the four professors in this school year, the vast majority of whom want to become laborers in Christ's vineyard. It was unanimously decided to hire a fifth professor, who would also be the director. - Now, of course, another teacher's apartment must be built; but if - as the synod recommends - a good Sunday collection is levied in all the congregations of the three districts, the money necessary for the construction will be collected. - The Synod unanimously declared: "It is our earnest wish that our college be expanded to a full high school as soon as possible and that a Secunda be built as early as next year. It was further declared that the Wisconsin District was in favor of offering the institution to the General Synod at its next meeting.

The General Praeses called for stronger and more regular support of the Negro Mission and the Saxon Free Church. The result of the elections was as follows: Pastor H. Spengeler Praeses; Pastor I. Herzer

Vicepreses; Pastor I. Strasen Secretary; Mr. C. Eißfeldt Kassirer.

G. H. A. Löber.

(Submitted.)

### **Iowa District Synodical Convention.**

The Iowa District was assembled in Lowden from June 10-16. Almost all the pastors and teachers were present, and the deputies of the congregations were also present in large numbers. Prof. Pieper presided over the doctrinal discussions. The subject was "the doctrine of the certainty of blessedness in its importance for the spiritual life. A delicious doctrine! A glorious gem which Christ, the rich Lord, has entrusted to the Lutheran Church so warmly loved by Him! Yes, this doctrine has become more precious to us through the detailed contemplation of it than gold and much fine gold, more glorious than pearls and precious stones. Wouldn't you, my dear reader, also like to be heartily sure of your blessedness? Certainly! Now look, in these doctrinal treatises, which will soon appear in print, you will find many things that will be helpful to you. There you can take a delicious treasure for you and yours into your house and give your heart great joy.

The business negotiations were also of a pleasing nature. Four congregations and several pastors were accepted into the synodal association. Although the missionary work in Burlington and Keokuk had to be abandoned, it is going forward all the more briskly in other areas of our state under God's blessing. - Like the Wisconsin District, the Iowa District also spoke out in favor of a regulated support of the congregations of the Free Church in Germany, which are so close to us.

Of course, there would still be much to report; but this is left to the synodal report of A. D. Greif.

## To the ecclesiastical chronicle.

### I. America.

**Pulpit Community.** In our St. Louis there is a church on 8th Street which is called "Church of the Holy Spirit." The preacher of this church is a certain Eberhard. Since he has recently gone on a journey, he has provided for the needs of his congregation (?) during his absence by asking a local rabbi named Sonneschein to substitute for him in preaching during his absence. Mr. Sonneschein then also declared himself willing to do so and preached in the aforementioned church on the last 2nd Sunday after Trinity. A newspaper report says: "The announcement that Rabbi Dr. Sonneschein would hold the service in the Holy Spirit Church in place of Pastor Eberhard filled the church to capacity yesterday morning. In addition to the members of the congregation, many other Christians and also Jews had gathered, who listened to the rabbi with the greatest interest and will certainly not fail to come again next Sunday." It is not at all surprising. The only difference between the two preachers is that one calls himself a Christian out of hypocrisy, the other calls himself a Jew out of hypocrisy, and that one is circumcised, the other uncircumcised, otherwise both are of one and the same religion. Their confession is:

We all believe in one God: Christian, Jew, Turk, Hottentot.

But the most terrible thing is that there is a crowd of Germans here who still want to be counted among the Christians, and yet are so ignorant that they take the stale vulgar rationalism of a man like Eberhard for Christianity and bring their children to him for his baptism, which is nothing but an empty monkey game.

W. [Walther]

We also have the following to say about **Professor Schmidt in Madison, Wis.** Because he could not become the cock of the walk in Madison and could not get the booklet into his hands alone, many students there preferring to follow his colleagues, Stub and Yvisacker, he asked the Synod to transfer him to Columbus, Ohio, as a Norwegian professor. One sees from this that the deplorable man sticks to his old method. When he wanted to become a professor in St. Louis, he gave his wish to one of our district presidents, who was supposed to agitate for his election. Now he goes further and virtually asks the whole Norwegian Synod to make him a professor in Columbus. Waiting for God to transfer him does not seem advisable to him, as it is too uncertain a matter; so he tries to help himself. It almost seems, however, as if he will not succeed in getting where he wants to go this time, as he once did. At least the Iowa District of the Norwegian Synod has unanimously answered the request made to it with "no". The man seems to be in a truly desperate position. He is truly to be pitied, especially because he does not even have the consolation that he cannot achieve his goals for the sake of truth. Even many of those who have been seduced by him and have so far fancied him no longer want to go through thick and thin with him. Prof. Schmidt now seems to be in a similar position as Zwingli and his next opponents, of whom Luther wrote in 1530: "I believe for sure, if the beer were in the barrel again, they would leave it there." (XVII, 2381.) However, even a small

Male mischievous easily light a big fire, but not just as easily extinguish it again.

W. [Walther]

**A new retanfer soul** has emerged after "Baptist Weekley" in Florida, the Koo nites who believe that Christ's body was a unique body and not like ours. This is a heresy that was already rejected by the old orthodox church, which was then reheated by Anabaptists in the 16th century, but was seriously fought by the Lutheran church. See Hebr. 2, 14. G.

**Negroes.** According to Roman papers, about 100,000 Negroes are members of the Roman Church, and of these, two-thirds reside in the states of Maryland, Louisiana, and Kentucky. - The Negroes in New Orleans have over 70 lodges. Those belonging to them turn almost all their money to these societies.

**G. A. R..** The "United Presbyterians" are among the ecclesiastical fellowships raising their voice against the secret societies. This body, at its recent general meeting held at Topeka, Kansas, also referred by name to the 6th R. Society (**Grand Army of the Republic**) as a secret society against which serious warning should be given.

G.

### II. foreign countries.

**Authoritarian punishment of sin against the second commandment.** The "Allgemeine Kirchenzeitung" of May 29 reports: Last month an innkeeper stood before the Regional Court of Hanover



for insulting the Christian religion, committed by posting an aping of the Ten Commandments, in which they are applied to the innkeeping trade. The public prosecutor considered a public insult of religion to be present here and requested the destruction of the printed matter in question, and the Court decided in accordance with the request.

**Hanover.** Not without reason the "Kreuzblatt" of June 7 mocks that the Hanoverian Consistory leaves rationalist school teachers in their offices, but recently forbade them to wear wooden shoes in school! The "Kreuzblatt" writes about this as follows: "The Hanoverian Consistory has done a great deed. Has it called the Osnabrück false teachers to account? Oh no, it has issued a rescript by which the school teachers are forbidden to wear wooden shoes during lessons. So the teachers should always have boots on their legs, but not in the sense of Ephesians 6:15. \*) It does not always matter that the gospel of peace is preached in churches and schools. Preachers and teachers can, under certain circumstances, preach a different gospel than the one preached by St. Paul. But they must wear boots, not shoes, and least of all wooden shoes. The famous seminary director in Osnabrück, the same Schüren, was of a different opinion. He thought more of the spiritual than of the leather boots. He recommended shoes to the teachers as the cheapest and most appropriate costume, and even the customary wooden shoes he did not find objectionable. And indeed I do not know why a teacher in the country should depart so far from the 'rural moral' that he, especially in the cold winter, abstains from the warming footwear that the wooden shoe offers him. Does the teacher have to live on a higher footing than the so-called "simple-minded" peasants? High-heeled boots may be indispensable in the cities. But if the village schoolteacher, by being Pauline in his boots and by being

\*) Where it is said of Christians, "Booted on legs, as ready to drive the gospel of peace."

his whole spiritual attitude is above the peasants, it will hardly do any harm if his feet are clothed just as those of his disciples and other villagers."

**The British Bible Society** distributed 955,000 copies of a *one-penny* edition of the New Testament last year.

### **Honesty is the best income.**

The lace dealer Jakob Häuser once had a heavy heart: "Up to now, you have always set your prices somewhat higher than the amount you could let the goods go for and really let them go for, if there were people around who knew how to trade. Was that also right? A Christian should neither lie nor cheat, but this was both. Well, my God, it shall happen no more!" He comes to Kassel for mass. On the very first day, many people come to see his goods, ask about the price and then want to trade. But since he declares that this is really the highest price, he does not sell a single cubit that day. In the evening, in the inn, he cannot eat because of his sadness. "So this," he thinks, "is the reward of Christian faithfulness. This is not how you fared when you were, as they say, with the world." But then he found his way again and fell asleep quietly. But the same thing happened again the next two days. In the evening, when the other merchants were merry, houses ate his piece of dry bread secretly and with sighs. But there was still hope for a buyer, who usually did not trade. Finally, on the fourth day, the landgravine came and first to Jakob's booth. Her heart beat high with joy and expectation. She selects, but also wants to deal with a moderate. Poor Jacob has to declare that he cannot return a penny, and she silently goes away to the other lace merchants. But she, as a connoisseur, soon notices that they are much more expensive and the lace worse than Jakob's, speaks out against her ladies and returns to the first stall. Here she then buys abundantly and praises loudly the honest man. All the ladies of the court and the town now also want to buy from Jakob; in the evening he also has not a quarter more. "If I," he relates, "could not eat the first three evenings for sorrow and worry, now I could not for joy. My soul was full of praise and thanksgiving to God."

(Bairischrs Sonntagsblatt.)

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### **Pope Pius V**

The Hamburg pastor Erdmann Neumeister, known for his edification writings and church hymns, writes in his "Geistlicher Abel":

Pope Pius V has said more than once: "Since I was still a Dominican monk, I still had good hope that I could be blessed. When I was made a cardinal, I began to doubt. But now that I am sitting on the papal chair, I have to lose almost all hope because of it.

And this is what the Jesuit Engelgrave tells about him.

This is Pius, whom the present pope canonized about three years ago (1718), placed in the number of saints, and thus gave him the power to help others into heaven through his merits and intercession. My God! He himself doubted whether he would get in!

And I too, with all who know God's word and truth, doubt even more that he has come in. Oh how miserably will the poor souls deceive themselves who address themselves to this newly baked saint!"

(Evangelical Lutheran Messenger of Peace from Alsace-Lorraine.)

## Inauguration.

By order of the Rev. Beyer, President, on the 2nd Sunday after Trtn, June 14, 1885, Rev. C. Peters was inducted in North East Township, Erie Co, Pa. by H. Steck.

Address: **Rev. C. Peters, North East, Erie Co., Pa.**

## Church consecration.

On the Sunday of Trinity, the Trinity congregation at Lockport, N. Y., dedicated its newly built church to the service of the Triune God. The festival preachers were Pastors I. W. Weinbach, C. Pfeiffer and A. C. Großberger. Father Ch. Hochstetter gave an address before the opening of the church.

A. T. Hanser.

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## Mission Festivals.

The congregation in Minden, Ill, in conjunction with the congregations in Hoyleton and Osnabrück, celebrated a mission festival on June 11. Father Mezger and Father Kollmorgen preached to a large crowd, which was gathered partly in, partly in front of and beside the church. Father Heinemann gave a historical lecture, and Father Kollmorgen concluded with a sermon on Marc. 16, 15. The collection amounted to -174.00, which was earmarked partly for the inner mission and partly for the Negro mission. M. Eirich.

On the 3rd Sunday after Trtn. the congregations of Town Hermann, Town Wilson and Sheboygan Falls celebrated a community mission feast here in Sheboygan Falls. Festival preachers were C. I. Penalties and F. Wolbrecht. The collection was -50.40. I. M. Hereby.

On the 3rd Sunday after Trinity, my St. Paul's congregation at Cohocton, N. U., celebrated its mission feast. A number of guests from our neighboring congregations at Basswood Hill and Wellsville attended. The festival preachers were P. G. Buch and the undersigned. The collections resulted in -26.41. E. I. Sander.

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## The Middle District

of the Lutheran Synod of Missouri, Ohio, &c. St. holds its sessions this year, s. G. w., August 5-11, at the church of Mr. Seuel at Indianapolis, Ind. Subject of doctrinal proceedings: "The Doctrine of Angels"; speaker Mr. P. C. Gross. - All who intend to attend the synod are to report to Mr. P. P. Seuel (262 L. Olüch> 8tr.) at least 2 weeks before the beginning of the same.

Ph. Schmidt, Secr. p. t.

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## The Eastern District

of the German Lutheran Synod of Missouri, Ohio and other states will meet, God willing, on August 19 in Boston, Mast. The subject of the proceedings will be: "How necessary and salutary it is to confess one's faith before friend and foe". Also: "Burial and cremation of corpses".

N. Sörgel, Secr.

The Synod meets in the congregation of the undersigned, who requests all who intend to attend the Synod to register at least 14 days in advance.  
Adolf Biewend, 716 kurker 8tr, Loxbur^.

## Confession.

In order to remove, as much as possible, the given annoyance, and also to make a confession of the pure doctrine on his part, the undersigned is urged by his conscience to humbly declare the following:

With regard to the sad events in my former parish in Adams County, Ind., I confess to being the sole cause of the distressing outcome even of the investigations that were necessitated by my indebtedness. I therefore humbly beg anyone who has been distressed by my conduct to refrain from this annoyance.

So I also came to the Ohio Synod in a sinful way, which I am sorry for from the bottom of my heart.

When my sin in doctrine and life became more and more heavy on my conscience, I made a confession of repentance to the relevant members of the Missouri Synod and a confession of truth to the relevant members of the Ohio Synod for the pure doctrine of the election of grace as it is confessed by the Missouri Synod. As a result, I have had to endure much hardship on the part of Ohio. I accept it as from God's hand to chastise me. But he, the God of peace, who can change everything, looks on in mercy and makes good what my arrogance has spoiled there, but here he helps his truth to complete victory! And over me rule his grace and truth in Christ JESU for ever and ever! Amen.

Staunton, June 1885.

T h. F. Hahn, Lutheran pastor in Brazil, Ind. (

### Heartfelt thanks

I would like to express my gratitude to all the dear brothers who, prompted by the request of the undersigned, have been so kind as to offer hospitality during the summer holidays to those students who have no relatives or special friends here. God will also bless those to whom, since there were so many offers, no guest could be assigned, Ebr. 13, 2. C. F. W. W.

### Announcement.

The undersigned hereby announces that both Mr. Dan. Land au as well as Mr. I. Steckl are no longer authorized to work as colporteurs of the "Lutherischer Concordia-Verlag" and that all recommendations given to them, which refer to their colporteurs, are withdrawn.  
St. Louis, Mo, June 22, 1885.

M. C. Barthel, General Agent of the Missouri Synod 2c.

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### Northwest Teacher Conference.

On behalf of Mr. Chr. Lücke, the previous president of the above conference, it is hereby announced that the meeting of the same will be held from July 21 to 23 at the St. Johannsgemeinde in Chicago.

Speakers: Mr. Director Krauß and Mr. Teacher A. Wilde. Each local conference has to deliver a paper. In addition, half a day is to be spent on practical exercises with children. The Chicago Teachers' Conference will make the necessary arrangements for the latter. See minutes p. 299.

Milwaukee, June 2, 1885.

I. Wegner.

### Conferenz displays.

The Wittenberg Pastoral Conference will meet, s. G. w., July 6 in Shawano. - Please register.  
C. F. Ebert.

Quincy Specialconference held July 21-23 at La Grange, Mo. E. Schülke.

The joint pastoral and teaching conference of Manitowoc and Sheboygan counties, Wis. will meet, s. G. w., Aug. 4-6 (Thursday noon) at the home of Mr. 8. Wambs-ganß.I. Herz er.

The Gulf States Conference meets, s. G. w., Aug. 11-12-13 at Zion Church, New Orleans, La.

L. Wahl, Secr.

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Detroit, June 18, '85. honor. Schmalzriedt, Cassirer.

#### Income to the Middle District coffers:

For the congregation in Columbus, O.: From P. Werfel- mann's congregation in Neu-Dettelsau -6.59, Theil der Hockzeits- collecte bei G. Göß daselbst 5.00, I. Bunsold das. 1.00. (S. -12.59.)

For the building fund: 1) for Addison: P. Schmidt's Gem. in Elyria, 1st payg., 42.25; members of the Gem. in Walkerton 7.00; from?. Pohlmann's gem. at Louisvllle 26.00; P. Sievtngs gem. tn Fairfield 9.50, I. G. Mertz das. 25.00, M. Lehman" das. 25.00; by P. Wesel at Pomeroy 2.50; from P. Jünger's gem. at White Creek nachtr. 1.00; P. Tbieme's petr gem. at Columbia City, 1st num.", 14.00; P. Zsckocke's gem. at Marion Tsbp. 102.00; from?. Niethammer's Gem. at La Porte 27.00; Fr. Hiller's Gem. tn Minden, 1st tn., 15.00; Fr. Lothmann's Gem. tn Akron 28.00; Fr. Heintz's Gem. at Crown Point 6.00; Fr. Michael's Gem. at Fort Wayne, 2nd tn., 21.50; ?. Berg's congreg. in Adams Co. 10.00; Fr. Kunschik's congreg. at Leslte 15.00; Fr. Matsch and etl. members of the congreg. at Gar Creek 22.50; from ?. Diemer's congregation in Peru 12.50; Mr. Kohtz tn La Fayette 1.00, Mr. Hencke das. 2.00, S. das. 5.00; ?. Sckeips' Gem. in Hobart 25.00; Rührdanz in Chesterton .90, Scholz das. .50; P. Ernst's Gem. tn Euclid 56.00; P. Schmidt's Gem. in Seymour, 2nd Zahlg., 10.00; P. Schwan's Gem. in

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Cleveland, 2nd Zahlg., 15.50; P. Weseloh's Gem. in Cleveland 40.00, St. Matthew's Gem. das. 11.00; P. Evers' Gem. in Adams Co. 6.00; P. Schumms Gem. tn Kendallville 12.00; G. B. tn Columbus 1.00; P. Rupprecht's Gem. in North Dover 16.75; P. Schlesselmann's Gem. in Bremen 33.00; P. Kleist's Gem. in New Haven, 1st Zahlg, 25.00; P. Kaiser's congreg. in Julietta, 1st inst. 21.50; Schoolchildren in Tracy 1.00; Mrs. M. Bunsold in Neu-Dettelsau 2.00. (P. -696.90.)

2) for St. Louis: Fr. Michael's Gem. at Fort Wayne 11.25; ?. Berg's Gem. in Adams Co. 8.00; Fr. Ernst's Gem. in Euclid 13.00; by Fr. Fischer in Napoleon 14.00. (p. -46.25.)

3) for Springfield: P. Werfelmann's Gem. in Neu-Dettelsau 42.00.

For Emigr.-Misston tn Baltimore: Fr. Heintz's congregation in Crown Point 2.00. Fr. Schteffellmann's congregation in Bremen 5.00. Women's club in? Michaels Gem. 10.00. Fr. Werfelmann's Gem. in Neu-Dettelsau 5.00. (S. -22.00.)

For emigrant mission in New York: Fr. Trautmann's parish in Columbus 8.70. Fr. Schteffellmann's parish in Bremen 6.00. Fr. Horst's parish near Dublin 2.75. Fr. Werfelmann's parish in Neu-Dettelsau 5.00. (p. -22.45.)

To budget tn Springfield: P. Mertz's parish bet Brownstown 8.00.

To budget in St. Louis: P. Weselohs Gem. tn Cleveland 40.00.

To the household in Fort Wayne: P. Jox's Gem. in Logans- port 16.10. P. Kunschik's Gem. tn Leslie 4.20. P. Husmann's Gem. in Arcadia 5.60, in Tipton 2.40. (S. -28.30.)

For the orphanage tn Boston: Ch. Böne in Jngle- field 2.50. P. Heintz' Gem. in Crown Point 1.65. (p. -4.15.)

For poor students in Fort Wahne: 1) for shepherds: ?. Hillers Gem. in Minden 6.50; 2) for students from La Porte: ?. Bethke's Gem. tn Reynolds 16.30, wedding coll. at F. Mailänder by P. Evers 14.92; 3) for W. Deppert: from the Gem. in Sevmour 15.00; 4) in general: P. Mohr's Gem. tn Jnglefield 5.00, P. Sdeips' Gem. in Hobart 7.26. (P. -64.98.)

For inner discord: P. Wesel's gem. in Pomeroy 5.00. ?. Thieme's Gem. tn Columbia City 2.78, Mrs. I. Luecke's that. 2.00. P. Heintz's Gem. in Crown Point 2.00. Unnamed in Evansville .25. P. Niemann's Gem. in Cleveland 27.78. k. Querl's Gem. tn Toledo 7.15 and 2.56. P. Evers' Gem. in Adams Co. 7.93, C. G. das. 5.00, Fr. Schütte das. 2.00. ?. Trautmann's Gem. in Columbus 9.00. Mrs. N. N. at Bear Creek 5.00. P. Schleffellmann's south branch 1.75. H. Sprandel in New Haven 1.00. Mrs. Wille in New Haven .50. H. Geye Sr. tn Fort Wayne 1.00. P. Schmidt's Gem. tn Indianapolis 20.28. P. Werfelmann's Gem. tn Neu-Dettelsau 8.6S. (S. -111.63.)

For sick pastors and teachers: H. Knippenberg tn La Porte 3.00. I. Sattler in La Fayette 5.00. (S. -8.00.)

For Jewish mission: P. Wesel's Gem. tn Pomeroy 2.00. ?. Frankes Gem. at Fort Wayne S.OO. Mrs. S. at White Creek 1.50, I. das. 1.00. P. Nietbammer's Gem. at La Porte 26.09. P. Heintz's Gem. at Crown Point 2.00. Mrs. Sprandel at New Haven 1.00. Half of wedding coll. bet C. Rausch at Neu-Dettelsau 5.50. (S. -44.09.)

For Negro mission: P. Wesel's parish at Pomeroy 1.50. ?. Frankes Gem. at Fort Wayne 5.00. Mrs. S. at White Creek 1.50, I. das. 1.00. P. Zsckoches Gem. at Marion Tshp. 8.50. P. Niethammers Gem. at La Porte 8.53, its confirmands 9.65. P. Heintz's Gem. at Crown Point 3.00. W. at Cleveland .50, H. das. .25. P. Bethke's Gem. 3.46.?. Evers' Gem. tn Adams Co. 4.20. P. Rupprecht's Gem. in North Dover 13.25. P. Schteffellmann's Gem. tn Bremen 9.75. H. Geye Sr. tn Fort Wayne 1.00. Mrs. C. Scheiderer in Neu- Dettelsau 3.00. (S. -74.09.)-

For poor students in >st. Louis: 1) general: Mrs. Schmidt tn Vtncennes .50, Fr. Niemann's Gem. in Cleveland 79.30, wedding coll. bet D. Griesse in Cleveland 11.85, .part of wedding coll. bet G. Goß tn Neu-Dettelsau 4.00; 2) for C. Morhardt: women's club iu Fr. Michael's Gem. bet Fort Wayne 10.00. (p. -105.65.)

For poor students in Springfield: Hochzeitscoll. bei M. Bürger tn Neu-Dettelsau 5.20.

For poor seminarians tn Addison: Fr. Daib and congreg. in Frtedheim 18.25, Fr. Heintz's congreg. tn Crown Point 2.00; for Hildebrandt: Fr. Querl's Gem. in Toledo 5.20. (p. -25.45.)

For the synod treasury: Fr. Schmidt's congreg. tn Elyria 15.50. Aus?- Sieving's congreg. tn Fairfield 2.25. Fr. Franke's wem. bet Fort Wayne 11.50. Fr. Goesswein's congreg. at Vincennes 18.85. Fr. Jüngel's congreg. at White Creek 14.00. Fr. Thieme's prtri congreg. at Columbia City 3.60, whose Zion's congreg. at Columbia City 5.37. Fr. Zsckoches congreg. at Marion Tshp. 30.50. ?. Mohr's congreg. in Jnglefield 9.00. Fr. Jox's congreg. in Logans- port 21.45. Fr. Heintz's congreg. in Crown Point 3.00. Fr. Michaels congreg. bet Fort Wayne 9.23. Fr. Daib and congreg. in Frtedheim 20.00. Fr. Dtemer's congreg. in Peru 9.92. Fr. Zuckers Gem. in Florida 3.10, bet Florida 2.45. Fr. Schöneberas Gem. tn La Fayette 42.85, women's club that. 25.00. Fr. Böses Gem. at Rtdge 11.16. Fr. Seemeyers Gem. in Schumm 20.00. ?. Ltsts Gem. in Adams Co. 9.14. Fr. Hassolds Gem. tn Hunt- ington 6.73. Fr. Stubnatzys Gem. in Conway 10.45. Fr. Hus- manns Gem. in Arcadia 6.00, in Tipton 2.10. Fr. Querls Gem. in Toledo 6.82. Fr. Zagels Gem. in Van Wert 5.23. ?. Dreyer's gem. at Fort Wayne 21.70. P. Stock's gem. at Fort Wayne 15.00. P. Ernst's gem. at Euclid 8.37. ?. Schmidt's Gem. in Sevmour 18.50. P. Schwan's Gem. in Cleveland 31.26. P. Evers' Gem. in Adams Co. 7.61.?. Huge's Gem. tn Briar Hill 10.43. P. Trautmann's Gem. in Columbus 15.60. P. Zollmann's Gem. at Bear Creek 16.27. ?. Kleist's Gem. at New Haven 4.00. Fr. Zorn's Gem. at Cleveland 115.36. Fr. Kaiser's Gem. tn Julietta 26.00. Fr. Dank- worth's Gem. tn Cleveland 17.70. Fr. Fischer's Gem. at Napoleon 6.50. Fr. Werfelmann's Gem. at Neu-Dettelsau 19.50. (P. -659.00.)

For the deaf and dumb: Chr. Böne in Jnglefield 2.50. Mrs. Rehwald in LoganSport 2.00. P. Heintz' Gem. in Crown Point 3.00. Mrs. Puster in Evansville 5.00, H. Jde das. 1.00. A. Krefer in Bucyrus 5.00. Mrs. Harting 1.00. Half of the wedding coll. bet C. Rausch in Neu-Dettelsau 5.50. (S. -25.00.)

For the widow's fund: W. Ch. Dammeyer tn Fort Wayne 5.00. Mrs. A. Weihe in Columbia City 2.00. k. Zsckoches Gem. in Marion Tshp. 12.00. H. Knippenberg in La Porte 2.00. P. Hillers Gem. in Minden 6.75. P. Heintz' Gem. in Crown Point 5.00. P. Michaels Gem. at Fort Wayne 14.00. P. Berg's Gem. tn Adams Co. 21.50. I. Sattler tn La Fayette 5.00. P. Haffold's Gem. in Huntington 4.61. k. Schlechte 3.00. P. Husmann's comm. in Arcadia 3.80. k. Querl's in Toledo 5.00. Mrs. Gose's in Kendallville 4.00. k. Sauers Gem. in Fort Wayne 82.06. Fr. Schwan's Gem. in Cleveland 29.31. Fr. Evers in Adams Co. 4.00, whose Gem. 6.57. Fr. Schleffellmann's Gem. in Woodland 3.80. Fr. Ernst in Euclid 2.00. Fr. Fischer's Gem. in Freedom Tsbp. 3.50. k. Horst in Hilliard 1.00. mrs. blue .25. geo. Blau .50. k. Werfelmann's Gem. in New Dettelsau 21.06. (p. -247.71.)

For the orphanage in Addison: Ch. Böne in Jngle- fielo 2.50. W. Meyer through P. Gotsch 1.00. Teacher Backner's class in Fort Wayne 2.35. G. Schneider tn Napoleon 1.00. (S. -6.85.)

For orphanage bet St. Louis: teacher Glaser's school in Marion Tshp. 1.80. Mrs. W. Erdmann in Columbia City 1.50. Ch. Böne in Jnglefield 2.50. P. Heintz's Gem. in Crown Point 1.00. teacher Strieder's Klaffe in Ft. Wayne 125. wedding coll. at F. Bradtmueller's by P. Stork 15.20. (S. -23.25.)

For L. Plothe in Addison: M. Frosch tn P. Frankes Gem. at Fort Wayne 3.00.

Fort Wayne, May 1, 1885. c. Grahll, Kassirer.

## Revenue to the Southern District's coffers:

For the synodal treasury: By Fr. Kiltan of his congregation in Serbin, Tex. Kiltan from his congregation in Serbin, Tex. -24.25. By Fr. Gem. in Wm. Penn, Tex, 4.00. By sr. comm. in Mobile, Ala, 5.00. Gift from Mr. Agerth tn Mobile, Ala, 4.00. By Fr. Behnken, Cypress, Tex, Easter Collecte sr. Filialgem., 3.85. (Summa -41.10.)

For the widow's fund: By Leimer, Swiss Alp, Tex., from Joh. Kntppa sr. the. 3.00. By P. Klindworth, Wm. Penn., Tex., from Mrs. N. N. das. 10.00. (S. -13.00.)

For the deaf and dumb: By Fr. Wilder tn Spring, Tex, by Karl Klein the. .50.

For Negro mission tn New Orleans: A. Sttemke in Buffalo, N. U., .50. Jakob Urban in Serbin, Tex. .50. By P. Birkmann, Fedor, Tex. collecte on Aug. Mörbe's infant baptism 2.00, on Becker's infant baptism 1.00, on A. Handrtck's wedding 4.40. (S. -8.40.)

For old and sick pastors: By Fr. Letmer, Swiss Alp, Tex. by Joh. Kntppa sr. 3.00.

For poor students in St. Louis: From the Young Men's Association of St. John's Parish in New Orleans 1.55.

For poor students from New Orleans: Joh. Knippa sr., Swiss Alp-, Tex., 2.00. St. John's parish in New Orleans 20.65. (S. -22.65.)

For Stud. G. Lienhardt: St. Joh.-Gem. tn New Orleans 7.15.  
 For mission to Jews: Joh. Knippa sr, Swiss Alp, Tex, 2.00. Miss Maria Jannasch, Serb, Tex, 2.00. Jakob Urban das. .50. (S. -4.50.)  
 For poor students tn Addison: Ges. on Otto Urban's baptism of children, Fedor, Tex, 2.50.  
 For Wilder Bros. tn Springfield: By P. Wilder, Coll. sr. Gem. in Spring, Tex. at 8:15 p. Wunderlich 5:00 (p. -25:15).  
 For the orphanage in New Orleans: By?. Wunderlich von sr. Geyer, Serbian, Tex. coll. at Joh. Handrick's baptism of a child, 1.50. By Father Wilder, coll. at the wedding of Father Wunderlich, 12.85. (p. -19.35.)  
 To new construction in Addison: Ges. at wedding bet Joh. Hattas, Serbin, Tex, 7.25. Teacher Leubner, Serbin, Tex, 2.50. C. Ritter, Swiss Alp, Tex. tn, 1.50. A. Kiesltng 1.00, Joh. Knippa sr. 3.00. Jak. Krug, Jak. Müller and N. N. in Rose Hill, Tex. tn, 1.00 each. By P. Wilder of sr. Gem. tn Spring, Tex, 11.50. By Fr. Wischmeyer, Easter Coll. sr. Gem. tn Rose Hill, Tex., 22.00, by Jakob Müller 1.00. By ?. Behnken, Cypress, Tex, by members sr. Gem. 1st plat, 13.00. By P. Klindworth, Wm. Penn, Tex, Coll. sr. Gem. 3.50. Mrs. N. N-, thank offering, 10.00. By Fr. Wahl of sr. Gem. in Mobile, Ala., 14.50. St. John's Parish tn New Orleans 69.00. Mrs. P. Urban, Fedor, Tex. 1.00. (P. 163.75.)  
 For the Progymnastumin New Orleans: Joh. Knippa sr., Swiss Alp, Tex., 8.00. St. John's Parish in New Orleans 8.00. (S. -28.00.)  
 For Stud. E. Köstering in Milwaukee: Teacher Key's Sunday School in New Orleans 5.00, N. N. the. 2.00. (S. -7.00.)  
 For Stud. Ehr. Ambacher in Springfield: By teacher Leubner, ges. on infant baptism bet W. Wagner, Serb, Tex. 2.75.  
 For Inner Mission in the South: Epiph. feast coll. of St. John's Parish in New Orleans, 18.00. St. John Knippa sr, Swiss Alp, Tex, 5.00 and 4.00. St. James Mueller tn Rose Hill, Tex, 1.00. H. Lampe in Hulttown, Tex., 2.00. Coll. in Patterson, Tex., 3.70. By E. F. W. Meter, Kassirer, in St. Louis, Mo., 40.05. Kindtaufcoll. bet Herm. Röntsch, Fedor, Tex, 1.80, by A. Kurir, Serbin, Tex, 2.85. Jak. Urban das. 1.00. Ges. on Aug. Noack's wedding, Fedor, Tex, 2.55. By?. Kühn tn Houston, Tex, Pentecost coll. sr. Gem. 10.25. by?. Wilder, Klein, Tex. desgl. 18.00. by Fr. Wischmeyer, Rose Hill, Tex. desgl. 10.25. by Fr. Behnken, Cypress, Tex. desgl. 7.35. Gem. tn Neudorf, Tex. 3.60. N. N. in Texas, 4.05. (p. -135.45.)  
 New Orleans, June 22, 1885.

G. W. Frye, Kassirer, llo. 38 8t. 8tr.

For alme students received with heartfelt thanks from ?. Tönjrs in Farmington, Mo., and his parish -6.00. By Mr. Kassirer Frye in New Orleans, La., 1.55.

C. F. W. Walther.

**Incoming to the Coffee of the Western District:**

For the synod treasury: From Fr. Nützel's congregation in West Ely -6.00. Fr. Lehmann's congregation at Sandy Creek 3.25. ? . Griebel's congreg. in California 4.45. P. Schülke's congreg. in Palmyra 4.00. P. Germann's congreg. in Fort Smith 10.00. ? . Vetter's Gem. in Atchison 8.50. P. Eifert's Gem. in Alice, Ont. 7.25. P. Karer's Gem. in Middleton, Ont. 9.50 (10.00 Can. Money.) P. Polack's Gem. in Herkimer 12.20. By Mr. Schenkel of ? . Brandt's Gem. in N. St. Louis 16.35. (S. -81.50.)

To the new building in Addison: P. Links Gem. in St. Louis, 3rd Zhlg., 60.75. By P. Schülke from M. Stark 2.50, Louise Drescher and Mrs. Stuhlmann each 1.00. P. Sievers in Cape Girardeau 4.00, whose Gem., 1st Zhlg., 50.50. By Mr. Müller from H. Spielmann in St. Louis 1.00. By ? . Scholz from N. N. Le Appleton City 5.00. From the Saxon. Free Church by Mr. Kassirer Neldner 9.14. Fr. Köstering's congregation in Altenburg, 1st tr., 100.00. Fr. Nützel's congregation in West Ely 50.00. Fr. Polack's congregation in Herkimer, 2nd tr., 19.75. (p. -304.64.)

For inner mission in the West: Fr. Bartels' Gem. in St. Louis 10.50. Fr. Becker's St. Pauls Gem. at Fairview 3.50. Fr. Janzow's Gem. in St. Louis 10.00. Fr. Brandt's Gem. in N. St. Louis 10.00. (S. -34.00.)

For inner mission: From the Saxon. Free Church by Mr. Kassirer Neldner 61.54.

For the mission to the Jews: P. Günther's parish in Mora 6.50. ? Brandt's congregation in N. St. Louis 5.75. From the Saxon. Free Church by Mr. Kassirer Neldner 33.14. (p. -45.39.)

For Negro Mission: From the Saxon Free Church. Free Church by Mr. Kassirer Neldner 108.86.

For the deaf and dumb: From the Saxon Free Church. By Father Vetter, Coll. on Ch. Kr.'s birthday, 4.34. Father Grupe's congregation in Eisleben 2.35. (p. -7.18.)

For the widow's fund: P. Grupes Gem. in Eisleben 3.50.

For the laundry fund in Springfield: From the Saxon. Free Church by Mr. Kassirer Neldner .48.

For the church building in Rochester: From the Saxon. Free Church by Mr. Kassirer Neldner 1.18.

For the orphanage bet St. Louts: Fr. Schülke's school children 1.25.

For the progymnasium at Concordia: P. Lentzsch at Craig 1.00. By P. Scholz of N. N. at Appleton City 5.00, of N. N. at Clinton 2.00.

For the comm. in Hubbard, Iowa: P. Stöckhardt's Comm. in St. Louis 14.65.

For the Gem. in Kansas City: by Fr. Jehn in Kansas City from sr. Gem. 50.00, by Mrs. L. R. in Independence, Mo., .25.

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Volume 41, St. Louis, Mon. July 15, 1885, No. 14.

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Dr. Martin Luther's

# Sämmtliche Schriften,

edited by

**Dr. Johann Georg Walch.**

On's repentance published on behalf of the Ministry of the German Lutheran Synod vo" Missouri, Ohio ". a. States.

**Tenth volume.**

Containing Luther's catechetical writings.

**St. Louis, Mo.**

**Luth. Concordia Publishing House (M. C. Barthel, Agent).**

**1888.**

Again, by God's grace and with his faithful help, a new volume of the first American Lutheran edition of the incomparably valuable complete writings of our dear reformer Luther is ready for dispatch. This is the tenth volume in the order followed by Walch. We announce the appearance of just this volume with very special joy. This volume contains the so-called catechetical writings of Luther, that is, not only the two catechisms, the small and the large, as they once came out of Luther's hand in 1529, but also all those Luther writings that treat and explain any part of the main pieces of the catechism. This tenth volume is therefore one of the most important after the postilion volumes and indispensable for the Lutheran Christian people. The editor, Pastor and Professor G. Stöckhardt, has therefore made it his highest priority to produce this volume of Luther's works for the people as perfectly as possible and in accordance with its purpose. It is true that in this case the editor, in addition to his busy other offices, could not take the editorial work on his shoulders alone. If the completion of the work should not have to be postponed far, he needed essential not only mechanical help. But God, in his mercy, has so sent that one of our Concordia's



The first of these was Mr. Heinrich Bayer, who undertook this work with just as much diligence as skill and ability. While Pastor Stöckhardt mainly took over the revision and completion of Walch's detailed historical introduction of more than 100 quarto pages in all individual writings in this volume, Mr. Bayer edited these individual writings of more than 1100 quarto pages in consultation with the main editor. Just in this volume there is a not insignificant number of such writings (not less than 25), which Luther originally wrote in Latin and which Walch already gave in German translation, but had them done by men who were not quite up to this task, so that their translation in many places partly missed Luther's meaning, partly turned out so dark and incomprehensible that the reader can hardly guess the meaning. Thus, Candidate Bayer, who possesses a rare thorough knowledge of the old church Latin, has provided new translations of the individual scriptures originally written in Latin. And since in several of these and other writings originally written in German, words, names, theological terms, historical facts and the like occur not infrequently, without whose exact understanding Luther's assertions cannot be fully understood, Mr. Bayer has come to the aid of the reader with extremely valuable explanatory notes, some brief, some more detailed. If Walch had omitted the notes for the liturgical altar and choir chant from Luther's "Von der Ordnung des Gottesdienstes in der Gemeinde" (On the Order of Worship in the Congregation) of 1523, probably because the publisher lacked the ancient musical notation, they have been included again in our edition. However, since only a few readers could make use of this old musical notation without instructions, Mr. Bayer, who is also quite at home in this field, has included in the notes both the key and a short instruction on correct notation.

The text is given in its original version. As far as the condition of the text is concerned, it has been exactly compared and revised with the editions taken from the original prints, also the erroneous time determinations occurring in Walch's edition have been corrected and, where Walch for some reason had given letters and concerns only in excerpts and incomplete, these have been completed from the original text. In short, the reader receives with the new volume the old Walch's tenth volume, but in a new dress, where stains were found, cleaned, where gaps appeared, completed, and where it was necessary for understanding a clarification or hint, provided with the necessary instructive notes. The great and laborious work that it cost to produce this highly important volume in the perfection that it has, was then also the cause that the appearance of the same has been delayed so long. The new volume also contains a detailed alphabetically arranged subject index and, in addition to this, an index of the writings contained in it, arranged according to the time of their composition. This addition is of great value, since it is often extremely important to know whether a writing was written in the early period, in which Luther still wrote many things that were later revoked by him. Therefore Luther himself urges to read his earliest writings "thoughtfully and with great compassion". (XIV, 428.) Among the volumes already published, the new tenth volume is the second most voluminous. It comprises no less than 2659 columns, or 1329 quarto pages, and yet the price of this volume, in the same outfit as the earlier ones, is set at no more than H5.00. It will not be necessary to encourage those readers who have already purchased the earlier volumes of Luther's writings to also purchase the new volume. Once you have read Luther properly, almost no other writings will be to your liking. He is like the pious Elector John Frederick of Saxony, who testified: "Others may hold other theologians in high esteem, as they wish; I must confess that no one awakens me more than Luther. His writings are heartfelt, go through

and have a rich spirit in them." But to those readers who, although they are not poor, have so far shied away from the expense and therefore have not yet been able to decide to make the small monetary sacrifice to put themselves in possession of a volume of Luther's writings, we admit how foolishly they are acting. A single such volume is a treasure that cannot be balanced with all the gold and silver in the whole world. I ask you, dear readers: what would you do if you were offered to buy for a few dollars a whole storehouse of all things most useful and precious for this life? Would you think long and hard about what to do? Certainly not! But the new tenth volume of Luther's writings is a whole storehouse of all things most useful and precious for eternal life. There you will find not only one or two, but probably more than a hundred larger and smaller Luther writings from all the years of his work - about all the pieces concerning the Christian faith and the Christian life for selection. Just try it, dear ones, and buy, since the market is at the door; you will not regret it. When the famous Christian scholar Georg Hamann, after having read all kinds of books for a long time, except Luther's writings, finally came across these writings, he hurriedly reported this to one of his friends, recommended him to study them and added: "What a shame for our time that the spirit of this man lies so under the ashes! What a power of eloquence, what a spirit of interpretation, what a prophet! How good the old wine will taste to you!" I read this Doctor of the Church with uncommon familiarity, and have resolved to go through all his works." - Perhaps, however, there are also some "Lutheran" readers who say that they are by no means afraid of the small monetary sacrifice, but that they, unfortunately! have no time to read Luther's extensive writings. But this is simply not true and is based on a bad self-deception. You have time, but you do not want to take the time. For how many other things, which are not absolutely necessary for you and which you are not at all obliged to do, do you have time? Why, therefore, do you not want to have time to read the writings of the man after whom you call yourselves, because God once chose him to bring to light the pure beatific truth and to bequeath it to us in his writings? No, dear ones, your excuse of lack of time is only due to the fact that you are not yet serious about seeking first the kingdom of God and His righteousness. As soon as you will be serious about it, you will find time enough to strengthen your faith and love as Lutherans by the spiritual writings of our Reformer. Oh, dear "Lutheran" readers, do not believe that you are being urged to buy our new edition of Luther's writings because our synod wants to make a financial profit with this edition. That would be terrible! No, the goal of our synod in this large and costly undertaking is simply to bring Luther's golden teachings and the spirit of his faith back to our Lutheran Christian people. Would anyone therefore, in response to our urging, we were to say: "Here is the money that your Luther writing costs, but with your Luther writing stay away from me, I have no use for it," we would cry out to such a person, as Peter once did to Simon the sorcerer: "That you may be damned with your money! (Acts 8:20.) We do not seek yours, but you. If you do not want our heavenly gift, keep your money. - Finally, we take the liberty of reminding you once again how good it would be if all Lutheran congregations would set up a parish library belonging to them and acquire primarily Luther's works for it. Of course, it would be too much for the smaller congregations to purchase a complete collection of Luther's works at once; but to purchase only one volume each year, which is now an opportunity, would probably not be too much for any of our dear congregations. - Let us go then, dear Lutheran brethren and congregations! God has kindled a great fire from heaven among us here in North America, that fire which once blazed up to heaven more than 1800 years ago at the time of the apostles in the whole world, and again more than 300 years ago at the time of Luther in all of Europe. But remember: it was not living persons, as in former times, but Luther's **writings**, long since departed from the scene of the church in conflict on earth, which in our days have fanned the blessed fire in our outermost Occident. As sincerely and ardently as we now all certainly wish that the fire of pure faith kindled among us by Luther's writings may not soon be extinguished again, but may remain maintained until the last day and spread like a prairie fire quickly and inexorably westward, eastward, southward, and northward, over all North America, with such great zeal let us also be anxious to spread Luther's writings as if written with fiery letters. These writings should be brought into every Lutheran's home and take first place in every Lutheran home library, next to the Bible and the Catechism. This is all the more necessary, the more the illiterate sons of Luther now try to suspect their faithful

teacher, even to accuse him of Calvinism, and to prevent the dissemination of his writings, or only to prepare editions of them for the scholars, in order to give them the opportunity to criticize Luther's teachings, which they are not at all capable of understanding, given their pride of reason. When the Calvinist Lavater had once dismissively judged Luther, Count F. L. von Stolberg wrote to him in 1778: "You have spoken of Luther as I would not write of your 'Reformatörchen'" (Zwingli, Calvin). You Calvinists do not know the über glorious man, the rock in the sea, who wanted and was able to do such great things!" - So that God be commanded, dear reader. W. [Walther]

(Submitted.)

### **How can congregations help make frequent preacher changes more and more of a rarity?**

(Conclusion.)

Although it is said, "Call out confidently, spare not, lift up thy voice like a trumpet, and proclaim to my people their transgression, and to the house of Jacob their sin," unfortunately there are always preachers who

are dumb dogs and, although they are God's servants, fear like servants of men. "But these" (so we read in the First Synodal Report of the Iowa District, 1879 p. 79) "are accursed preachers, who, in order to keep peace, give way; many a congregation which has such a one rejoices and says: 'That is a good man; if we say, Pastor, you cannot do that, you must allow it, he does not object; that is a good pastor! he lets us do as we please ...' Now, of course (p. 80), many a congregation would say: This is a good man, because he complies\*, but a day will come when things will change terribly. Then the congregation, which has rejoiced here that its preacher has yielded to it in everything, will stand before God's throne and say: There stands the wicked priest; so that we would give him our money, he has concealed the truth, betrayed the truth, let us fall into sins and not punished us. This cursed priest is to blame that we have gone to hell! - Then the preacher will see that he has made them his eternal enemies by his ungodly compliance. For when he is in hell, his condemnation increases every moment, when he sees and must say to himself: -If I had preached the truth, he would have come to repentance.\* O, woe to such a preacher! The preachers are not there to go to hell with their parishioners, but to say: -You must go that way, then you will be blessed.\* And then" (so think right preachers) "they may say what they want about us, they may make our life so sour, they may say to us: -We pay nothing more for our salary\*, and they may try to get us out of the parish by starvation, all this is of no use: we stick to the truth, but you become God's enemies by your behavior.

Calling punishments and any vices, both gross and subtle, by their right names is part of the preaching ministry. How should a congregation resent its preacher who does this unabashedly and not love him because of his "work"? After all, he does nothing but his duty! Therefore Dr. Luther also says to Matth. 5,13: "If one is to salt, then it must bite. And even if they reproach us with biting, we know that this is how it should be, and Christ has commanded this, and wants the salt to be sharp, and to bite confidently; as we will hear.... Therefore it is not true that some are clever and pretend that it is enough for a preacher to tell everyone what is right, and that he can preach the gospel, but that one must not attack the pope, bishops, princes, and other estates or persons, because of which much discord and strife arises, but it is said: If you want to preach the gospel and help the people, you must also be sharp and rub salt into the wounds, that is, point out the contradiction and punish where it does not go right." (Erl. ed. 43, 69.)

Accordingly, Luther once defended a preacher who was to be expelled from his office because of his harsh punishments. "It was probably in Arnstadt" (so we read in the aforementioned synodal report 1879 p.80), "where they once also wanted to give away a quite excellent, but extremely zealous preacher, because he had especially told the truth to the noble people with great seriousness and wanted to introduce church discipline. The city council wanted to make short work of it and chase him away, but they were afraid to do so so easily. They had to fear that they would get a bad reputation. Thus

they wanted to get things off to a good start. They waited until the first visitation came, and there they told the visitators what a bad pastor they had; he did nothing but scold, he even attacked a noble city council. He would bring the congregation to its greatest ruin. But the visitators asked: What happened? and they had to tell everything. Now the man had often used strong expressions, for he was not a man of velvet and silk. He also had a powerful voice, which was able to shake the ear as well as the heart. Then the visitators said: "Za, if it is nothing more, then it is good. The man wants to make you blessed, does not want to let you get lost; even if he says a little too much at times. You should therefore thank God that you have such a preacher, even if he could sometimes speak a little more quietly. - But the gentlemen were not satisfied with this and now turned directly to Luther. But there they came to the right man! He soon saw how much they had done, that they wanted to expel a servant of God under the pretense of order, because they had made a visitation. So Luther wrote:

You are not lords over the pastors and the preaching ministry, you did not establish them, but only the Son of God; you have not given anything to them, much less the right to them, neither the devil in the kingdom of heaven, you are not to master them nor teach them, you are not to punish them. For it is God's and not man's punishment; he will not forbid it, but command it.... Yours is none that can suffer a stranger to forbid or chase away his servant, whom he could not spare. Yes, there is no shepherd boy so small that he would suffer a crooked word from a foreign master; but God's servant, he should and must be everyone's servant and suffer everything from everyone, but nothing should be suffered from him, not even God's own word. You should understand this admonition well, which I faithfully mean.... Finally, I advise you in Christ to get along with your pastor and live friendly with him; let him punish, teach and comfort you, as he is commanded by God. "Woe to a congregation," says Dr. Walther in his Epistelpostille, p. 23, "if its preacher wants to be faithful in refuting all soul-dangerous error, but if it, the congregation, demands of him that he keep silent about it for the sake of temporal peace. Woe to a congregation if its preacher wants to be faithful in punishing all ungodly things, but if it, the congregation, demands of him, as the Jews of Isaiah's time once demanded of their prophets: "Preach to us gently, look at us deception! Woe to a congregation when its preacher wants to be faithful in handling the church discipline prescribed by Christ, but it, the congregation, wants to use only the loosening key, but not the binding key! Woe to a congregation if its preacher wants to be faithful in making no evil distinction among his hearers, but if it, the congregation, demands that he look at people! And woe, we may well add, woe to a congregation that does not prefer its preacher for the sake of his punishment, but wants to chastise him.

Right-wing Christians, in spite of the punishment, nay, precisely because of it, will love their preachers all the better, and say, "Pastor" (so we read again in the first synodal report of the Iowa District '79 p. 83), "thank you very much, do not spare us, and see

Don't worry about losing some people's friendship. And if we ourselves make gloomy faces about it, don't be offended by it; when we have thought the matter over carefully, we will agree with you. Just preach God's word, and then what will become, you can leave to God."

Yes, not only in spite of punishment, but precisely because of it, the church members should love their preachers. "For without this" (salting and punishing) "Christianity cannot stand, and Christ cannot abide; no right mind nor life can go in swing, that indeed no great harm and ruin of Christianity is, for where the salt, with which all other things must be seasoned and salted, becomes dull. And yet has happened so soon." (Erl. A. 43, 71.) Without the ministry of punishment, Dr. Luther wants to say, we would gradually fall away from the gospel and from faith through our still clinging sinful nature and would be eternally lost.

Therefore, Dr. Walther also warns us not to close our hearts to the preacher because of his punishment, saying: "Consider: God says to him: ... If I say unto the wicked, Thou shalt surely die; and thou warnest him not, nor tellest him, that the wicked may beware of his wickedness, that he may live: then shall the wicked die for his sin; but his blood will I require at thine hand\*; o let us therefore receive our preacher's word with meekness, though he punish us." (Epistelpostille p. 24.) With meekness we are to receive his punishments and have him desto dearer in spite of this punishing, yes, just because of this piece of his "work", his ministry according to the word, which is the moto of this essay.

If all congregations clearly understand that preachers are to be loved not only for their personal character or gifts, but above all for the sake of their office and the purpose to which the activity of this office is directed, and that in spite of any deficiencies and infirmities, in spite of any lack of erudition and eloquence, in spite of more or less frequent use of the "salt office", as Dr. Luther calls it. Luther calls the penal office, unnecessary disputes and grumblings that pass from the small to the large, and which ultimately often lead to a change of preacher becoming an unavoidable necessity after only one or two years, will become more and more rare. Then, as our motto says, one is at peace with each other and "at peace with them," i.e., the preachers. And how could one not! After all, the apostle Paul says, "As much as is in you, be at peace with all men." How much less should we disturb the peace with the preacher without the utmost, very utmost need! Our motto says, "Be at peace with them." This is succinctly explained in the Altenburger Bibelwerk: "Do not offend them, do not judge and murmur against them, do not master them nor overcharm them," - a statement that makes any further explanation superfluous.

Now, of course, even the preacher needs admonition here and there, since there is no preacher who is without error and who has not made a mistake. For God, as Dr. Luther says, "has chosen such poor sinners as St. Paul and we have been, that he may ward off such clever presumption and conceit. - Just at this, the: "And be at peace with them", should never be forgotten. Now it is true of all exhortation: "If a man is overawed by a fault, help him back to his right mind with

with a gentle spirit, you who are spiritual." (Gal. 6:1) How much more should the brethren exhort the brother who is their official leader in the Lord and who exhorts them, "with a gentle spirit"! Dannhauer, for example, writes about how all brotherly exhortation must be: "It is necessary 1) the truth, that one is first certain of the matter. 2) Prudence, that one perceives the right time. Often one punishes his neighbor at an untimely moment and would be wiser to remain silent, Sir. 20:1. Whoever wants to pull a sprout out of someone's eye must also be very tender with the matter. The censure of one's neighbor must be conducted with equal tenderness and care. 3) Kindness. The righteous strike me kindly 2c., is written there in the Psalm, Ps. 141, 5. 4) The sincerity, that one does not let any unseemly affectations or dishonorable conversation appear in such work. 5) Epieikeia, or fairness, which does not make a small mistake look so bad and, as they say, makes an elephant out of a molehill. In doubtful cases, out of Christian love, it always believes the good rather than the evil, considers man innocent rather than guilty. Excuse, says Bernard, the neighbor's intention and opinion, you can not excuse the work; saying it was done out of ignorance, he was rushed, it happened to him about, he was not otherwise so evil." (Dannhauer, Catechismus-Milch II, 352. Citirt in Dr. W.'s Pastorale, p. 328.) This is as much as: 1) One should proceed to admonition only as soon as the reason for admonition is certain; so long one should assume, according to love, that it is not true. 2) One should not admonish at an inopportune time but at a

suitable time, in ordinary cases not before many but in private, not crudely and clumsily but gently and with as little injury as possible, as one pulls a splinter out of the eye. 3) One should also let it be seen that it comes at the deepest level from a friendly, heartfelt attitude. Insolent, mocking, cunning, contemptuous so-called admonishing is not admonishing at all. 4) No "unseemly affections," no carnal, fiery anger, no "dishonorable talk," i.e., no scolding, may interfere with the admonition. 5) One should not make up small faults, but rather turn everything around for the best in all possible ways in smaller things. If these rules apply to all admonishing of the church members among themselves, how much more should they apply to any admonishing of the preacher by the church members! How should the members of the congregation be "at peace with each other" on such occasions by avoiding anything unseemly, carnal, unchristian, as is stated in particular with regard to two points in the aforementioned First Synodal Report of the Iowa District (1879).

Even if it is a matter of false doctrine, a member of the congregation should not immediately start a spiteful, opinionated, insisting manner against the pastor that I say so. Dr. Luther writes on 1 Cor. 15, 8-10: "A pious Christian does not do this, but even if he hears something wrong preached, he proceeds with humility and admonishes the preacher in a friendly and brotherly manner, and does not defy and attack in this way. (Walch VIII, 1193.) The synodal report says: "The congregations must remember this! How a preacher can easily do something sinful, or

If a pastor is able to speak, he can also preach something erroneous, and indeed something quite alarmingly erroneous. Now he who has a good knowledge must not immediately say: Now the pastor should admit that he is a false prophet! No, but one should "drive with humility" and admonish with kindness and brotherly love, not "defy and scrape", not take pleasure in the fact that one has caught him, so that one does not irritate him, but gets him around and he finally says: Yes, you are right; I have said something quite wrong. Yes, a member rich in knowledge must do what it can, lest a corrupting fire arise from it. But some find themselves so finned that, even if they have done something so terrible, they are glad that they have done it. They rejoice that they find such important people who can accomplish such things. But we should not make it our glory to harm our brothers; even if we could, we should not do it, but in all kindness and humility we should try to set them right. This pleases God well." (pp. 110. 111.)

Likewise, it pleases God when we prove ourselves to be "peaceful" by not looking at mosquitoes through a magnifying glass and, as with every confrere, turning everything around for the best as long as possible. The same synodal report p. 104, 105 says about this: "'Also, when the people want to master everything in the quickest possible way and make fun of the bishops' and preachers' way of life and conduct, this easily becomes a mob,' says the Apology; the dear congregations should also keep this in mind. If the preacher shows a mistake here and there, they do not have to judge the matter at the highest level, but they should consider: Did it happen out of weakness and is it important enough to make a noise about it, or not? And if they see that it happened out of weakness and is of little importance, then they must either not mention it or say kindly, 'You did not act correctly. Otherwise, if the congregation wants to "hide" everything, then the beautiful relationship between the spiritual father and his spiritual children will cease. Then the devil laughs in his fist when the people no longer give anything to the preacher's word; then he has torn the members away from the orthodox preacher. We must carry one another. The preacher should not think of the members of the congregation that they must be angels; but also the members of the congregation should not demand that their preacher be an angel, "he cannot be", and then they like their preacher all the more for the sake of his work, and are also "peaceful" with him in possible cases of admonition in accordance with the above.

How blessed it would be if all congregations would not only live with their preachers according to our Bible motto, but also, as much as God would give them grace, follow what Dr. Walther exhorts them to do in his Epistelpostille page 24 on the basis of divine word, when he says at the end of the sermon: "O, let us all, as much as we can pray, carry him" (namely the preacher) "on a praying heart! If his courage fails him, let us persuade him that he may be uplifted! If he becomes weak in faith or in any necessary value, let us encourage him! If he is overcome with sadness, let us comfort him. If he stumbles, let us help him up again with a gentle spirit. If we see him walking faithfully in the house of God, let us love him all the more for the sake of the work, and let us love him twofold.

Honor!" - Then congregations will contribute more and more to the fact that frequent changes of preachers will become less and less of an unavoidable necessity, an increasingly rare occurrence.

C. Dreyer.

### **Dr. Johann Bugenhagen.**

(Continued.)

In 1522, Bugenhagen was appointed preacher at the main church in Wittenberg, especially at Luther's instigation. He remained in Wittenberg until the end of his life. He turned down various appointments, among others to Erfurt, Danzig and Hamburg, as well as to several dioceses. He did not want to leave this poor "little nest" (Wittenberg). He was only temporarily absent when he was asked to strengthen the Reformation here and there and to order the ecclesiastical conditions; for he was especially suited for this, since God had given him the glorious gift of government. Therefore Luther calls him "our archbishop in Wittenberg and probably in other places. (31, 199.)

In 1528, he went to Brunswick, where Pabstism had already been overcome, but where there was still a lack of good church order. The first request of the city council and the citizens of the city to let Bugenhagen serve in their church for two years was rejected, especially at Luther's suggestion, because



Wittenberg could not do without him. Only after a second request was he given to them for a short time. On May 16, Luther wrote to G. Spalatin: "Dr. Pommer, who has traveled to Brunswick, greets you and asks that you pray for him." On Ascension Day he began his effectiveness. A great burden of work lay upon him. He preached three times a week and lectured every day on the Epistle to the Romans and the two Epistles to Timothy, wrote the church order, and was moreover daily overrun by many who sought counsel from him in grave matters of conscience. On September 5, he had completed the church order and now gave it to the council and the church servants for examination. Then the whole congregation was called and made acquainted with its contents; whereupon the council and the citizens together with the church servants passed the unanimous resolution that they wanted to accept the Word of God and this church order and keep it permanently. "On the following Sunday it was read from all the pulpits with great congratulations and humble thanks were given to the great God that he had shown this laudable city of Brunswick the great grace of communicating the pure Word of God, rescuing it from the darkness of the papacy and its abuses and, on the other hand, kindling the bright light of the Gospel. For this reason, the *Te Deum laudamus* or HErr Gott, dich loben wir 2c. was sung with a joyful heart and his divine omnipotence was praised for it". (Rehtmeyer.) The Brunswickers would have kept Bugenhagen gem longer, but they were turned down. Luther wrote to the Elector on September 18: "We ask, E. K. F. G. to refuse such a request, considering that we cannot do without the man and so far hardly do, because besides the visitation our work and business are increasing daily. So, praise be to God, their cause is done, and fine people have received enough there, and they are making sure that perhaps

and keep it with them as time goes on. (54,37.)

From October 9, 1528, to June 9, 1529, he was in Hamburg in order to arrange the ecclesiastical circumstances there. The people of Hamburg were so attached to him that it took many letters to bring him back to Wittenberg. Luther therefore wrote to the Elector on May 12: "Mr. Johann Pommer, our pastor, has written to me from Hamburg, how he is preparing to come back here and has already sent his equipment several times, but those in Hamburg are holding him so tightly that he cannot leave; and further indicates how the Hamburgers intend to ask the Elector that he should remain with them forever. To which I answered him that he should prevent the Hamburgers from doing so; for we do not intend to allow this, nor do we hope that such a thing should be done by them in retaliation for our good deed. Thereupon he wrote again and asked to request a writing from E. K. F. G., in which he would be requested by E. K. F. G. to submit to Wittenberg again, so that he could prove that his healing was not his own business. Accordingly, my most humble request is that E. K. F. G. would graciously send us such a letter to dismiss him, so we would also send the university and council's letter and have it demanded; for the school" (the university) "has stood torn apart long enough." (54, 70.)

On his journey to Wittenberg, he stayed a few days in Brunswick. Here, two preachers had spread Zwinglian heresies and had managed to gain followers. Bugenhagen "taught the people what they should think of Holy Communion and refuted the arguments of the Sacramentarians. It was also considered good by the preachers, council and lords of the castes that Dr. Pommer should speak to the two preachers at St. Ulrich in the presence of the three estates, the preachers and the lords of the castes". This was done, but since they did not want to accept any instruction, they were deprived of their office.

After returning to Wittenberg, Bugenhagen was able to work again in his congregation and at the university, but not for long. Already on October 28, 1530, we find him in Lübeck, where he was also to establish the church system. In May he returned. "When Dr. Pommer," Crämer tells us, "had completed the church visitation, the gentlemen of Lübeck had him honestly led home again on a covered wagon and assigned him a rider or two. What happened? One of the outriders, when they reached the open field, thought to knight the doctor and to deny him a color, therefore rode up to the carriage and won Dr. Pommer's speech, among other things with these words: Doctor, I would like to ask you something, if you would answer me in kindness/ 'Yes, indeed'. Then he asked: "Was the apostle Peter also used to ride on such a chariot with outriders in his apostleship? The doctor saw that he was hung with a mischief; therefore he did not think long and gave him the answer: My son, let me tell you that if the apostle Peter came to such pious, kind people as your masters of Lübeck are, they would have him led back to the house in the same way as your masters are doing to me now.

Foot again go home/ That was the right answer to it." (Lübeck Church Chronicle.)

A few years followed, during which Bugenhagen was able to devote himself undisturbed to his preaching ministry and his professorship in Wittenberg. It was during this time that he was appointed Doctor of Theology.

In 1534 he was able to see his dear fatherland again; he was asked by the dukes Barnim and Philipp of Pomerania to fortify the Reformation in their country by good orders. At a Diet, which he attended, he was able to see the pure doctrine triumph to the joy of his heart, he drafted a church order and held a church visitation throughout the country.

From 1537 on he worked with short interruptions almost 5 years in Denmark. Here, to the great displeasure of the papists, he first crowned King Christian III and his wife, ordained seven superintendents instead of the Roman bishops (who then received the episcopal title after the death of their Roman predecessors), established a church order and reformed the university in Copenhagen, where he himself held lectures. He also encouraged the translation of the Danish Bible by Danish theologians. Later (1542), he had to make a trip to the Brunswick region, which had been freed from Roman pressure, and to Hildesheim.

In the meantime, he had been given a larger sphere of activity in Saxony as well, in that he was appointed general superintendent of the Electorate (1536), and he could no longer be dispensed with so long in Wittenberg, especially since Luther was much ill.

(Conclusion follows.)  
(Submitted.)

### **How could the continuing need of our brethren over there be best addressed in a continuing way?**

It is certainly to be hoped that, as in the East, so also with us here, after the call in the "Lutheran", hearts and hands will rise up back and forth to render desired help to our brothers over there, as this has already happened several times in the past; for this is, after all, our Christian calling, as poor sinners, to truly believe in Christ and to practice this faith first of all through brotherly love. What else do we have to do on earth?

It is common experience, however, that this assistance soon diminishes when the emergency is really or supposedly removed.

This state of emergency, however, is not a temporary one for our brothers over there, but a permanent one.

Since the "Lutheran" has already reported on several parts of it, I will only draw attention to one, but very important, point here.

As far as I know, there are only 4 congregations over there that provide a meager salary for their pastors. In spite of all good will, the others are not able to provide for their pastors in such a way that from their side the care of food is resisted. The pastor in Allendorf a. d. Lumda does not have an annual salary of 50 dollars, and if his congregation of 20 families, which is itself very poor, did not support him with food, he would have to die. And the situation is similar in other communities.

Here it is not only necessary to move the saying in the heart: "If one member suffers, then all members suffer with it", but to think about how this need, from our side, can best be remedied; for there is no thought of growth in these poor congregations and increase of the contributions for the preservation of the holy preaching ministry.

My advice and proposal is therefore that, with or without a recommending synodal resolution, every older, larger and wealthy town and country parish should resolve to remedy this need in a permanent way by means of an annually recurring collection into "the support fund" of the brethren over there.

Our pastors should, of course, see to it that this collection is not forgotten, since, thank God, we do not lack the opportunity to show helping brotherly love in many directions. It is also true here: "Do one thing and do not leave the other.

It is true that many of our brethren in the smaller initial congregations are also rather poorly off, as was also the case with us old people at the beginning; but compared with the poverty of the majority of our brethren in faith and ministry over there, they live in favorable circumstances.

If my above advice and suggestion is useful, God help it to come to fruition.

Fort Wayne, July 6, 1885, W. Sihler.

(Submitted.)

### **Bersammlurg of the Minnesota and Dakota Districts.**

The synod met from June 17 to 23 in the congregation of Father Bernthal. The subject of the doctrinal discussions was the second of God's holy commandments. On the basis of the Holy Scriptures and Dietrich's Catechism, the speaker, Father Sievers, showed us what God's name means and what it means to use it uselessly. The three great sins were discussed: Cursing, swearing and sorcery, by which the name of God is so often misused by Christians and un-Christians, in a coarse and subtle way. Five sessions were devoted to the doctrinal negotiations; unfortunately, however, we did not finish with the theses. The "Lying and Deceiving in God's Name" and the commandment will be discussed at next year's meeting. In the remaining sessions, business matters were settled, among which the inner mission occupied the most important place. We have twenty-seven workers in their service, who are active in more than two hundred places. Everything is crying out for people to help, so that God's blessing, which He has given us, will not be lost again; for the sects and especially the false Lutherans are trying to destroy the work of blessing in many hopeful places, which we have laboriously built up with God's help. Of course, we need people for this, and on this occasion it was again earnestly urged upon our hearts that we should let our sons, to whom God has given the necessary gifts, study; for the harvest is great, but the laborers are few, so we should sincerely ask the Lord of the harvest to send laborers into his harvest. On the other hand, we also need money for this purpose, so we should collect for the same, especially on the mission

solid. Furthermore, the mission to the Negroes and the Jews was also considered and everyone could clearly see that God also lays His blessing on these two important works and that we should do more in the future than we have done so far. Regarding the appointment of a new professor or director to the Progymnasium in Milwaukee and the construction of a new professor's apartment there, we agreed with the decisions of the districts concerned. The same applies to the resolutions of some districts concerning the preachers' and teachers' widows' and orphans' funds and the handling of the money collected for the needy. The election of officers resulted in the following: President: Fr. Sievers; Vice-President: Fr. Roß; Secretary: Fr. Pfothenhauer; Treasurer: Mr. TH. Menk. G. E. Ahner.

### **To the "ecclesiastical" chronicle.**

#### **I. America.**

**A clean synod.** The Philadelphia "Kirchenblatt" writes the following about the so-called "Augsburg Synod": "In the 'Lutheran Messenger of Peace' it praises itself as 'a main bulwark against the spirit of

intolerance' precisely because it consists of different elements. In another place it says: "The whole Augsburg Synod is composed of the most diverse elements. Some have come from the Union, some have stood independently, some have left synods to which they formerly belonged, some may have maneuvered with their little ship of life through many a storm and bumped against many a reef - almost to the point of shipwreck. Thus, however, they have moved in very different elements'. It is a well-known fact, however, that in the Augsburg Synod the ejecta of the Ohio Synod, various synods of the General Council and the General Synod as well as the Uniate Synod converge. One accepts people who have repeatedly been convicted of gross public vices, yes, have declared themselves guilty of such before the assembled Synod; people who have been repeatedly declared unworthy of the conduct of the ministry of preaching by generally respected ecclesiastical bodies, and indeed one accepts them without their even needing to appear before the Synod or a conference."

**Iowa Will wait** before joining the General Council. The motion was made at their last General Synod to leave the waiting position and join the body to which they have actually belonged since its foundation. Professors Fritschel have also received and accepted the doctorate from this circle. It is probably also their gratitude that has given rise to the resolutions that have been passed. The first one says: Since the General Council is purely Lutheran in its confession, as well as in its discussion of the practice, as well as in its defense of both, "no reasons of conscience would keep us from joining it, but the question of joining has become merely a question of ecclesiastical convenience and expediency. Although a very significant number of the pastors of the Iowa Synod oppose affiliation with the General Council on grounds of conscience, the Synod declares that it is not "grounds of conscience" that prevent them, but considerations of convenience or expediency. A second resolution states that, although such unchurchly practice is practiced in various places within the General Council, which is "in sharpest contradiction with the public confession", they nevertheless "know themselves to be intimately connected" with it, for the sake of the confession. That there is no

The fact that the question of secret societies is not touched at all, that outstanding members maintain church fellowship even with the most perverse sects, does not prevent the lowans from being united after all. The third resolution says that only on the "question of the expediency of the union" there is still "divided opinion" among them and that they therefore do not carry out the union. Has Iowa really sunk so low in the consciousness of faithful Lutheranism in all its members that the preceding sentences contain the full truth? S.

(Witness to the truth.)

**The Presbyterians** have a congregation in San Francisco that consists only of Japanese. Half of the 32-member congregation had already renounced paganism in Japan.

## II. foreign countries.

**Testimony against the lottery system.** During this year's negotiations of the Prussian Chamber of Deputies on state lotteries, the following words of King Frederick William IV and a famous statesman, probably Bismarck, were quoted, among others. The former said: "I consider it highly pernicious from a national economic point of view to promote lotteries on the part of the state, which are based on passions and the desire to get rich without work and effort. The other: "It has always made an embarrassing impression on me to see among the branches of our state administration an institute which, in my opinion, must be regarded as immoral in its tendency. In a Christian state, as we like to be called, where religion, morality and good manners are held in high esteem, it must make a painful impression to see the lottery used as a means of increasing the state's income. Preferably it is the needy classes of the people who allow themselves to be lured by the prospect of winning and thereby shorten their already meager subsistence." It is true that here in America, too, in many states, including Missouri, the lottery game is frowned upon; but as is well known, there are congregations here which, in good Jesuit fashion, make use of this shameful game to "make money" for ecclesiastical purposes. W. [Walther]

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## Inaugurations.

On the 1st Sunday after Trtn. on behalf of the Venerable Presbytery, Mr. Fr. I. I. Walker, called from the newly-formed St. Matthew's parish at Cleveland, O., was installed in his office. H. Weseloh.

On the 5th Sunday after Trin. by order of the Honorable Mr. President Biltz, Mr. P. I. Bundenthal was introduced in his parish bet Antonia, Jefferson Co., Mo. assisted by Mr. k. Lehmann ofP . Weseloh.  
Address: Rev. ck. Luväevtdul,

^vtovla, ckeüvrsov Oo., Llo.

## Church dedications.

The first little church on the 175-mile Misstons-b gebtete on the Milwaukee, Lake Shore and Western Railway was dedicated to the service of the Lord on the 4th Sunday after Trtn, the Blockktrchlein (26X36) of St. John's parish at Town Polar, Langlade Co., Wts. The solemn preacher was Fr. H. Erck, the prayer of worship was said by S . W. H. Daib.

On the 2nd Sunday after Trinity, the Lutheran Trinity Church in Bloomington, Ill, dedicated its new church to the service of the Triune God. Speakers were: Dr. C. F. W. Walther and the pastors E. A. Brauer, G. Traub and G. Johannes. C. F. W. Sapper.

On the 5th Sunday after Trin. the newly founded Lutheran congregation in New Haven, Mich. consecrated their newly built house of worship (32X40 with porch) to the service of the Triune God. Mr. Schroeder and the undersigned were the celebratory preachers.

C. Lohrmann.

On Jubilate Sunday the newly restored church of the Lutheran congregation at Lyons, Cook Co, Ill, was dedicated. The festive sermon was preached by Rev. F. M. Große of Harlem and the Weth prayer was said byW . Bohlen.

## Mission Festivals.

On July 5, St. Stephen's congregation inHoricon, Wts. celebrated a mission feast in conjunction with the congregations of Messrs. kk. Kothe, Rathjen and Leßmann. The festival preachers were Prof. Hamann and Father Albrecht. Father Leßmann gave a historical lecture. The attendance was -91.00.

C. Holst.

On the 4th Sunday after Trtn. the congregations of Mr. President Hilgendorf and the undersigned celebrated their mission feast in Shertdan, with Mr.

President Hilgendorf and Mr. P. A. Leuthäuser as festival preachers. The collection amounted to -81.00. -78.70 was earmarked for the inner mission. A. Hofius.

On the 4th Sunday after Trin. some Lutheran congregations in Kewaunee County, Wis. celebrated their mission feast of this year in the congregation of the undersigned. The collect was -50.85. E. Aulich.

On the 4th Sunday after Trin. my congregations celebrated a community mission feast in Grand Rapids, Wts. The festival preachers were P. M. Claus and U recorded. The collections for Mission, after deduction of travel expenses, amounted to -28.00.

F. Leyhe.

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## The Middle District

The Lutheran Synod of Missouri, Ohio and St. St. will hold its meetings this year, August 5-11, at the congregation of Father Seuel in Indianapolis, Ind. The subject of the doctrinal discussions will be "The Doctrine of Angels"; the speaker will be Father C. Gross. - All who intend to attend the synod are to report to Mr. P. P. Seuel (262 L. Oulo 8tr.) at least 2 weeks before the beginning of the same.

Ph. Schmidt, Secr. p. t.

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To give preliminary notice to all Synodals of the Middle District that all railroads have allowed 1ZH kurv. More details in next number. P. Seuel.

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If you want to travel from Cleveland or Grafton to the synod in Indianapolis, don't forget to contact me early enough.

L. üleür,  
383 krosqvot 8tr>, Llevelandck, O.

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## The Eastern District

of the German Lutheran Synod of Missouri, Ohio and other states will meet, God willing, on August 19 in Boston, Mast. The subject of the proceedings will be: "How necessary and salutary it is to confess one's faith before friend and foe". Also: "Burial and cremation of corpses".

N. Sörgel, Secr.

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The Synod meets in the congregation of the undersigned, who requests all who intend to attend the Synod to register at least 14 days in advance.  
Adolf Btewend, 716 karksr 8tr, Uoxdur^.

## Announcements.

The following have applied for membership in our synodal association:

1. Mr. Eduard Gerberding, teacher at the community school of Mr. P. H. G. Sauer.
  2. Mr. Georg Hormel, teacher at the community school of Mr. P. C. Groß.
- I. H. Niemann, President of the Middle District.

Pastor I. H. W. Jäger, a native of Grafsl, Hanover, educated in Celle, Göttingen and Erlangen, wishes to be admitted to our synodal association.  
Brooklyn, July 8, 1885. I. P. Bey er.

## Progymnasium of Milwaukee, Wis.

God willing, the new school year will begin on September 1. All those who are willing to entrust their sons to our institution are asked to register them with the undersigned as soon as possible, so that accommodation can be provided in due time.

For admission, it is absolutely necessary that the applicant has the knowledge of a good community school, reads and writes German and English correctly and fluently, and also understands fractions somewhat in addition to the four species. Furthermore, the applicant must be provided with personal and bed linen,

at least two quilts and a woolen blanket and a suitcase. The boarding fee is -60.00 per year with firing and is to be paid in advance punctually at the beginning of each quarter.

Since it is desired that the pupils do not manage their own money, the parents, relatives and patrons of the pupils are requested to send it to Prof. W. Mueller, Conoordia OolSAS, LUI^vunkee.

E. Hamann.

Concordia College, Milwaukee, Wis.

## Conferenz displays.

The mixed Mississippi Pastoral Conference of Wisconsin will meet July 28-30 in Winona, at the church of Mr. Ph. von Rohr. - Prior registration is desired.

G. Barth.

On August 18, the Spectalconference of southern Mich tgan gathers in the parish of Mr. P. Facklers at Adrian.

Ch. A. Weisel.

The Wisconsin General Pastoral Conference will meet on the third Friday in August at deS Herr Nütze! church in Oshkosh. - Early registration is requested.

For those traveling on the Chicago-Northwestern railroad, don't get off at South Oshkosh until you reach Oshkosh.

M. I. F. Albert.

The Southern Pastoral Conference of the Mtnnesota - and Dakota- Distrctcs will meet, s. G. w., from July 31 to August 4 at Mr. Nickels' church at Rochester, Mtnn. - Immediate registration is requested by the kastor lool.

I. I. Bernthal.

This year's conference of all Lutheran teachers in the East is cancelled because of the synod. However, it is desired to hold several meetings during the synod.

W. F. Meyer, Secr.

The Minnesota Mixed Teachers Conference will meet, s. G. w., July 30-Aug. 1, in Hay Creek, Mtnn.

Pickup from the depot will occur on July 29 and **only** from Red Wing, where conference members or guests are to arrive on either the Cannon Valley, or Milwaukee-St. Paul railroad.

C. F. Arndt.

### Entered the caste -of the Illinois district:

For the synod treasury: From Fr. Loßner's congregation in Lake Zurich -11.00. Fr. Erdmann's congregation in Red Bud 50.00. ?. Roeders Gem. in Arlington Heights 19.20. (S. -80.20.)

For the new building in Addison: From Chicago: P. Hölters Gem. 51.75; by P. Wunder from W. Köneke 5.00, H. Cordes 5.00, J. Schröder 1.00, F. W. Kirchhofs 10.00, L. Nitschkowsky 5.00, Chr. Sch. 3.00; by H. C. Zuttermeister 49.00, P. Strichs Gem. in New Minden 29.50; By teacher Bader in Addison from A. Graue 5.00, Otto Ahrens 2.00; By F. Meine in Proviso by F. Meine, P. Schröder and Loutse Schröder each 5.00, H. Heidorn 10.00, K. Jeske 2.00, W. Böger, Wittwe Scherd each 3.00, F. Prüsing, I. Battermann, F. Kolb, E. Klahs each 1.00, Bukenthal, Jansen, F. Mahler, each .50; by teacher Garbisch of the Gem. in Elk Grove 15.00, D. Holiday's Gem. in Eolehour, 1st Zhlg. 47.15; By P. Bartling in Chicago of W. Ghris, Karl Behnke, D. Nowack, Jr. Herm. Wolltjen, D. Nowack sen. 2.00 each, Albert Fromm, Karl Lenz, Fr. Papenhitzen, Karl Mitz, Herm. Mitz, Jul. Lelzow each 1.00, Heinr. Kusch 3.00, Fr. Heedorn, Jul. Lenz each .50, P. Flachsbart's Gem. in Dorsey 9.00, W. Battermann in Arlington Heights 10.00, P. Steege in Dundee 3.00, teacher Bollmann there 3.00, by the Gem., 2nd Zhlg., 24.50; By teacher Greve in Addison by Wittwe Stinkel 5.00. (P. -341.40.)

For inner mission: Through Fr. Succop in Chicago from H. Heuer 1.00, P. Erdmann's Gem. in Red Bud 25.00. By k. Flachsbart from the Gem. in Bethalto 3.40, P. Schmidt's Gem. in Crystal Lake 6.00. (p. -35.40.)

For external discord: I? Erdmann's Gem. in Red Bud 25.00.

For Negro mission: By Schwartz in Mount Airy, Hochzeitscollecte bet Jakob Richter, 3.80. By P. Succop in Chicago from H. Hedder 5.00. By P. Bartling in Chicago from Mrs. A. Heiden 1.00. By? L. v. Schenck from sr. Gem. in Pecatonica 5.50, by Mrs. Schmidt in Rockford 1.00. k. Schmidt's Gem. in Crystal Lake 3.00. By P. Steege in Dundee from the Women's Association 12.45. (S. -31.75.)

For Emigr.-Mtsston: Fr. Ervmanns Gem. in RedBud 10.00.

For the Springfield Laundry Fund: By Fr. Holiday in Colehour from the Women's Club 2.50.

For poor students in Springfield: By Fr. Martens in Danville from the Young Fr. Veretrn for C. Hubert 10.15, By k. Wagner in Chicago from the Women's Association for D. Kosche 5.00. By Fr. Wunder in Chicago from L. Hacker for Joh. Rien 1.00. (S. -16.15.)

For poor students in Fort Wayne: Gem. in Addison for W. Baths 20.00. Through Retnke in Chicago from Young Fr.- Veretrn for H. Bohl and W. Schoenfeld 20.00. (S. -40.00.)

For poor students in Addison: By Große in Hartem from N. N. 2.00, Gem. in Addison for H. Backhaus 6.00. By W. G. in Richmond, Va. for B. Gopfarth 8.00. From Chicago: by P. Wagner for R. Erdmann from the Gem. 8.00 and from the Women's Association 4.00, for H. Konow from the Women's Association 10.00 and for E. Rischow from the Women's Association 6.00; by k. Succop from the Young Fr. Association for W. Kusch 15.00. By



Kassirer C. Eißfeldt in Milwaukee for W. Hirsch 18.00, for H. Backhaus 12.00. (S. -89.00.)

For poor students in Milwaukee: By P. Wagner in Chicago by C. Lübke and H. Zuttermeister 5.00 each. (pp. -10.00.)

For the building fund in Milwaukee: Pentecostcollecte by? Hartmanns Gem. in Woodworth 18.25. By P. Meine in Proviso by F. Meine 2.00, I. Battermann 1.00, W. Böger 2.00, Wittwe Scherd 1.00. By P. Müller in Schaumburg by Teylcr 5.00. By P. Erdmanns Gem. in Red Bud 15.00. By k. Wunder in Chicago by A. Heuer 20.00, K. Mikow 5.00. (S. -69.25.)

For construction of new teacher's residence: Fr. Rabe's comm. at Uorkville 15.00. By Fr. Schroeder at Kankakee 10.25. (S. -25.25.)

For sick pastors and teachers: Through Fr. Wunder in Chicago, Coll. at k'. K. Schmidt's wedding, 18.85.

For the widow's fund: P. Loßner in Lake Zurich 5.00. Contribution of N. N. in Millstadt 5.00. By P. Feiertag in Colehour of H. Saß 1.00. P. L. v. Schenck in Pecatonica 3.00. Prof. A. Crämer in Springfield 4.00. (S. -18.00.)

For the deaf and dumb: Teacher Paul's pupils in Chicago 10.25. By Fr. Graf in Blue Point from sel. Heinr. Heid- breder 1.00. By Fr. Bünger in Steeleville from Mrs. Alwine Wilson 1.00. I?. Erdmann's Gem. in Red Bud 11.10. Through teacher Schwartz in Chicago from Minna Witt 2.00. (p. -25.35.)

For the orphanage bet Boston: Teacher Paul's students in Chicago 10.25.

For studtrende orphans from Addison: By?. miracles in Chicago by Mrs. N. N. 2.00.

For the congregation in Hubbard, Iowa: Fr. Rabe's congregation in Warsaw 10.00. By Fr. Lenk in Millstadt from sr. Kreuz- Gem. 3.00, Dreieinigk.- Gem. 5.00. (S. -18.00.)

8L. In my last receipt read under "New construction in Addt- son": by P. Herm. Brewer in Niles (not Crete) 2.00.

Addison, Ill, July 1, 1885. h. bartling, cassirer.

#### Revenue into the Iowa District's coffers:

For the synodal treasury: By Fr. Bayer -1.08, by his Martini congregation 3.92. By Fr. Grafelmann by H. Cordes .25. By Fr. Baumhöfener by H. Schäfer 1.00. By Fr. Bähr's Imm.-Gem. 4.16. By Fr. Reinhardt's congregation at Van Horn 9.00. By Fr. Brandt by sr. Gem. in Clarndt 5.59, Wittwe Drie- haus .50. Fr. Lohr's Gem. in Sherrills Mount 7.55, whose Gem. in French Settlement 2.70. By Mr. Weiß of ver Pauls-Gem. in Fort Dodge 9.32. Fr. Bretscher's Gem. in Ha- nover Township 8.00. Fr. Zürrer's Joh.Gem. for professor's salary 8.20. Fr. Brammer's Gem. in Lowden 11.84. Fr. Mallon's Gem. in Magnolia 3.00. Fr. Lohr's Gem. in Sherrills Mount 8.25. Fr. Bräuer's Gem. in Elkport 4.10. (p. -88.46.)

For the new building in Addison: By Mr. Weiß of the Pauls congregation in Fort Dodge 20.00. By Fr. Brandt in Cla- rinda of H. Grebert, H. Otte, H. Herzberg 1.00 each, Joh. Hart- mann .50. By Fr. v. Strobe of the Joh.Gem. at Monticello, 1st Zhlg., 25.00. by Fr. Grafelmann's Gem. bet Victor 35.00. by Fr. Wiegner's Gem. at St. Ansgar 7.00. by Fr. Herrmann 5.00. by Fr. Baumhöfener from Anna and Amalie Schür- mann 5.00. by Fr. Bähr from H. Wendel 5.00, from Detl. Kühl 3.00, Anna Vetter 2.00, G. Draller 1.50, W. Gland, Joh. Wendel each 1.00. P. Reisinger's Gem. at Wilton 10.00. k. Gläß' Gem. at Waverly 23.03. By P. Strobel, 2nd plat, of W. T. St. 10.00, O. Hints 2.00, F. Timm 1.00. By P. Guenther of the Women's Association sr. Gem. in Boone 10.00. ?. Reinhardt's Gem. at Van Horn 24.50. Fr. v. Strohe's Gem. at Monticello, 2nd plat., 22.00. By Fr. Studt of N. N. 2.00, by sr. Gem. at Luzerne 21.00. By Fr. Bünger of sr. Christus Gem. 17.50, Joh.-Gem. 5.00. By Fr. Zürrer from Sophie Klünder.25, Aug. Brockmann 1.00. By Fr. Horn from sr. Gem. in Maxfield Tshp., 1. Zhlg, 37.00. By?. Baumhöfener from H. Tietje 5.00, Hermann Wiebold 15.00. By P. Brandt in Clarndt from F. Sondermann, Joh. Son- dermann, H. Wegener each 5.00, E. Freudenburg, F. Wtndhorst each 1.00. P. Reistngers Gem. in Wilton 7.00. P. Brammers Gem. in Lowden 13.00. P. Reisingers Gem. in Wilton 9.50. (P. -366.78.)

For the orphanage bet Addison: By Fr. Händschke, ges. at H. Kedings wedding, 4.66. By Fr. Reinhardt's gem. at Van Horn 5.75. By Fr. Gläß' gem. at Warren Tshp. 13.75. By Fr. Lohr from Mrs. Diedrich .50. By Fr. Schug from Fr. Borchert .50. (p. -25.16.)

For the orphanage bet St. Louis: By Fr. Guenther in Boone of s. school children 3.56, H. Schoeneberg .50. By Teacher Thomae in State Centre, ges. at the wedding of Mr. Heinrich Oehlsen, 3.50. Fr. Wiegner's congreg. in St. Ansgar 6.50. Fr. Guelker's Imm. congreg. 3.00. Fr. Mattfeldt's congreg. in Centre Tshp. 2.02. (S. -19.08.)

For inner mission in Iowa: Fr. Brandt's congregation at Clarndt 4.11. Fr. Runge's congregation at Sioux City 12.00. Fr. v. Strohe's congregation at Monticello 12.38. Fr. Günther's congregation at Boone 12.69. Fr. Herrmann and congregation at State Centre 11.90. k. Brammers Gem. at Lowden 11.22. P. Baumhöfener's Gem. at Homestead 17.00. P. Bähr's Imm. Gem. 3.00. k. Händschke's comm. at Sumner 8.00. p. Reisinger's comm. in Wtltton 9.05. I?. Grumms Gem. in Lyons 6.38. Fr. Horns Gem. in Maxfield Tshp. 12.62. Fr. Studts Gem. in Luzerne 11.60. Fr. Strobels Gem. in Denison 9.76. Fr. Büngers Christ and Joh. Congregations 10.50. Fr. Bretscher's congregation in Hanover Tshp. 10.00, its branch in Charter Oak 3.65. Congregation in Grand Township, Jda Co. 5.60. Fr. Dornsetf's Joh. congregation 5.40. By I'. Gülker bet Aurclta 4.50. By Mr. Weiß of Paul's congreg. in Fort Dodge 10.00. Fr. Reistngers congreg. in Wilton 7.72. Fr. Zürrers Joh.-Gem. 7.00. Fr. Hetnkcs congreg. in Bauer 5.00. Collecte at a Mtssionsgottesdenste during the synod in Lowden 45.85. By Fr. Schug of Fr. Borchert .75. (p. -257.68.)

For mission to Jews: P. Bährs Imm.-Gem. 2.00. By k. Dornsetf from W. Zwemke in Galva 2.00. P. v. Strohes Joh.-Gem. 8.00. By?. Strobel from Mrs. O. Henk .60. By teacher Hild at Homestead from s. school children 2.30. (S. -14.90.)

For Negro mission: By Fr. Grafelmann from N. N. 2.00. N. N. in Sherrills Mount to purchase a riding horse for missionary Bühler 1.00. Fr. v. Strobes Gem. near Monticello 8.00. By Fr. Zürrer from Ernst Rickter 1.60. By Fr. Ehlers from s. preaching places in Adair Co. 3.15. By Fr. Lohr from Mrs. Osthoff 1.00. N. N. in Sherrills Mount 1.00. (p.-17.75.)

For Emigr. Mission in Baltimore: Through Fr. Heinke of sr. Gem. in Bauer 3.00.

For the deaf mn: By Fr. Grafelmann from N. N. 2.00. Fr. Wtegners Gem. at Rock Creek 4.00. Fr. Hetnke's Gem. at Bauer 4.50. By Fr. Guenther at Boone from s. School children 3.00. By Fr. Schug at Grant City from Fr. Borchert 1.50, Mrs. King 1.00. By Fr. Brandt from N. N. (found in the comm. bell bag at Clarinda's) 5.00. (S. -21.00.)

For poor students from Iowa: Through Fr. Reinhardt, sent to Fritz Jahnke's wedding, 4.25. Fr. Wtegners congregation at Clear Lake 7.00. Fr. Gläß's congregation at Warren Tshp. 10.74. ? Strobel's Gem. at Denison 5.00. By Fr. Studt at Luzerne, ges. at Porgler-Buch wedding, 6.00. Fr. Zürrer's Joh. Gem. 7.00. Fr. Händsckke's Gem. at Sumner 8.25. By Fr. Guenther at Boone 5.00. (p. -53.24.)

For poor students in Springfield: By Fr. Weber at Boone for Otto Kitzmann: Coll. at Alb. Meyer's wedding 8.05, found on Kirck road .50. By Fr. Studt in alfalfa of N. N. 1.00. (p. -9.55.)

For poor students in St. Louis: By Fr. Studt in alfalfa from N. N. 1.00.

For decrepit and sick pastors and teachers: By Fr. Zürrer, Thank Offering by Georg Richter, 1.00.

For Wittwe Stearmeyer: N. N. in Sherrills Mount 1.00.

For the Gem. in Council Bluffs: By P. Baum- höfener from sr. Gem. at Homestead 21.40, H. Lange 2.00, H. Schäfer .50. By P. Dörffler from Mrs. Otto Hink in Dent- son 2.00, Joh. Klipp in Lowden 2.00, C. Rolf 5.00, L. Lamp in Denison 5.00. (P. -37.90.)

For the community in Hubbard: Through Fr. Imm.- Gem. in Olive Tshp. 3.40.

For the Saxon Free Church: By P. Baumhöfener bet Homestead of Herm. Wtrbold 1.00. P. C. F. W. Maaß 1.00.

Monticello, Iowa, July 1, 1885. h. Tiarks, Cassirer.

#### **Proceeds to the Nebraska District's treasury:**

For the synodal treasury: By Fr. Adam of sr. Jm- manuels congregation -7.50.

For the seminary building in St. Louis: By Fr. Biedermann from 7 members of sr. Gem. 76.50.

For poor students in St. Louis: Through Fr. Häßler by Konrad Elmshäuser 2.00.

For new construction in Addison: By? Häßler from Johann Nuppel 1.00, Christ. Pfingsten and Joh. Seitz each 3.00, Joh. Klage, Leonh. Seih and Cora Elmshäuser each 5.00. By k. Burmeister from N. N. to Bear Creek 10.00. By Mr. Dietr. Zimmermann, Collecte in P. Bodes Gem. 19.36.

For sick pastors and teachers: By Fr. Endres of W. Uffrilmann 5.00.

For inner mission: By Fr. H. Cämmerer, Pentecost Coll. sr. Gem. 7.00, from the collection bag 12.00. By k. Bremer, Pstngst-Coll. sr. Gem., 5.00. By 1? Iahn, desgl., 11.15, thanksgiving offering by Mrs. Dankert 1.00. By Fr. Hilgen- dorf from sr. Gem. 6.75. By Fr. Becker, communion coll. sr. St. Pauls- Gem., 6.75. By Fr. Frese 1.90, Mrs. N. N. 8.10. By Fr. Hofius of sr. Gem. 5.70, Mtssions-Coll. by kk. Hilgendorf and Hofius 78.70. By Fr. Kühnert from sr. Gem. 4.50.

For Negro Mission: By Fr. H. Cämmerer from C. Werner 2.50. By Fr. Frese from Claus Schlotfeld 5.00. By ? Burmeister from sr. Gem. 10.00.

For the mission to the Jews: By Father H. Cämmerer from C. Werner 2.50. By Father Burmeister from sr. Gem. 9.50.

For the community in Hubbard, Iowa: By Fr. Frincke 11.65. By Fr. Adam 1.00.

For poor students in Addison: By P. H. Cämmerer 5.65.

For Stud. Dahlke: By P. Wehking 5.00.

Omaha, June 30, 1885, F. C. Festnrr, Kassirer.

#### **Eiagekommen into the caste of the Middle District:**

To build in Addison: by W. Schaper Sr. in Columbia City -1.00. P. Mohr's congregation in Jnglefield 30.00. A. W. by P. List in Adams Co. 10.00. P. Sauer's congreg. in Dud- lrytown, 1st Zahlg., 97.00. P. Rauh's Dreieinig! - Gem. at Sugar Grove 4.00, whose Jacobi Gem. das. 4.00. P. Berg's Gem. in Adams Co. 21.00. P. Frank's Gem. in Zanesville 20.96. Mrs. F. Kuhlmeier in Farmers Rrtreat 2.00, Mrs. W. K. das. 2.00. Ph. Rausch in Neu-Dettelsau 8.00. By k. List in Adams Co. of N. W. 3.00, E. B. 2.00. I". Wese- Iohs Gem. in Cleveland 82.00. Mr. Schürmann in La Fayette 5.00. P. Seemryer's Gem. in Schumm 69.00. P. Niethammer's Gem. in La Porte 33.00. From P. Heintz's Gem. in Crown Point 6.00. From P. Rupprcht's Gem. in North Dover, balance, 2.50. (P. -402.46.)

For the comm. in Columbus, O.: P. Franks comm. in Zanesville 28.37.

For Emtgr. mission in New Uork: P. Gotsch's Gem. in Hoagland 5.72. N. in North Dover .50. (S. -6.22.)

On the Springfield household: P. Häfner's Gem. in Darmstadt 7.40.

ToHouseholdin St. Louis: P. Häfners Gem. in Darm- stadt 12.20.

For poor students in Fort Wayne: P. Niemann's Gem. tn Cleveland 75.93. By teacher Engelbrecht at Columbus for H. Guckenberger 11.25. (S. - 87.18.)

For inner mission: Mrs. Meyerding at Fort Wayne .50. Fr. Thieme's Petrt congreg. bet Columbia City 4.50. W. K. at Farmers Retreat 2.00. congreg. at Tracy 4.25. From Fr. Heintz's congreg. at Crown Point 2.00. Fr. Saupert's congreg. at Evansville 12.00. Fr. Horst's congreg. at Hilliard 8.75, its branch 2.00. Ch. Wellpert 1.00. (S. -37.00.)

For Negro Mission: I. H. Aring in North Dover 40.00.

For Jewish mission: from Fr. Heintz's Gem. in Crown Point 1.40.

For poor students in Springfield: From P. Heintz's parish in Crown Point 2.00. From members of P. Sauer's parish in Fort Wayne for Müller 43.00. Wedding collection at F. Büscking in Fort Wayne by 1\*. Sauer for G. Hartmann 8.00. (p. -53.00.)

For A. Fat Hauer in Addison: coll. on silver wedding at F. Feth's in Cleveland 10.00.

For the synod treasury: P. Thieme's Zion congregation 1.77, its Petrt congregation 1.75. P. Kolbe's congregation in Jndependence 24.50. P. Sauer's congregation in Fort Wayne 68.84. P. Kretzmann's congregation in Farmers Retreat 25.00, congregation at Bear Creek 7.50. k. Wesel's comm. at Pomeroy 5.50. P. Werfelmann's comm. at Neu-Dettelsau 18.68. P. Schoeneberg's comm. at La Fayette 40.50. P. Rupprcht's comm. at North Dover 11.00. P. Saupert's comm. at Evansville 12.70. P. Hassold's comm. at Hunt- ington 6.00. (p. -228.74.)

For the deaf and dumb: Kindtaufcoll. at I. A. Rausch in Neu-Dettelsau 3.00. N. in North Dover .50.

For the widow's fund: wedding coll. at F. Benter in Dudleytown 6.58. P. Dreyer's parish in Fort Wayne 17.21. ? Kretzmann's in Farmers Retreat 4.00, whose gem. is 14.62, from God's box that. 3.38. P. Lift's gem. in Adams Co. 9.30. Mr. Hencke's in La Fayette .50. P. Jünger's gem. at White Creek 14.00. Fr. Trautmann's congreg. at Columbus 15.10. From Fr. Heintz's congreg. at Crown Point 4.00. Fr. Hassold's rural congreg. 1.50. Fr. Horst's congreg. at Hilliard 3.00. Ch. Wellpert's congreg. 1.00. (p. -94.19.)

For orphanage in Boston: P. Zollmann's Gem. to Bear Creek 18.36, N. N. that. 5.00. (S. -23.36.)

For the orphanage in Addison: Wittwe Wulber at Farmers Retreat 10.00. Wedding coll. at Völs-Michael in Columbus 8.30, Skulfrstcoll. that. 10.60. (S. -28.90.)

For the orphanage bet St. Louis: N. N. in P. Stocks Gem. 1.00. Wittwe Wulber in Farmers Retreat 10.00.

Fort Wayne, June 1, 1885. c. Grahl, Kassirer.

#### **Entered the caste of the Eastern District:**

For the synodical treasury: From the Little Valley congreg. -5.60. Washington congreg. 13.50. Johns- burgh, Pa. congreg. 1.73. St. John's congreg. in Williamsburg 20.00. St. John's congreg. 9.70. St. Paul's congreg. in Baltimore 36.00. By?. Weinbach 7.05. Basswood Hill congreg. 4.41. Mrs. Ohland 1.00. (S.-98.99.)

For the widow's fund: E. von Ette, Roxbury, 2.00. M. Dahler by P. Wambsganß 1.00. I. R. Niebaum, Pittsburgh, 5.00. By P. Hanewinkel 1.00. Gem.

in Cohocton 8.00. (S. -17.00.)

For mission to Jews: H. Schäfer 1.00. N. N. by k. Wambsganß .25, Dreifalt. - Gem. in Buffalo 71.00, Fräul. Schmerling that. .50. (S. -72.75.)

To the seminary building in Addison: R. Rockfelder in New York 2.00. Gem. by?. Wambsganß 43.60. Gem. in Johns- burgh, Pa. 2.00. Gem. in Pine Hill. 2.00. by teacher Rupprecht in Buffalo 11.00. by Fr. Schroeder in Philadelphia 50.00. N. N. by Fr. Wambsganß 1.00. congreg. in Rochester 19.00. Wittve Becker in Baltimore 1.00, Cath. Miller the. 2.00. St. Matthew's congreg. in New Uork 109.00. congreg. in St. Johnsbury 34.45. by Fr. Hanewinckel 3.00. (p. -280.05.)

For the orphanage near Boston: congreg. in Hartem 15.00. By Fr. Weinbach 2.00. congreg. in Meriden 12.00.

For the orphanage near Pittsburgh: Wedding coll. at Ferd. Schulz in St. Johannisburg 3.28.

For the orphanage near Detroit: E. v. Ette in Roxbury 1.00. By P. Weinbach 3.13.

For inner mission: H. K. in Cambridge 2.00. By ?. King .50. G. Votgt in Philadelphia 1.00. Mrs. Rahm in Philadelphia 1.00. Mrs. Münch in Baltimore 2.00, H. Scheberg the. 1.00. By P. Hanewinckel 3.05. (S. -10.05.)

For Negro mission: E. v. Ette in Roxbury 1.00.

For poor students in New York: H. K. in Cambridge 2.00. H. Fahrenholtz in East Boston 1.00.

For poor students in Addison: Women's Association in?.KönigS Gem. in New York for brushwood 10.00.

For poor students in Fort Wayne: Dreifalt. - Gem. in Buffalo for Otto Gräßcr 20.80.

For poor students: Chr. Krieger in Baltimore 2.00. By Fr. Hanewinckel 1.00.

On college construction in St. Louis: W. Siemrr in Baltimore 1.00.

For the comm. in Columbus, O.: A. Mueller in Baltimore 5.00, H. Leutner the. 1.00.

For the comm. in Paterson, N. I.: comm. in Meriden25.00.

For college maintenance: gem. in New York 13.76.

For sick pastors and teachers: Through plug 10.00.

For the German Free Church: Through Fr. Steker 46.50.

New York, June 8, 1885. I. Btrkner, Kassirer.

#### **Incorporated into the Wisconsin District Caste:**

For construction and debt payment of Milwaukee High School : From the congregations of the kk.: Wesemann in Grafton -15.00, Schütz in Lebanon 15.00, Hudtloff 4.80, Kothe, lower Gem. 6.50, Rathjen 5.00. Consirmationscollecte by P. Ebert, Hartland, 5.05. Proceeds of a church concert by the singing choirs of the Trinity Cong. in Milwaukee 82.00. (P. -133.35.)

For professors' salaries in Milwaukee: From the three-unit commun. From the comm. of the kk.: H. Löber 31.38, G. Löber 11.35, Wesemann in Grafton 15.00, Schilling in Dundee 1.50, in Auburn 6.00, Wambsganß in Adrl 15.86, in Batavia 4.14, Georgii in Crdarburg 5.25, Schütz in Caledonia 3.75, Leyhe 3.00^ Küchle nachträglich 2.11, Aulich 4.00, Schneider in Wayside 8.00, Döhler 2.00, Barth in Sandusky 4.75, in Filial 1.25, Strafen in Watertown 42.50, Osterhus in Wiltamsburg 10.00, Feustrl in Concord 6.20, Hild 12.00, Otto 2.75, Friedrich 16.00, Wolbrecht, half of Pfingst- coll, 13.50, Grothe 10.00, Seuel in Portage 7.63. (S. -240.33.)

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To the new building in St. Louis: P. Feustel's congreg. in Concord 2.00. Dreietnigk. congreg. in Milwaukee 10.00. (S. -12.00.)  
For Emtgr. Mission in New York: Misstonsfestcoll. of Gemm. in Sheboygan Falls, Herman and Wilson 12.00.  
For mission to Jews: Bonden Gemm. derkk.: Wambs-ganß in Adell 9.22, Schütz in Caledonia 5.00, Döhler 1.00, Rohrlack 8.00. (S. -23.22.)  
For interior misstons of the Wisconsin District: Of the gem. of the kk.: Georgite in Fredonia 118, Pröhl in Augusts 6.30, Friedrich 15.00.  
Misstonsfestcoll. of the gem. in Ply- mouth, Scott, Sherman, Evansville, Dundee and Batavia 89.12, of the gem. Sheboygan Falls, Herman, and Wilson 25.00. (S. -86.60.)  
For negro mission: Mich. Müllerin Grafton 5.00. k. Schilling's Gem. in Auburn 6.50. By P. Schütz of the Gem. in Lebanon 5.00. Misstonsfestcoll. of the Gemm. in Ply- mouth, Scott, Sherman, Evansville, Dundee and Batavia 39.11, ver Gemm. in Sheboygan Falls, Herman and Wilson 13.40. H. Meier in Milwaukee 1.00. (S. -70.01.)  
For poor students in St. Louis: Mich. Muller in Grafton 5.00.  
For poor students in Addison: P. Rohrlack's Gem. 12.00. k. Wolbrecht's Gem. for H. 18.00. (S. 30.00.)  
For poor students in Milwaukee: I'. Georgit's congregation in Cedarburg 3.50. P. Rohrlack's congregation 13.00. Wedding congregation of O. Grünewald 6.00. Dorothea Neigenfind 5.00. Young Women's Association of the Triangle congregation in Milwaukee 7.00. (p. -34.50.)  
For the deaf and dumb: Mich. Muller in Grafton 5.00. Famtlienfestcoll. at W. Schroeder's in Wayside 4.00. From the pupils of Teacher Wetgle in Milwaukee 1.00. (S. -10.00.)  
For the synodal treasury: From the parishes of the kk.: Fuhrmann in Lintonville 7.25, in Larabee 2.20, Schilling in Auburn 9.00, Georgii in Cedarburg 4.75, in Fredonia 1.52, Schumann in Waterford 6.00, Schütz in Lebanon 10.00, Wich- mann in Freistadt 15.64, Kothe, upper Gem. 11.35, Nütze! in Oshkosh 16.53, Friedrich 15.00, Wolbrecht, half of Pfingst- coll, 13.50, Damm 8.55, Naumann 8.42, Lrdebur, Drrieinigk. 3.00, St. John 3.00, Walker at Mosquito Hill .67, at New London 4.25, at Maple Creek .83. surplus of vtst- tation reta- costs .50. (S. -141.96.)  
For the orphanage in Addison: Wedding Seoll. at F. Mundinger 2.65. From the confirmands of Fr. Seuel 1.10. (p. -3.75.)  
For the congreg. in Hubbard, Iowa: Fr. Prägers congreg. 4.00.  
For the widow's fund: By P. Fuhrmann, baptismal coll. at Korb, 7.00. From the kk.: Wambsganß sen. 5.00, Keller 4.00, Lücke 2.00, Präger 2.00, Rosenwtnkel 3.00, Dicke 4.00. From the teachers: F. H. Meier 4.00, P. G. Schaup 2.00, P. E. Elbert 4.00, Brandenstein 4.00. Mrs. Schmidt in Mequon 1.00. Wedding Seoll. at Hartmann 6.60. P. Otto's Gem. in Colby 4.46, in Holston 1.20, in Green Grove 1.64. (P. -55.90.)  
To the new building in Addison: From the Drrieinigk. comm. in Milwaukee 121.00. From the comm. of I'k.: Schilling in Auburn 15.00, Wesemann in Grafton 16.70, Georgit in Cevan- burg 25.00, Schütz in Caledonia 15.00, Wtchmann in Freistadt 100.00, Keller in Racine, 2nd Sdg, 14.00, Swan 7.00. M. Mueller at Grafton 5.00. Karl Merzdorf Sr. at Fredonia 1.00. Jul. Netls in Spencer 5.00. From Janesville by Andr. Schalter 5.00. Karl Rehfeld 2.00, F. Kaiser 2.00, H. Kaiser 2.00, F. Korberg 1.00, Wilhelmtne Kaiser 1.00, Sophie Lenartz 2.00, Marie Schaller 2.00, Elisabeth Martsch 5.00, Marie Wort 1.00, Bertha Borchert 2.00. (P. -349.70.)  
Milwaukee, July 1, 1885. c. Eißfeldt, Kassirer.

### Entered the Western District's Sasse:

For new construction in Addison: From Fr. Gräbner's parish in St. Charles, 1st tr., -60.00. Fr. Holls' parish in Osage Bluff 6.25. Prof. F. Pieper's parish in St. Louis 10.00. Through Prof. Schaller from Dr. Schade in St. Louis 100.00. Fr. Grimm's parish in Washington, Mo, 2nd tr., 40.50. P. Willes in Concordia, Mon. 3rd tr., 31.00. (p. -247.75.)  
For inner discord in the West: P. Pennekamps Gem. in Topeka 6.05.  
For Heathen Mission: By I'. Holls by Wittwe B. 2.00.  
For the deaf and dumb: Fr. Albrecht's Gem. in Perry Co. 5.60. By Fr. Holls of Wittwe B. 1.50.  
For the widow's fund: P. Bocks Gem. in Corning 3.90.  
For poor students in St. Louis: Through Fr. Holls from Mrs. Engelbrecht .50.  
For the orphanage near St. Louis: By P. Holls from Wittwe B. 1.50.  
For the comm. in Hubbard, Iowa: Fr. Albrecht's comm. in Perry Co. 4.70. By Fr. Holls of Wittwe B. 1.00.  
For the Kansas City comm.: Von-r in St. Louis 5.00.  
St. Louis, July 6, 1885. H. H. Meyer, Cassirer.

With heartfelt thanks to God and dear givers, the undersigned received for S. Glaser -3.86, ges. at the wedding of Mr. Braun; by P. Stubnatzy for poor students 4.30, ges. at the wedding of Mr. W. Germann; by k. C. A. Trautmann for the Jüngel brothers 15.00, ges. at the wedding of Meyer-Jüngel at White Creek, Ind.; by Mr. Lehrer F. Strikter for F. Walther 6.50, ges. at the wedding of Mr. I. Ortnr with Fr. Barbara Haas; by Fr. C. Groß for poor pupils 17.00 from the Women's Association of sr. Gemeinde; for Lst 10.00, ges. at the wedding of Mr. E. Stoppenhagm in Fr. Daib's Gem.; by Fr. T. Thirme in Whitley County from Mr. A. Fischer for the household 5.00.  
Fort Wayne, July 2, '85. H. Dümltnig.

### For the budget of St. Paul's Progymnasium

has been received: From C. Depner 50 lbs. of flour, from H. Bapler 400 lbs. of flour, from Ad. Frerking, H. Bringkötter, A. Brockmann, A. Schlesselmann, H. Lohmann, Fr. Frerking, F. EhlerS, Ziegrlbein, Stürmer one sack of flour each. - From Mrs. Niermann and Messrs. Kammeier, Rodekohl, C. Wolter, H. Wolters, Niemeier, Stürmer, Röper, H. Ehlers, F. Ehlers, Bringkötter, Rabe, G. Kücken, H. Kücken, Deke, Flandermeier, Lütjen, D. Frerking, H. Brockmann, F. Brockmann, Schlesselmann, I. Frerking, A. Frerking, Bruns, Häfemeter, Lohmann, A. Brockmann, A. Thiemann, Neid, teacher Hamm, teacher Hafemetster, Wittwe Stünkel - green and preserved fruits and vegetables, potatoes, molaffes, butter, vinegar, eggs, lard, beef, pork, sausage and soap. From k. Heyne's parish at Lake Creek, Mo. some sides of bacon, eight hams, 2 cases of eggs.

With heartfelt thanks  
Concordia, Mo., July 2, 1885.

A. Elisabeth Nörper, Administrator.

**For the budget of the Seminary of Springfield** gratefully received: from the parish of Mr. P. Busztn" Meredosa, III, 5 sides of bacon, 7 shoulders, 2 hams, 1 sack of potatoes, 12 doz. Eggs. From the comm. of Mr. P. Sapper, Bloomington, III, 4 barrels of bread. From the comm. of Mr. k. C. H. Lüker, Aroma, Kans. 10 gall. Butter and -3.25 freight for it. From the members of the Gem. at Athens, III, Messrs. Neumann and Janffen, one pig each.  
Springfield, July 7, 1885. Fr. Jans Sr.

For poor students received with heartfelt thanks by k. Wangerin allhier from the worthy Virgins' Association of his parish -17.00. From Mrs. Augusts Rank in St. Paul, Minn. 2.00. From Mr. I. G. Höhne in Metra, O., .95.

C. F. W. Walther.

The following gifts for poor students were received: -1.00 for Markworth as Ktndtauf-Collecte at Friedr. Drews; 8.00 from the Women's Association in Freistadt for A. and G. Rösch. - Many thanks to the dear donors.  
Milwaukee. E. Hamann.

For the treasury of the Kansas Conference for Poor Students received by Bro. Senne from sr. Congregation -5.00; at the Topeka Conference by the

pastors 7.85; by N. N. in my congregation 5.00. L. Hafner.

For the building of a school in Kansas City, the undersigned received the following gifts of love: from F. W. Hanser, California, Mo., -2.00; from Mr. Schäfering in St. Louis 5.00; from the löbl. Frauenverein bet Alma, Mo., 8.00.  
Many thanks! E. Jehn.

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### **New printed matter.**

## **The history of the Lutheran Missouri Synod in North America and its doctrinal struggles from the Saxon emigration in 1838 to the year 1884, presented by Chr. Hochstetter, pastor at Wollcottsville, N. Y). Dresden, published by Heinrich J. Naumann. 1885.**

The author of this paper published in 1882 in the Canada "Volksblatt" an essay running through many numbers under the heading: "The beginnings of the Missouri Synod. Many who read it immediately recognized the author's gift for beautiful presentation. The essay was also published in the "Evang.-lutherische Freikirche" (Evangelical Lutheran Free Church) published by our brothers in Germany, and we are not surprised that it was precisely from the midst of our German brothers, who stand so faithfully by our Synod, that a request was made to the author to expand the essay into a complete history of the Missouri Synod.

The author, who has been a faithful member of our Synod for 18 years, is, in our opinion, particularly suited to write a history of our Synod for another reason; for he was a member of the Ohio Synod for some years before joining our Synod, and then a member of the Buffalo Synod for a longer time, and therefore knows these Synods, with which ours had to struggle, exactly. The "Free Church" quite correctly remarks: "No one will be able to accuse him of knowing only Missouri and therefore being biased in his judgment." He himself says in the preface that he "is not only in many ways an eye and ear witness of what he reports in this writing, but is also to some extent grown up in the doctrinal disputes and struggles which have attended the Missouri Synod." (p. V.) "It has not become easy for us," he adds, "the former members of the Buffalo Synod, to do right by those in whom we formerly thought we saw church destroyers; readers will . . . recognize that it was only under many a tribulation, which had to serve us for the best, and after the contest which teaches to mark the word, that we were brought by God's gracious guidance into the path which we have now trodden in unity of spirit with the members of the Missouri Synod for eighteen years."

In the present history of our synod, the reader will find not only a dry statement of dates and facts, but - on 480 pages - an interesting and faithful overall picture of our synod according to authentic sources. The reader is first introduced to the prehistory of our synod: the emigration of the Saxon Lutherans, their first struggles and work, the earlier activity of Pastor Wyneken, "the father of the German-American mission", the arrival and work of the first emissaries, especially those sent by Löhe, their entry into already existing synods and their resignation from them for the sake of truth. It is then shown how the synod was founded and how it grew so wonderfully. At its constitution (1847) it counted 22 pastors, now more than 850. The author rightly remarks that "rapid expansion sometimes also takes place in fanatical communities", therefore no weight is to be attached to the growth per se. (p. 475.) But this growth also has its cause. "Let the question be raised, therefore," says the author, "in a narrower sense: whence does it come that congregations press to get preachers from us? Should it be because they perceive that we seek only the wool of the sheep? Or is it not rather because they know,

that they are not deceived by our preachers, not emptied, but well provided for?" (ib.)

The various doctrinal battles which our Synod has fought through by God's grace are described in detail: the battle with the Buffalo and Iowa Synods and especially the last doctrinal battle for the only correct doctrine of the election by grace. In addition, it is shown how our Synod has always been willing to establish a true, God-pleasing peace with the opponents on the basis of truth, through the delegation of delegates to Germany, through religious discussions, through the promotion of the Synodal Conference 2c. Finally, the work of our Synod for the building of the Kingdom of God is presented to the reader: its institutions, its missions.

Whoever is not prejudiced against our synod, must recognize God's gracious, wonderful government when surveying the history of our synod, must admit that God has given our dear synod a high task. Before our synod was founded, unionism, rationalism, methodism, and other fanaticism prevailed in the so-called Lutheran Church in America. The author also describes these earlier conditions quite faithfully. When members of our Synod came forward with their testimony, they had to hear from nominal Lutherans, e.g. from members of the Ohio Synod: "Don't go that in America!" (p. 136.) "You want to impose on us principles that come from the old country (from Germany); we cannot use them here." (p. 127.) Later, some outside our Synod recognized this task of our Synod. The author shares in the preface such a voice from the "Pilgrim" in Reading. It reads: "This is not the place to go into the history of the Missouri Synod, the largest and most important Lutheran synod in our country, but I cannot conceal, or at least hint at, the fact that there is no more obvious example of God blessing human faithfulness than the Missouri Synod." Had she not held so steadfastly to her confession of pure doctrine, had she not testified and fought so sharply against all and every deviation from the path which she alone recognized as right, had she shown herself more yielding in practice than in doctrine, had she only slightly accommodated herself to the views of our easy-moving times, she would not have achieved what she can now call her own. She has taken her reason captive under the obedience of Christ and the Lord has rewarded her. The honor of God, the truth of the Word, which found its clearest expression in the confession of the "Lutheran" church, stood and stands higher for her than the favor of the world and the windy fancies of men. If God had not had mercy on the Lutheran Church in America by placing the Missouri Synod in its midst, we would be a small group, perhaps still bearing the name Lutheran, but otherwise an open pasture for foxes and other game. When I think of what, with God's grace, has been accomplished by the Missourians, I cannot join in the clamor against them. It is my conviction that the Missourians attribute their success to the mercy of God and not to their diligence, however proud they may be of it. The Lord bless the valiant Saxons and let their salt work ever more powerfully in the haven of American churchmanship." Many of those who still face us today would agree with these words if they knew the history of our Synod. May the present "history" reach the hands of many of the same!

There are even some of our readers who have lived through the entire history of our synod and its prehistory. Shouldn't they welcome with joy a book that presents them with an overall picture of what they have experienced and invites them to praise and glorify the goodness of God? Some of our readers are unfamiliar with the history of our synod, especially the older one. Will they, who nevertheless take such close part in the welfare of our synod, not want a history of it from the beginning to the present time?

It should also be noted that the publisher, Mr. Heinrich J. Naumann in Dresden, has had the book excellently decorated. The price is \$1.40. It can be obtained from Concordia-Verlag.

***Dear Orphan Child. Duet. German & English***  
*Words. Composed by Jno. Riebling, Pitts-*  
*burgh,, Penn. 1885.*

A piece of music with this title has just been sent to us for display. With pleasure and in accordance with the truth, we testify that it is, as far as the music as well as the English and German text is concerned, a very lovely, appealing, light two-part vocal piece with appropriate piano accompaniment. The English text is a product of Prof. Crull, the German one of P. Lindemann, containing the touching lament of a lonely orphan and the comforting cry of loving Christians addressed to him. This piece of music is sold for the benefit of the orphanage of the Concordia Synod, which is sisterly connected with us; but even if this were not the case, no one will find himself deceived if he buys it. Quite nicely furnished, decorated on the title page with a lithographic illustration of the Concordia Orphanage, it comprises three folio leaves with three pages of beautiful and exceedingly clear musical notation and text. The piece can be obtained at the address: Lfr. Jotiu Liebling, 1715 Ourso Str. 8-8166, 811ts- durKd, 860 . To give us the price of a copy has, unfortunately! been neglected.

W. [Walther]

## Changed addresses:

cov. L. 608 L. 16tL 8tr." KUV8L8 6it^, Llo.  
pait Loedler, LiouutvMe, 81d1e^ Oo." öliuu.  
l., Lluurer, your X. P. Lütduel,

1467 Lliedixuli ^ve., Detroit, Lliok.

L. l'. Llelor, General Cassirer of the Synod of Missouri, Ohio, &c. St., 513 Aiortd Lliuu 8treet, 8t. Doui8, lAo.

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**Dr. Johann Bugenhagen.**

(Conclusion.)

Bugenhagen was a faithful, diligent, conscientious preacher and pastor. When the plague raged in Wittenberg in 1527 and the university had to be moved to Jena, he stayed behind in the city with Luther and two deacons, moved into Luther's house, which was full of the sick and resembled a hospital, visited the sick and dying from here and comforted them with God's Word, wrote a special comforting pamphlet for them: "Unterricht derer, so in Krankheit und Todesnöthen liegen" ("Instruction for those in sickness and mortal need"), preached often and gave lectures on the first four chapters of Paul's First Epistle to the Corinthians to the few students who remained behind. Letter of Paul to the Corinthians. He was tireless in his preaching. This was a pleasure for him. He often preached at great length, and when ideas were put to him about it, he referred to the word of the Lord: "He that is of God heareth the word of God." "But," said Dr. Luther, "measure is good in all things. It is after all a tender thing to hear, and soon gets tired and weary of a thing."

Bugenhagen was a godly theologian. His motto was: "If you know JEsu rightly, it is enough if you do not know other things; if you do not know JEsu, it is nothing if you also learn other things. And he lived according to this. He was exceedingly unselfish. He turned down jobs with large incomes and stayed with his poor congregation. Although he was highly honored by kings and princes, he did not exalt himself, but remained humble. He was a fervent praying man. Once the congregation had finished singing the hymn and was surprised that he did not come to the pulpit. When he finally appeared, he said: "Don't be surprised, I was delayed by God: I got into a conversation with him about the church, the university, the city and the whole of Christianity; he delayed me for a long time and I had to discuss great things with him.

Bugenhagen was one of Luther's most faithful helpers in the work of the Reformation. Through word and writing he participated in the fight against Pabstism and enthusiasts. Concerning his fight against the

In his writing "Widerruf vom Fegfeuer" (Recantation from Purgatory), Luther wrote, among other things: "Because my dear lord and friend, Johann Pommer, our archbishop in Wittenberg and in many other places, has interpreted this text in abundance and has violently chased it away from the apostles and tyrants of purgatory, I will this time direct the readers to the same booklet. (31, 199.) In a letter to Joh. Hess in 1525, Bugenhagen explained in short, rounded words why Zwingli's interpretation of the words of the Lord's Supper seemed dangerous to him. And when Luther in 1527 published his mighty writing: "That the words of Christ: This is my body\*, still stand firm," Bugenhagen had his "Oeffentliches Zeugniß vom Sacrament des Leibes und Blutes Christi" (Public Testimony of the Sacrament of the Body and Blood of Christ) published in the following year. In it he made, among other things, the following declaration: "Those who deny the word of Christ shall expect nothing from me hereafter, but may fear Christ, against whom they lack and dispute in His word."

He also took part in the church visitation in 1528, in the preparation of the Augsburg Confession, in the Wittenberg Concord in 1536, and in the Schmalkalden Convention in 1537, at which the "Articles of Christian Doctrine" written by Luther and to be presented to a council were presented to the assembled theologians and signed by them. When Luther began to revise his German translation of the Bible, Bugenhagen was called in, along with other godly men, and he translated Luther's Bible into Lower Saxon and accompanied it with summaries and marginal notes, all with Luther's prior knowledge and advice.

His relationship with Luther is exceedingly sweet. Both honored and loved each other. Bugenhagen was Luther's confessor and stood by him with loyalty and love in the spiritual and physical trials that were often imposed on this servant of the Lord. Bugenhagen and Dr. Jonas wrote a detailed report about the severe challenge in 1527. When Luther - at another time - was quite distressed and sad about something, Bugenhagen said to him: "Our Lord God is undoubtedly thinking in heaven: What shall I do?

But can you do more with this man? I have given him so many glorious, great gifts, yet he will despair of my grace." These words were, as Luther confessed, a great glorious comfort. It was Bugenhagen who married Luther to Katharina von Bora, and Luther often represented him in the pulpit and at the university when he was away. Luther therefore calls himself a "gap-filler and sub-priest". (64,323.) Bugenhagen did nothing without Luther's advice in difficult cases. He always carried Luther's small catechism with him for the sake of its excellence. In particular, he held Luther's translation of the Bible in high esteem and, in memory of this great deed of God, celebrated an annual festival of Bible translation in his house on September 21, "at which he and his children and friends thanked God for this precious and blessed treasure of the Germanized Bibles. - When in 1535 the papal envoy Petrus Paulus Vergerius \*) came to Wittenberg, it was Bugenhagen who accompanied Luther to the envoy. The Wittenberg report on this reads: "On Sunday after All Saints' Day, when the papal embassy arrived in Wittenberg the evening before with 21 horses and a donkey and was received honestly by the bailiff and taken to the castle for lodging, Dr. Martin Luther was summoned to him for an interview. As soon as Sunday morning, Dr. Luther sent for a balber to cut him in half and decorate him. When the balbier came, he said: Doctor, how is it that you want to be cut in half so early?\*" Then Dr. Luther answered: I am to come to the Holy Father's, the Pope's, message, so I must let myself be adorned so that I appear young, then the legate will think, "Oh, the devil, is Luther still so young and has done so much harm, what else will he do?\*" And when the master Heinrich balved him, then he put on his best clothes and hung his golden jewel on his neck, then the balber said: Doctor, this will annoy you." Luther says: "That is why I am doing it. They have annoyed us more than enough, one must act with the snakes and foxes so and

The same later came to the realization of the truth.



handle.' Then the Balbier answered: "Well, Doctor, then go in God's peace, and may the Lord be with you, that you may convert them. Dr. Luther said: I do not want to do that, but it can happen that I will read them a good chapter and let them go? And when Luther had spoken these things, he mounted the chariot, and went to the legate to the castle; and when he sat in the chariot, he laughed, and said: "Behold, the German pope and Cardinal Pomeranus, who are God's witnesses and works, are driving. So he went into the castle and was told that he was there, and from that moment he was admitted and received, and he received them again, but not with glorious titles, as papal legates were received in times past."

The heaviest blow Bugenhagen received was Luther's death. He lost in Luther his best friend and advisor. Doctor Jonas thought it good to ask the Elector for a special letter of comfort to Luther's wife and also to Bugenhagen in the report on the death. On February 22, Bugenhagen preached the funeral sermon on 1 Thess. 4:13, 14 in the castle church. He began it with tears and could not close it because of tears. We cannot help but share some passages from it. Among other things he said: "Dear friends, I am now to preach a sermon at the funeral of our beloved father, Dr. Martin, blessed, but what or how should I speak, if I cannot make a word because of weeping? And who shall comfort you if I, your pastor and preacher, cannot speak? Where can I turn from you? I will no doubt make more weeping and mourning with my speech. For how should we not all heartily mourn, if God has sent us this affliction and taken away from us the high, dear man, the venerable Dr. Martin Luther, from us, through whom he has shown unspeakable gifts and grace to all of us and to all churches of Christ in German lands, as well as to many foreign nations, through whom he has also gloriously triumphed over the kingdom of Satan against many a shameful idolatry and human doctrine, yes, as Paul calls it, against the doctrines of the devil in all the world, and has revealed to us in the Gospel the high, great, heavenly mystery, his dear Son, Jesus Christ . . . through whom our dear Father Christ has vindicated his gospel." "This high teacher and prophet and God-sent reformer of the church God has taken away from us. Oh, how can we leave off mourning and weeping? How can we obey the dear Paulo here, when he says: You should not be sad about those who are sleeping! But he adds: like the others who have no hope. But we who believe know that those who have fallen asleep in Christ will be raised again to a better life, since we will be reunited with those who have fallen asleep and will be with each other forever. - "This I have said for the beginning, that we ever have great cause to mourn heartily, because we have lost such a high and dear man." "For he was undoubtedly the angel spoken of in Revelation 14, who flew through the midst of heaven, having an everlasting gospel." "But oh, how far do I run with my speech in this weeping and affliction of ours?" "But we should also rejoice with our dear father Luther that in the highest office of apostle and prophet, in which he faithfully carried out his command, he has gone from us and departed to the Lord. Christ, then, the holy patriarchs, prophets, apostles, and many to whom he preached the gospel, all the holy angels, Lazarus in the bosom of Abrahah, that is, in the eternal joy of all believers."

After Luther's death, hard times came for the church, especially for the Saxon church. The Schmalkaldic War broke out. The unfortunate battle of Mühlberg on April 14, 1547, and the imprisonment of Prince John Frederick of Saxony led to the siege of Wittenberg. Melanchthon and other teachers fled in fear of the imperial army. Bugenhagen firmly rejected the urgent appeals of his friends to flee the city. When the rumor was spread that they would drag the city and chop up Dr. Pommer, he said, "No, devil, you won't take me away with that manner!" and exhorted from the pulpit that they should not worry about such newspaper. He himself wrote about this time: "At the time of the siege I was never better than when I preached to the people and urged them to pray diligently, and went with them to the supper of our Lord Christ; for there we prayed in the congregation in such a way that God made me feel that he accepted our prayers and cries. And when he came home, he still had to pray deep into the night. On May 23, the city was surrendered. Emperor Charles V moved in. But no one touched a hair on Bugenhagen's head. The emperor even allowed him to continue his sermons, in which he expounded precisely the doctrines of distinction between the Lutheran and Roman churches; even many emperors were among his listeners. It was difficult for him to behave properly when his land and regiment were taken away from his old Elector by the Emperor and given to Duke Moritz, who was also Lutheran but on the Emperor's side."

In this terrible time that now came, when the emperor urged the Lutherans to give in to the papists in order to establish church peace, and therefore to accept a temporary (interim) treaty until a general council would have decided the religious disputes - our dear Bugenhagen lacked no one so much as his dear father Luther; otherwise he would not even have allowed himself to be drawn into the negotiations by Melancthon, who had become soft. But it could not be avoided that he was attacked by faithful Lutherans together with Melancthon and others. But we are glad that he and his church did not accept any of these treaties, neither the Augsburg nor the Leipzig Interim, and did not change anything in doctrine and church customs.

Since 1556 his physical strength decreased more and more, he was no longer able to preach, but he attended the church services daily and attended the meetings of the Consistory. He went blind in one eye; when he noticed it, once holding the healthy eye shut, he called out to his own: "O children, heft ick dock man ein Oge!" Since the beginning of April 1558 he did not get up again from the sickbed. At the approach of his end he repeatedly expressed a heartfelt desire for eternal life and the certain hope of the same. He often repeated the saying: "This is eternal life, that they may know thee, that thou alone art true God, and whom thou hast sent, Jesus Christ. On April 20 at 1 o'clock in the morning he passed away.

G.

(Submitted.)

My dear Lutheran!\*)

"My dear Stellhorn!" writes Prof. Schmidt from Madison, Wis. to Columbus, O. Prof. Stellhorn has seen fit to submit the letter to print. There will be no complaint, therefore, if this letter is subjected to any illumination herewith.

First of all, the letter contains the information that the situation for Prof. Schmidt and for his cause is hopeful. This is Prof. Schmidt's view of the situation in the Norwegian Synod. Whoever has followed the doctrinal dispute somewhat, knows well enough that such views on the part of the opponents are to be taken with great caution. But hopeful or hopeless - one thing is certain, namely that Prof. Schmidt's cause, respectively the doctrine of election and conversion is wrong.

Just as the opponents cannot refrain from denigrating Dr. Walther, Prof. Schmidt again falls into this evil trap. Dr. Walther obviously lives too long for these people. However, it seems as if God still lets Dr. W. be there to the annoyance of his enemies. - For it is certain that as much as the opponents care, they have long since tried to finish Dr. W. off with the pen. It would be interesting, if not too dirty, to see all the invectives of the opponents against Dr. W. collected.

In his letter to his dear Stellhorn, Prof. Schmidt informs that he was once a confirmand in St. Louis and that he was taught and confirmed there by Dr. W.. According to the fourth commandment, there should be a kind of childlike respect for Dr. W. and Prof. Schm. For true Christians must have this characteristic that even after 20 or 30 years they still remember with love, respect and reverence those by whom they were once instructed and confirmed in God's Word. Prof. Schm., however, seems to make a saddened exception. - —

For once, he cannot refrain from giving vent to his bitterness against Dr. W.. Expressions of force in his letter, as "infallible pope or reformer in St. Louis" are only minor trifles. Worse is that in the letter the St. Louisans are accused of having an idol. "St. Louis' idol! the ruthless predestination to the whole way"; so Prof. Schm. writes to his dear St. Louis. It will hardly be necessary to say that he probably distorts knowingly in order to scare people and to be able to bring his false doctrine of conversion to the man sooner. We would now like to raise the question: Who are the St. Louis people who are supposed to have an idol? The worldly people there cannot be meant here. It must be the Lutheran Christians there

It is almost too much honor, which one does to Schmidt and Stellhorn, if one writes against them. These two are visibly sinking lower and lower from step to step; they reject more and more decisively the gospel of justification and salvation by grace alone, and they have already fallen into the platitudinous synergistic Pelagianism, such as the worst papists teach no worse; therefore it is hardly possible that they seduce a man of some Christian knowledge. Only self-blasphemers continue to be guided by them. Every good student of catechism soon discovers under the sheep's clothing the wolf's fur which they try to cover with it. But the following article contains otherwise so much worth taking to heart that we gladly accept it, but by no means for the sake of the wretched scribbings of those two "corrupt Missourians". D. R.

as congregations, school children, pastors, teachers, professors and Dr. W. himself. According to Prof. Schm., these all have an idol and are therefore idolaters. But faith cannot exist with an idol. So, nothing at all, Prof. Schm. breaks the baton over the St. Louis people!

Poor Prof. Schm.! He must know how unchristian it is to write such presumptuous and audacious letters. He must know that if one blasphemes Christians, Christ considers it done to him. Or does Prof. Schm. think that a word is not an arrow? He must know that Christ says: "Men must give an account at the last judgment of every useless word that they have spoken."

But a professor of theology should know even more. He should also be familiar with the pure biblical doctrine of conversion. Here, however, it is certain that Prof. Schm. has either lost it or has never had it right. This is clear from his letter to his dear father. He teaches and defends the self-decision of man in conversion. The letter does not merely say that man can decide himself against grace. This would be biblically taught. Man has the unfortunate freedom of will to decide against God's works of grace and to remain unbelieving and unconverted. However, Prof. Schm. teaches something else entirely in his letter. This is that the unconverted person must first decide for himself to accept salvation and must first choose salvation himself, by virtue of the grace offered, before he can become a believer, converted and blessed. In other and clearer words, which the opponents, however, have been trying to avoid since recent times, it is thus taught that man, if not by natural powers, must and can decide for himself to believe and to convert and to become blessed by the powers "offered" by grace. It is pure synergism what he teaches. Self-decision before conversion is his watchword. He also seeks to substantiate this by examples. He says that the open access to all goods of salvation through the grace of the profession can be compared to a gift of a travel ticket. Whoever has such a ticket has received the useful possibility to make the whole journey from a certain place to the destination. He can now choose and either stay at home or travel to the destination. Well, we also say, with a journey from the far West to Europe it may be so. With conversion and beatification it is different. A person becomes converted and blessed only when he believes in Christ from the heart. If I have become a believer, then I have been converted. But faith is not the work of man, but the work of God. It is a divine gift of grace, without any human involvement. Whoever is not made a believer by the Holy Spirit will never become one. Whom God does not convert Himself, he will never be converted. Not only must God, through the grace of the profession, give open access to all the gifts and powers of grace. He must do much more if the unbeliever is to be converted and the unconverted converted. He must also give faith and conversion, as he does. Faith and conversion are divine works of grace, God's free gifts of grace, which he works according to his good pleasure, where and when he wills. Augsb. Conf. art. V. (M. 594-595.) Another example to substantiate his false doctrine of the unconverted sinner's self-decision in

In his letter to his dear St., Prof. Sch. still brings up the question of conversion. He says: "A rich man offers a hundred thalers as a gift to a beggar and forces him to choose: Do you want to have it, or do you not want to have it?" What does he want to teach with this, if he wants to teach anything at all? It is the teaching that when salvation in Christ is offered to the unconverted through the calling grace of the gospel, the unconverted, by virtue of the grace offered, must and can now choose and decide for himself to accept salvation. He cannot only reject or resist salvation (which we also teach), but according to Prof. Schm. and the opponents in general, he can also choose the treasure, decide for it himself and accept it, similarly as

that beggar can not only refuse the hundred thalers, but also accept them. Yes, he must himself must choose, must decide for himself, must determine for himself faith, conversion and beatification. The same is said as when the opponents of the pure doctrine say that man himself must first refrain from the courageous resistance in order to be converted; he must cooperate in order to be converted. The opponents' doctrine is basically pure synergism, no matter how they turn and how they sugar-coat or veil their false doctrine with phrases about the effects of grace. It should not be God alone who converts, or it should not depend on him alone that the sinner believes and is converted.

We teach differently, namely, as Scripture and confession teach. We say with reference to the above example: Beggar, you can reject the offered 'hundred thalers', but you cannot accept them. You cannot, because you have no hand to accept it, and your mind and will are so totally depraved that you can only decide against accepting it, only resist it. Here, namely in the conversion, God Himself has to do the It is necessary to change the heart first, to give a new will first, to create the hand of faith first, to overcome and remove all reluctance first, before there can be talk of acceptance of salvation or conversion. Not only must Christ stand before the door of the heart and knock, but he must also give grace in order to be able to hear his voice in blessing, and must open the door of the heart himself in order to hold communion with man, or to be able to enter into the heart and betroth and unite himself with man, as he did with Lydia, of whom it is said: "Whose heart the Lord opened. In short, God alone can and must, by the power of his grace, make the sinner a believer and convert him, if he is to believe and be converted in any other way. Those, therefore, who have believed and been converted by God's power of grace, do not boast, "But I have also done my part; I have decided and determined for myself at the right moment," but say without all false humility:

"Mercy hath befallen me, Mercy of which I am not worthy; That I count among the wondrous, Has it then my proud heart desired? Now I know it and am glad, And praise the mercy."

But is not an irresistible grace or forced conversion taught with it, as the patrons of synergism like to reply? Not at all! The grace of the Holy Spirit, powerful as it is, is therefore not irresistible grace. Forced Conversion-

There is no such thing as a prison. Nor is heaven a prison into which one is dragged even if he does not want to enter. Then the forgiveness of sins and heaven itself would not be bliss. God would then also bear the blame, which is a terrible thing to say, if not all people were saved. For then he would not have to give the beatific grace to all or, which is the same thing, would not want to make all blessed, if it were an irresistible grace. For it is evident that not all who are called will be saved. Therefore we teach on the basis of Scripture that the grace of the Holy Spirit does not work irresistibly. Man can resist the effects of grace and the drawing of the Holy Spirit at every turn. If no man resisted, then, according to God's general gracious will, all men would become believers, converts and blessed. But it is quite different to resist salvation and to accept salvation. The sinner can resist, but he can accept salvation on his own. He cannot do this by reason or force. God himself must first create and work in the heart the faith with which or through which one is accepted. Until then, there can be no question of a real acceptance of salvation in Christ. Therefore, what Prof. Sch. denies in his letter to his dear brother, namely, that faith and conversion depend solely on God, is what our Lutheran church teaches and allows faith, conversion and beatification to depend solely on God's gracious will. With Prof. Sch., self-decision and self-

determination must first be present before faith and conversion occur. But God's word, the confession, Luther and the orthodox dogmatists do not speak like this anywhere. But this is how papists, synergists and the sects speak. The

The Lutheran Church gives thanks to God for the riches of grace that have been acquired and earned for us through Jesus Christ, and does not give the called person a "speck" of his own choice or self-determination as long as he has not yet been converted by God's power of grace. And so God alone has the glory in the work of conversion and beatification of poor miserable sinners, from the first beginning to the blessed goal. How saddened that even Lutheran professors do not recognize this, do not want to teach it, and do not want to confess it!

(Conclusion follows.)  
(From the "Witness of Truth.")

### **What do you think the rapid increase in *strikes* gives you to think about?**

The short answer is that "injustice abounds and love grows cold."

For it is evident and in the daylight that the reduction of wages of the workers is an outflow of injustice and the love of neighbor on the part of the employers against their workers, even in the guise of justice, is absent.

It is unfortunately the case that the great majority, especially of the larger industrial knights, as factory owners, coal mine and mine owners, likewise the railroad princes, etc., are not true Christians, even if they outwardly still belong to church communities.

As children of unbelief, they cannot help but regard their workers only as their service machines, similar to their horses and mules, in order to

to get the most profit out of their work in the shortest possible time.

Although they still hold on to the Christian name, it does not occur to them from afar that they are required by God to manifest a fatherly disposition and conduct toward their subordinate workers.

As mammon servants and money-handlers, to whom God gives their portion in this life, they are only out to push down the wages of their workers during temporary business stagnation so far that they, with wife and children, barely have the necessities of life in food and clothing.

Of course, it is even more important for them, as Christian employers, to provide their servants with the desired help in all kinds of emergencies of this sad and troublesome life.

In my opinion, the behavior of a humane plantation owner and slaveholder in the South toward his field and house slaves used to be much different and better than that of the present employer toward his hired laborers. He had a patriarchal attitude towards his slaves, took care of them in case of sudden accidents or illnesses and in old age, when they became incapable of work.

What wonder, then, if, with such behavior of the masters of the works, that of their servants against them is also a quite different average than God demands of them against their "masters" in his fourth commandment; for the true Christians among the workers are generally also only a few.

These workers naturally lack all reverence for their "masters", to hold them in honor, to serve them, to obey them, to love and value them. It does not occur to them either that they are bound by God, as workers, to serve their employer in the love of their neighbor and to accept their wages with thanksgiving; for the mutual contract in regard to work and wages does not cancel out the essence of the serving love of neighbor.

It is no wonder that in the hearts of the workers there is only distrust, enmity and dislike of their masters, and that they regard them only as open purses from which they draw their wages. And it is also no wonder if occasionally, when the business in question is booming and the number of workers is small, they force a relatively too large wage from their "masters"; for they certainly do not think that it is in accordance with love to let their workers enjoy something of the increased profit, at least as long as it lasts.

Summa, the first and last cause of the strikes now increasing in a frightening manner almost in all fields of industry and transport are especially the larger employers, who are involved in the idolatry of greed and avarice and are children of the devil.

To my knowledge, for example, there has never been a strike in the large cast steel factory of Mr. Krupp near Essen, which employs about 3,000 workers; for in addition to the fact that the workers there do not receive a starvation wage, as is often the case here, there is a support fund into which the factory owner and all his officials and workers pay a certain amount each month, depending on their wages. From this fund, workers who are unable to work due to accidents, chronic illnesses or old age are proportionately supported. The situation is similar at the large Borsig locomotive factory in Berlin.

These facts are hardly hidden from the local industrial overlords, but who follows such an example?

So what do the many strikes here in the country give particular cause for concern?

First of all, they are a serious moral and social evil among the people. Just think of the thousands and thousands of workers who are currently without their usual work, and thus also without income and wages, for weeks and months. Few of them have saved anything in the good days for the bad times. Most of them have no house or lot of their own and have to pay rent. Some of them have a wife and perhaps 4, 5 or more children to support. They have to live on Borg and sometimes fall into the hands of the unjust, who use their misfortune for their own gain.

What is usually the consequence of this? Since, as is well known, idleness is the beginning of all vices, and poor people have neither the desire nor the skill nor the opportunity to look for and find work elsewhere, they drift idly about in the cities and become diligent visitors to the booze bars to drink their cares away, become professional drunkards and often perish in body and soul.

Another evil is that the strikers are falling more and more into the grip of the Communists and Social Democrats. The unjust oppression they have experienced from their employers makes the Social

Democrats' doctrine of lies very plausible to them, that the property of individuals, moreover, when accumulated to a greater extent and compared with the great mass of propertyless workers, is a theft, and that it is only in accordance with justice to put an end to this crying inequality the sooner the better, even if finally by force.

Thus the bloodsucking employers with their starvation wages honestly help to transform their oppressed workers into men of subversion, who are bent on nothing else than to throw over the heap the distinction of property and ownership, the authorities, marriage and the church, and to erect their desolate abomination on the ruins.

For the sake of decency or custom, many of the industrial overlords still belong to ecclesiastical communities; but where are the American preachers who are not blind watchmen and mute dogs toward them and sharply punish them in the manner of the prophets, e.g. Ezk 3,17.18., and urge correction? It is likely that some of these great lords would be won over by the truth and the righteous fruits of repentance would not be lacking.

But also in general. The national sins in all areas of life are truly like the mountains. But there is a lack of righteous preachers of repentance, who would do according to Isa. 58:1, where it says: "Call out confidently, spare not, lift up thy voice like a trumpet; and declare to my people their transgression, and to the house of Jacob their sin."

With the lack of such preachers and the abundance of those who, out of concern for their bellies or fear of mankind, prefer to be blind watchmen and mute dogs, the pernicious consequence cannot be avoided that it is precisely through them that the moral downfall of the poor people is accelerated. Sihler.

There is no cessation of sinning once one has departed from the word. Luther.



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## The Michigan District

Our Synod held its meetings this year in the midst of Pastor Hügli's congregation in Detroit from June 24 to 30. These were again days of rich blessing, as we were able to strengthen and edify one another in our most holy faith. What a glorious treasure our dear Lutheran Church also has in its pure doctrine of the holy sacraments above all other churches was clearly explained in detail in the final discussions on the theses of Pastor K. L. Moll. The last seven of these theses were still thoroughly discussed and thus the whole work was brought to a conclusion. - —

In the afternoon sessions, both the inner and the outer mission were duly considered, the former still being recognized as our main task. This district also still has a wide field. Reports on the individual areas of the mission were received, which were gratifying, but also called for eager support. An instruction for the commission of this mission, written by Pastor F. Sievers Sr. was read and unanimously accepted. The honorable general president gave a very encouraging report on the status of the Negro mission and at the same time urgently asked for further zealous support of this work. There were already six workers to be obtained, who were most eagerly and beneficially employed in this mission, and even more could be hired, so that every donation, even the smallest, would be most welcome and well used. With regard to the mission to the Jews, we were also allowed to hear of many pleasing things. This work in particular had to struggle with great difficulties, but for this very reason it was to be pursued with all the greater zeal and wisdom. For the sake of some sad experiences, the dear Christians do not want to stop supporting this important mission. - —

The physical hardship of our fellow believers across the ocean, who have to fight the same battle with us and therefore have to endure much humiliation and persecution, was remembered with love and it was decided to work faithfully in our congregations so that it can be permanently remedied in an orderly manner. - With regard to a petition for the Synod to make the matter of the support of preachers' and teachers' widows and orphans its own, it was decided that this should first be presented to the individual congregations and then finally decided at the next Synod. The election of delegates to the Synodal Conference was held. The final election of the synodal officials resulted in the following: President: P. Jos. Schmidt; Vice-President: P. K. L. Moll; Secretary: P. W. Burmester.

The attendance at the synod was a good one. Fifty-six pastors, forty-one teachers and seventy-four deputies were present. Five pastors, two teachers and four congregations were admitted.

J. F. M.

### To the ecclesiastical chronicle.

I. America.

**Concordia College at Fort Wahne.** On June 22 and 23 the annual final examination was held at this institution. The graduating class numbered 22 students, all of whom will probably enter the seminary at St. Louis. The faithful God has in the past year

The doctor kept his protective hand over our institution and protected the students from serious illnesses, so that the sickrooms were empty for by far the largest part of the school year. The former arrangement, according to which the doctor came to the institution daily, was abolished as of December 1. He now comes only when called. From December 1 to the end of the school year, this was only necessary seven times. As a result, the expenses for the doctor and the pharmacy were reduced by several hundred dollars, and this benefited the budget. In the past year, this fund was also more abundantly supported than before by the generous gifts of our dear rural communities in the vicinity of Fort Wayne, as well as by monetary contributions from some communities in the Middle District. About K600 flowed into the treasury in this way. A debt of K1500 on the same could be paid off by these gifts of love as well as by the above-mentioned and other savings in the past year. We would like to express our heartfelt thanks to the dear communities for their love shown to the institution. May God reward them abundantly and preserve this love for us, so that they will continue to remember our institution in this way in the future. This would probably make it possible to reduce the tuition fee already in the next school year. Even though the supervisory authority has set the fee at K 17.00 per quarter, as it did last year, it hopes to be able to reduce it in the last quarter. May the faithful God continue to hold his hand over our dear Concordia and promote the work to which he has called us according to his mercy.

R. A. Bishops.

**Our Doctrine of Grace Election.** Mr. Pastor Bente at Humberstone in Canada, in the "Lutheran People's Gazette," in the introduction to a larger article on the question, "What do we (Missourians) teach of the election of grace?" writes quite correctly, as follows: "What we teach of the election of grace? - What the Scriptures teach of it. Not a jot more, but not an iota less. What Fritschel, Schmidt, Stellhorn, Loy and others who want to earn their spurs at Missouri say we should teach, we do not teach. We give thanks for the 'stuff' that partly ignorant, partly malicious enemies want to put in our shoes. What the Scriptures say about the election of grace, that is exactly what we say, and what is above it is of no consequence to us. We take our doctrine of the election of grace word by word, sentence by sentence, point by point from the Word of God Himself. What the Scriptures say to us, we merely repeat. We do not want to add to it, but we also do not want to do anything about it. We are not afraid to shout openly from the rooftops and pulpits what God's Word says to us. We do not first inquire which way the wind of public opinion is blowing, in order to hang out the mantle of speech and preach to the people as their ears are pricked. Nor have we learned to mumble into the beard, to say mum mum. What we find in the Scriptures, we are not afraid to say in dry, clear words. And we don't care a hoot whether Krethi and Plethi, with their carnal wisdom, take offense at it or not. As far as the doctrine of election by grace is concerned, we want, nothing more, but also, and here we are adamant, not a hair less than Scripture offers us. Now they want to forbid us this, to make it a sin, even a heresy. Here they want to block our way. We are no longer to think and speak with the Scriptures. We are to give away this and that piece of it. Then they go out all around us, stirring up the flame of war and dreaming and raving about glorious things. But they will not go on for long,' their foolishness will be revealed to everyone, and the right of the Lord will retain the victory. May I then be permitted to write in the next article very briefly

to show that the very things we say about the election of grace, Scripture itself says."

**An American's generosity to a Lutheran teaching institution.** The administrators of the college of the Swedish Augustan Synod were in great embarrassment because of the completion of the new large building. They were unexpectedly helped. Their newspaper "Augustana och Missionaren" writes as follows: "The closing ceremony in our college began June 9 with beautiful weather. The people had already begun to gather in the morning for the celebration of the day, when I was informed that an elderly gentleman was sitting outside in the car and wanted to talk to me. I immediately went out to him, and he soon began talking to me about the new building. To his question whether we had any prospect of completing the building this year, I replied that I doubted it very much. I noticed, of course, that he intended to give us a subsidy, and I thought: 'Oh, if he wanted to give us a gift of .5000!' But no sooner had I thought this than he uttered: 'Will \$25,000 do it?' I

I do not need to describe my surprise and could only testify that with such help the building would certainly be completed. On the same day I received the news that 25,000 dollars were deposited in the bank to be raised by us as needed. I need not say that this pleasant news spread with lightning speed. As often as a visitor arrived, I wanted to please him with the news, but it was already known. The name of the noble giver is P. L. Cable in Rock Island, a rich man, who admittedly does not become poor by the gift; but that does not diminish the gift nor our gratitude." F. W.

**The United Brethren and the Lodges.** As reported in this paper some time ago, the liberal party among the United Brethren, which is at the same time quite friendly to the lodges, won the general conference held in May. The Conservatives, however, rise up against this and circulate a protest among the Conferences for signature, in which they also object to the action of the General Conference held in the spring, insofar as it has established "an unconstitutional rule on secret liaisons". C. D.

**Texas.** In the Leipzig "Allgemeine Kirchenzeitung" of July 3 we read the following: "The revivalist F. Schlümbach, who joined the unit-evangelical synod of North America last year and recently returned to America, proposed at a recent conference of that synod in Waterloo, Ill, the plan to establish and supervise colonies in Texas on the part of the evangelical synod. Schlümbach now intends to acquire 24,000 acres of land for colonization purposes and already has 100,000 marks for this purpose, which an unnamed person in Germany has made available to him. The matter was referred to a committee of four pastors headed by Schlümbach. Each colonist is to be given a piece of land at his free disposal and the colonies are to be provided with church services and school by Protestant clergymen. Pirry, Tex., is envisaged as the main colony.

**Lodges as church-like, religious associations.** As the "Independent" reports, the Grand Master of the "Canadian" Masonic Lodge has recently given the decision that "no person can be initiated who does not believe in the true (?) God, the great architect of the universe", and accordingly approved the expulsion of an agnostic \*) in Toronto. The "Independent", often devoted to the flabbiest views, considers this as "excessive sensitivity".

This is the name of people who neither believe nor deny God's existence.

(*hypersensitiveness*) and finds it unjust to "exclude" the agnostics "from our insurance societies" (the lodges are meant). It is very significant, however, that the "*Independent*," which among all the sectarian papers takes the flabbiest stand, in order to show how, in its opinion, the lodges regard and justify this decision, concludes its remarks with these words: "We suppose that the Masonic fraternity would justify the exclusion of those who do not believe in God by being a mild kind of church." - If now even the "luäspnäsnt," openly expresses it, that in his opinion the Freemasons themselves consider themselves to be, respectively really are, "a mild kind of church," - how much more should we Lutherans then realize more and more clearly that when one goes to the Lodge, one thereby joins a kind of ecclesiastical-religious society, and how much less should we allow ourselves to be misled in this conviction by the fact that the smaller, insignificant local lodges, for the most part, in ignorance and spiritual dullness, deny that they are a kind of church! C. D.

## II. foreign countries.

**Private pastoral care.** In the "Pilgrim from Saxony" of July 5, the editor of this newspaper publishes the following letter received from Dresden: "Dear Pastor! It is a great emergency among us Protestants

that the clergymen no longer have time for their individual parishioners. Would it not be possible for them to set aside a day and hour each week when those in distress and seeking help could come to them for advice and, after confession, receive absolution? I know that sincere seekers prefer to leave the national church because the clergy have no time for them. And yet this time, so well spent, would bring rich blessings upon them. Many a suicide would certainly be averted. With best regards N. N." - To this the editor replies, among other things, as follows: "In general, the letter is a very serious sign of the times, a well-founded indictment of our whole Church. The clergy of the large cities wear out their health and strength under the excessive work, so that with the best will in the world there is no time for specific pastoral care. The fault lies with the overly large parishes. An urgent remedy is needed here. And the longer it remains outside, the greater and more incurable the damage will be. Woe to us if our national church were to fall under the words of Ezk 34:4-6: "You do not care for the weak, you do not heal the sick, you do not bind up the wounded, you do not heal the lost, and you do not search for the lost. My Sheep are scattered, as having no shepherd, and have become food for all wild beasts, and are altogether scattered, and go astray to and fro. No one who asks about them and respects them."

**Australia.** From the report of the meeting of the "Evangelical Lutheran Synod in Australia" held at Lobethal from February 17 to 19 of this year, we learn the following. The sermon at the opening of the Synod was preached by Pastor K. Dorsch, who, as our readers may remember, after completing his theological studies at our Concordia Seminary four years ago, accepted a call to a pastorate in Australia. His text was Revelation 3:11, his topic: "Why should a Lutheran stay with his church and not be moved to fall away from it?" Answer: "Because only the Evangelical Lutheran Church teaches us 1. to believe purely, 2. to live rightly, and 3. to die confidently and blessedly." The membership of the synod at that time was: 22 parishes, 24 preachers, 40 parochial schools, 80 preaching points and

6000 communicants. (The synod was founded in 1848 with 2 "Parochie", which consisted of only 500 souls). At the end of the synod, apart from 4 laymen, the pastors Öfter, Stempel, Ey and Dorsch were elected members of the synodal church council. - From the "Lutherischen Kirchenboten für Australien", from which we have taken the above, we learn at the same time that Pastor Krause died on May 17 at Lobethal at the age of 81. This is the same Krause who was first a member of the Buffalo Synod, then unsuccessfully sought admission to the Missouri Synod, but was gladly accepted in the Ohio Synod, later, called to Australia, caused great heartache there in the orthodox Synod, and finally took refuge in the unionist Victoria Synod. W. [Walther]

According to the latest news, the **election of the son of the blessed pastor Th. Harms as mission inspector** has finally been confirmed by the government. All efforts made by the regional church to overturn the election and to get the Hermannsburg Mission into their hands have thus been in vain. W. [Walther]

**The British and Foreign Bible Society** has again distributed over four million holy scriptures in all countries of the world and had a total income of five million marks (300,000 marks more than the year before). Nevertheless, the expenses have exceeded the income, since the agencies in Asten, Africa and Australia are making ever greater demands on the Society. For this reason, the Society would like to reduce its work in Germany, which at present requires an annual expenditure of about 200,000 Marks, and gradually leave the field to the local Bible Societies alone, which is certainly only to be approved. The English pocket Testament issued last year at 1 penny (10 pf.) sold over 950,000 copies within nine months, and it is intended to soon produce a German Testament at the cheap price of 15 pfennigs. A million copies of the revised English Bible, issued simultaneously in all English-speaking countries on May 19, were sold within a few days. (General Kz.)

### A consolation saying.

Dr. Johannes Olearius, Lutheran theologian, died in 1713, could no longer be active in the last period of his life due to recurring stroke and prepared himself for a blessed end. There was no lack of spiritual temptations and he had to struggle hard to hold on to the word of grace again and again. One day he felt especially comforted and joyfully uplifted by the promise in Genesis 15:1: "Fear not, I am your shield and your very great reward." At the same time a letter arrived from his absent daughter in which she held these words up to him in consolation, and he found himself even more strengthened in such joyfulness, and this word became of such importance to him that he chose it as his funeral text. G.

### Preliminary Mourning Lessons.

We have just received the deeply saddening news that our dear brother, the zealous servant of the Lord and His Church, Pastor Hugo Hanser in Baltimore, Md., passed away blessedly at noon on July 29 after a long and serious illness and has been taken up from the contending Church into the triumphant one.

### Ordinations and introductions.

By order of the Presidency of the Michigan District, on the 6th Sunday after Trtn. Mr. Candidate S. Zuberbier was ordained and installed by the undersigned at Clarenceville, Mich. He is also to officiate at Pontiac.

J.A. Hügli.

Address: Rev. S. Zuberbier,

?1""k Roact P. O., Akazoe 60., IckickIAa".

On the 6th Sunday after Trtn. the candidate of the holy preaching office Ludwig Fürbring was ordained. Ludwig Fürbringer as pastor of St. Lawrence Parish in Frankenmuth, Mich. by the honorable president of the Michigan District, Mr. J. Jos. Schmidt, with the assistance of the ?? O. Fürbringer, Ferd. Sievers jr. and I. Trink- letn ordained and inducted into his office.

H. Trtnklein.

By order of the Honorable President of the Eastern District, the Candidate of the Sacred Preaching Office, Mr. Oskar Hanser, was ordained as assistant preacher to his father, Hugo Hanser, in Baltimore, Md. Oskar Hanser, was ordained and inducted as assistant preacher to his father, Hugo

Hanser, in Baltimore, Md., by the undersigned with the assistance of Prof. Otto Hanser. C. H. F. Frincke.  
Address: Rev. Oscar Hanser,

62 17. ?rcinont 8tr., Baltimore, bloom.

On the 7th Sunday after Trin. Mr. Candidate L. Dorn, called to be assistant preacher of the congregation at Pleasant Ridge, Ill, assisted by Mr. P. W. Dorn, his father, ordained by me by order of the Reverend District Praeses.

M. Günther.

Address: Rev. B. front, OoUinsviUe, kckaüiso" 6o., Ill.

By order of Mr. H. Sprengeler, President, Mr. Candidate E. Båse was introduced to his congregation at Ashland, Ashland Co, Wis. on the 6th Sunday after Trin. by

L. G. Dorpat.

Address: Rev. B. Lasse,

Box 393, ^sklavck, ^sdlavck 6o., Issis.

On the 5th Sunday after Trinity, Candidate F. Brauer was ordained and introduced as assistant preacher in the congregation at Crete by order of the Presidium.  
E. A. Brauer.

On the 7th Sunday after Trin. on behalf of the Honorable Presidium Mr?. C. Brauer, called to his office by the congregation at Eagle Lake, Ill. E. A. Brauer.

On behalf of the Honorable Presidency of the Illinois District, on the 6th Sunday after Trin. Mr?. M. H. Feddersen was installed in his new office at the German Lutheran St. John's parish at Berlin, Sangamon Co, Ill, by the undersigned. A. Crämer.

By order of Mr. H. Wunder, President, on the 8th Sunday after Trin. Mr. P. C. Könnemann, assisted by Mr. P. C. Schrader, was installed in his congregation at Glasgow, Monroe Co. Ill, by the undersigned. F. Sch all.

Address: Rev. O. Loenneman", Renault, Llouros Oo., IU.

### **Progymnasium in Milwaukee.**

After the relevant synodal councils decided to appoint a director for our institution here, Mr. P. Ch. H. Löber Sr. was elected to this office by the electoral college and appointed by the supervisory authority. He has accepted the appointment he received. Thus we can all be pleased that our institution has in the person of Mr. ? Löber, our institution has indeed gained a spiritual father.

Milwaukee, July 24, 1885.

G. Kühle,

On behalf of the supervisory authority of the  
Concordta Progymnasium.

### **Concordia College at Fort Wahne, Ind.**

In accordance with the Synod's decision, the new school year begins on Thursday, August 27. Registrations are requested as soon as possible.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, confidence in reading and spelling the most common words in German and English, a secure knowledge of the regular declensions and conjugations in Latin, as well as some practice in translating simple sentences into Latin.

3. each student must be provided with a suitcase, with the necessary body and bed linen, with quilt and woolen blanket and

Towels. Mattresses (-2.00), chair (75 cents) and lamp are best bought here at the institution.

If conditions in the coming school year are as favorable as in the past, a reduction in the fee will take effect in the fourth quarter. This will be brought to the attention of those concerned in good time. For light and stove, each student will have to pay -10.00 at the beginning of the school year, since the heating material purchased for the winter must be paid for in advance. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment -4.00 each. The average expenditure for books is -7.00 to -10.00.

The fee is to be paid at the beginning of each quarter and is best sent directly (not by the students) to Dr. Dümmling in order to avoid inconvenience and annoyance. The students who will not devote themselves to church service will pay -40.00 annual tuition. The funds of those students whose parents so desire will be administered by one of the professors and should be sent directly to him.

Board of Supervisors and the College of Teachers R. A. Bishop.

## **New Porter Progymnasium.**

The new school year of the New York Progymnasium begins, s. G. w., Tuesday, September 1, 1886, at 9 o'clock in the morning. In order to be admitted to the Sexta, the entering student must be able to read German and English fluently and write orthographically, as well as have completed fractions. - Applications for admission should be sent to the Director by August 16. He will also take care of the accommodation of foreign students in Christian families. The boarding fee is -12.00 per month, not including laundry. Printed books are free, and tuition reductions will be granted upon request.

On behalf of the supervisory authority

E. Bohm, Director, 298 Loomo 8tr.

## **Progymnasium at Concordia, La Fayette Co, Mo.**

The new school year of the Progymnasium zu Concordia, Mo., begins, s. G. w., Tuesday, the 1. September. The purpose of the institution is: to replace the two lowest grades of a Gymnasium or a Proseminar. Accordingly, pupils will be prepared not only for the intermediate classes of our high school at Fort Wayne, but also for the seminaries at Springfield and Addison. The Board of Supervisors ensures that students who wish to become teachers receive the necessary instruction in music free of charge. - In order to be admitted, the applicant must have a previous education at a parochial school and a good certificate of Christian character.

The boarding fee is -60.00 per year, for which light and stove are supplied at the same time. The institution supplies bedsteads; mattresses cost -2.00. Bedspreads and bedclothes, as well as towels, washbasins, brushes, lamps and the like must be provided by each student.

Students who wish to serve the church have free tuition; other students pay -30.00 per year.

Applications for admission to the institution may be addressed to the Honorable President F. I. Biltz or to the undersigned.

On behalf of the supervisory authority A. Bapler.

## **St. Louis Lutheran High School, Mo.**

This institution offers its students the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

Instruction includes the following subjects: religion, German, English, Latin, arithmetic (the ordinary and the commercial types of arithmetic), algebra, geometry, geography, world history, natural history, physics, accounting, writing and drawing.

The duration of the regular course is two years.

Latin has been included among the subjects especially for those boys who later want to attend a Latin school (Gymnasium). These pupils are promoted to such an extent that they can immediately enter the Quarta.

At the end of each quarter, the parents of the pupils receive a written report on their performance in the various subjects and on their moral conduct.

The school fees amount to -40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the Directorate will grant a reduction. For board and lodging, please contact the undersigned.

The admission of new students will take place, God willing, on September 1. Those who wish to entrust boys to the college are asked to notify the undersigned in advance.

1041 Lilsn ^vs, 8d. I-ouls, Llo.

## **the members of the Synod of Missouri, Ohio, & other states.**

Since the plates from which the New Testament of the Altenburger Bibelwerk is printed have become very defective in the course of time, the undersigned Society as publisher has decided to have new plates made, and now asks the owners of the precious book for two things:

1. they wish to notify the agent of the Society, Mr. M. C. Barthel, by letter as soon as possible of any printing errors or dislocations in the aforementioned New Testament, and 2. they wish to make known their opinion as to whether it is advisable to omit those passages which attribute to the secular authorities more authority in ecclesiastical matters than they have according to God's Word, and which assert the divine institution of the Sunday celebration. Those who do not comment on the latter question are presumed to approve of those omissions; but those who consider this questionable and offensive are requested to send their objections in writing to the aforementioned.

St. Louis, Mo, July 20, 1885.

The German Lutheran Central Btbel Society for Missouri, Illinois and Iowa at St. Louis, Mo.

## **The general inner mission fund**

was on the first of July - completely empty. This has caused great embarrassment to the coffers of the Minnesota and Southern Districts. Both have to provide for many more traveling preachers than can be supplied from the funds of their own district, and are therefore dependent on the general fund.

Therefore, I hereby bring this emergency to the public's attention. That will be enough to procure help as soon as possible.

H. C. Swan.

## **The support of our poor pastor and teacher widows and orphans.**

The first half of the year is over. Our widows are eagerly awaiting the small support granted to them. But here and there it fails to arrive or is delayed. At last it comes, but the order is for less than was promised. Imagine the situation of a poor widow who has put off her children or herself for months with regard to the acquisition of this or that necessary thing, the arrival of the expected support, or who in view of this has promised her landlord or another debtor payment at a certain time, when the support fails to arrive and she now has to stand there as a liar. But why are the support payments not given regularly? It is not difficult to guess. For the simple reason that they are not in cash, and the Kasstrer is not in a position to make large advances. Even now, at the end of the first half of the year, there is a shortfall of -600,00 in the amount needed for support. How will it be until the end of the year, if there is no quick and strong help?

If all of us, preachers, teachers and church members, who are able and willing, only help a little, help will soon and easily come. If it is the duty of the church to care for those who build God's kingdom through Word and Sacrament as long as they live, it is also its duty to care for their survivors, if God has accepted those, his workers, into his eternal rest, and the Lord says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Contributions should not be sent to the undersigned, but to the relevant District Treasurer.

I would also like to ask all my dear brothers and sisters in whose parishes widows and orphans live to keep me informed as precisely as possible about their circumstances and needs.

Bloomington, Ill, July 1885.

C. F. W. Sapper, d. Z. allgemeiner Kasstrer der Prediger- und Lehrer-Wittwen- und Waisen-Kasse.



## Warning and request.

The Directorate of the Lutheran Concordia Publishing House has learned that persons have taken the liberty of claiming to be colporteurs of our bookstore without having been authorized to do so. Therefore, our pastors and congregations are asked never to regard a person as a colporteur of our bookstore who does not have an attestation letter from the Directorate.

On behalf and in the name of the Board of Directors of Luth Concordia Publishing House:

C. F. Querl, Secr.

Geo. Link, Pres.

## Applications for admission to the school teachers' seminary at Addison.

Please send them to me by August 15. - It is possible that the beginning of the school year will be somewhat delayed due to the changes associated with the establishment of our new campus. - Therefore, the beginning of the school year will be announced either in the next issue of the "Lutheraner" or in the following issue of the "Rundschau".

Addison, July 28, 1885.

E. A. W. Krauss.

## Announcements.

Pastor I. H. W. Jäger, born in Grassel, Hanover, educated in Celle, Göttingen and Erlangen, wishes to be admitted to our synodal association.

Brooklyn, July 8, 1885.

I. P. Beyrr.

Mr. W. Asche, teacher in the community school at Altenburg, Perry Co, Mo, has presented himself for admission to the synod.

Concordia, Mo., July 24, 1885.

F. I. Biltz, currently President of the Westl. Distr.

## Conferenz displays.

The Northern Illinois Pastoral Conference will meet at the home of the undersigned not Aug. 11-13, but Aug. 18-20. John.

The Southeast Michigan Pastoral Conference will gather at Fr. Boeling's home in Waldenburg on August 18 and 19.

I. M. M. Minor.

The Southern Districts Conference of Iowa will meet, s. G. w., August 25-27, at the congregation of Mr. k. C. W. Baumhöfener, at Homestead, Iowa - registrations are requested in time.

Those who intend to disembark at Amana, located on the Chicago, Rock Island and Peoria R. R., are asked to inform P. Baumhöfener so that he can arrange for pickup.

H. F. W. Brandes.

The Southern Illinois Pastoral Conference will meet September 3-7 at the parish of Fr. Brunn in Strasburg. - Registration is to be made 14 days in advance with the kursor looi.

17L. One goes with the Vandalia (price reduction! stand "Rundschau") to Altamont, from there with the Wabash to Strasburg. Those who wish to travel by the I. and St. L. go to Windsor, where they are picked up by wagon. Those wishing to get off at Windsor must note this when registering.

Chr. Kühn.

The next St. Louis One-Day Conference will be held the second Wednesday in September.

## Revenue to the Illinois District's coffers:

For the synodical treasury: By Fr. Frederktng from the congregation at Dwight -3.50. Contribution from Fr. Schmidt at Free- port 2.00. Collecte from Fr. Traub's congregation at Peoria 11.58. From Fr. Hieber's congregation at Town Rich 3.85. By Fr. Lochner at Chicago, Coll. on the 1st day of Pentecost, 18.48 & from the synodical treasury 2.60. (S. -42.01.)

To the new building in Addison: P. Brauer's Gem. in Brecher, 3- Zhlg-, 22.00. By C. Degener from the Gem. in Proviso 45.00. From the Gem. in Addison: by teacher Wüllner from Fr. Lührs 6.00, H. Heitmann 5.00; by teacher Rosen from Fr. Bartling 2.00, C. Martin 5.00, F. Tonne sen. 2.00, F. Tonne jun. 3.00, Ch. Treatow 2.00; by teacher Greve from Ad. Buchholz 1.25, Prof. Th. Brohm 10.00, H. Bartling 10.00. by P. Röder in Arlington Heights from H. Glade 25.00, G. Kirchhofs 10.00, C. Niemeyer 5.00, H. Wilke 5.00, F. Draheim 5.00, N. 10.00. by Ch. Scheiwe from the Gem. in Eagle Lake 55.00. by Fr. Volstorff from the Joh. Gem. in Elgtn, 3rd plat, 17.50. by P. Noack's Gem. in River- dale, 2nd plat, 9.00. by P. Burfeind's Gem. in Richton 9.50. by P. Schroeder in South Litchfield from Bro. Wiemann 10.00. by P. Bartling in Chicago from H. Wuestenfeldt 2.00. k. Hömann's Gem. in Accdtent, Md, 20.00. By Fr. Eißfeldt of the Gem. in Whitting 25.00. By Vorsteher Karnatz of k. Stricker's Gem. in Proviso 8.00. By Fr. Schmidt in Pittsburgh, Pa>, "of mission friends" in sr. Gem. 7.78. By Fr. Liebe in Wtne Hill from Stechmann 2.00, Rtchelmann 2.00, Grahliher .50. By Fr. Merbitz in Beardstown from F. Schlüter 1.00. By teacher Weiß from Fr. Büning bet Okawville 10.00. By Fr. Goltermann from the Gem. in York Centre 59.30. By Fr. Kirchner's Gem. in Mattison 5.00. (p. -416.83.)

For inner mission: By Fr. Schwartz in Mount Carroll 2.36. By Fr. Sapper in Bloomington from the piggy bank of be. Wilh. Runner 5.00. (p. -7.36.)

For Jewish mission: Durch^k. Miracles in Chicago by N. N. 1.50.

For Negro mission: by Fr. Hahn in Staunton from H. B. 2.00. From Chicago: by Fr. Hölter from Minna Wichmann .50; by Fr. Engelbrecht from Emma Fadschild .50; by Fr. Wunder from N. N. 1.50; by Fr. Bartling from Fr. Bornhöft 1.00. By Fr. Schrader, wedding coll. at Dan. Kastner in Renault, 2.00. Durck P. Hetnemann in Geneseo "by an unknown" 10.00. P. Hieber's pupil in Town Rich 3.15. By 1?. Merbitz in Beardstown from N. N. 3.00. By Fieg from Joh.-Gem. in Cbampatgn 8.10. (S. -31.75.)

For poor students in St. Louis: Through Fr. Lochner in Chicago 28.48. Durck Fr. Reinke there from the Women's Association for Joh. Meyer 15.00. (p. -43.48.)

For poor students in Springfield: Collecte from k. Schröders Gem. in South Litchfield 4.50. By P. Reinke in Chicago from the Women's Association for H. Bode 15.00. (p. -19.50.)

For poor students in Fort Wayne: By Fr. Hölter tn Chicago from the sewing school for Stephan 10.60. By k. Merbitz in Beardstown from the mission fund for Gerh. Büscher 7.40. (p. -18.00.)

For poor students in Addison: by Kassirer Festner in Omaha 5.65. Coll. of P. Schröder's Gem. in South Litchfield 7.05. by P. Große in Hartem of H. Dücker .50. k. Burfeind's Gem. in Richton for E. Petzel 10.00. (S. -23.20.)

For dte new semtnar organ: By Kassirer Schmalzriedt in Detroit 10.00 and 10.00. (S. -20.00.)

For the building fund and construction of the new teacher's residence in Milwaukee: P. Brauer's Gem. in Brecher 14.80. P. Hahn's Gem. in Staunton 11.40. P. Hölter's Gem. in Chicago 89.25. k. Heinemann's Gem. in Okawville 8.50. P. Schwartz's Gem. in Mount Carroll 6.62. By P. Krebs in Aurora

13.10. k. Schieferdecker's Gem. at New Gehlenbeck 9.50. P. Noack's Gem. at Dolton 18.75, by N. N. 1.25. Gross's Gem. at Addison 37.68, by H. H. 1.00. P. Schroeder's Gem. at South Litchfield 5.50. P. Mueller's Gem. at Lake View 17.25. P. Eißfeldt's Gem. at Whiting 9.00. P. Leeb's Gem. at Chicago 3.00. k. Streckfuß's Gem. there 14.30. By Vorsteher Karnatz from Fr. Strieter's Gem. in Proviso 10.00. From Chicago: k. Wunders Gem. 32.00; by P. Bartling, Coll. of the Gem. 44.00, von Pfister .50, C. Kemnitz 1.00, H. Trapp .50, Fr. Bornhöft .50, Fr. Papenthien 1.00, Jac. Kröck 1.00, Karl Rohrbeck 1.00. (p.-352.40.)

For sick pastors and teachers: Bro. Lührs in Addison 5.00. Bro. Wangerin's comm. at Sollitt 9.00. (S. -14.00.)

For the widow's fund: P. Schrader in Ruma 2.00. k. v. Schenck in Algonquin 5.00. By P. Hartmann in Woodworth from the Gem. 15.00, from Fr. Meyer 5.00. By ? Hiebei from sr. Gem. in Town Rich 7.19, Filialgem. 4.30. By Fr. Schwartz in Mount Carroll 1.37. By Fr. Norden "from Rochelle" 4.00. By Fr. Detzer in Evanston, ges. at the golden wedding of Mr. Chr. Trüpler in Glencoe, 3.50. By Fr. Schalter in Red Bud, ges. at C. Gielow's wedding, 5.20. By P. Sapper in Bloomington, 5.00. (p. -57.56.)

For the deaf and dumb: By P. Brauer in Brecher from Ch. Kölling 1.00. By P. Schroeder in South Litchfield from W. D. 5.00. Coll. on the 2nd day of Pentecost from P. Lochner's Gem. in Chicago 8.67. (P. -14.67.)

For student orphans from Addison: By k. Große in Harlem by Th. Harks 1.00.

For the comm. in Patterson, N. N.- Engelbrecht's comm. in Chicago 21.00.

For the congregation in Hubbard, Iowa: By Fr. Witte in Pekin "from the mission treasury" 5.00. Fr. Gross's congregation in Addison 6.00. Fr. Hieber's congregation in Town Rich 7.62. By k. Krebs in Aurora 2.00. Fr. Katthahn's congregation in Hoyleton 7.00. k. Burfeind's comm. in Richton 4.25. p. Engelbrecht's comm. in Chicago 42.00. p. Strieter's comm. in Proviso 15.00. (p. -88.87.)

For the Kansas City congregation, Mon: Fr. Engelbrecht's congregation in Chicago 10 a.m. Fr. Dear's congregation in Wine Hill 6.20. (S. -16.20.)

For the German Free Church: teacher Militzer in Arlington Heights .50. H. B. in Addison 1.00. By P. Wunder in Chicago from the piggy bank of L. Koch 1.00. By k. Engelbrecht the. of N. N. .50. By P. Wunder the. of Wittwe C. Otto 5.00 and by P. Bartling of H. Washausen 2.00. (S. -10.00.)

Addison, Ill, July 15, 1885. h. bartling, cassirer.

#### **Incoming to the Middle District Coffee:**

For dte Gemeinde in Columbus, O.: Von P. Schäfers Gemeinde in Waymansville -6.30.

For the congregation in Hubbard, Iowa: P. Häfners Drei- eintgk.-Gem. in Darmstadt 10.00. P. Dreyer in Laneaster 1.00, H. Fismer das. 2.00, Fr. E. Schneider and Fr. S. Schneider each .50, Fr. K. Kim 1.00, Wittwe Brtnk .50, Wittwen Mayer and Scholl each 20. Fr. Horst in Hilltard 2.00. Fr. Seuels Gem. in Indianapolis 11.50. Fr. Hetnzes Gem. in Elkhardt 13.80. k. Lifts Gem. in Adams Co. 7.01. P. Werfelmann's Gem. in Neu-Dettelsau 13.80. P. Franke's Gem. at Fort Wayne 12.60. (p. -76.61.)

For the general widow's fund: P. Kühn in Dudley- town 4.00.

For the needy brethren in Saxony and Hesse: Women's Club in La Porte 10.00. I. Hoffmann in Lancaster 3.00, W. Fismer and H. Fismer das. each 2.00, C. F. Wagenhals, C. G. Wagenhals, C. Stropel each .50, Miss K. Kim 1.00, Wittwe Mayer .10, Wittwe Brink and Miss L. Brink each .25. (S. -20.10.)

For construction in Addison: I>. Sauer's Gem. at Fort Wayne, 1st pbw, 125.00. P. Ernst's Gem. at Euclid, 6.50. P. Brömer's Gem. at Cincinnati, 1st pbw, 42.00. P. Dankworth's Gem. at Cleveland, 3rd pbw, 21.00. Fr. Daib's Gem. in Friedheim, 4th plat., 37.00. Fr. Trautmann's Gem. in Columbus, 1st plat., 51.00. Fr. Sievtng's Gem. in Fatrfield 8.26. k. Niethammer's comm. in La Porte 19.00. p. Hetnze's comm. in Elkhart 17.50. (p.-327.26.)

On construction in St. Louis: P. Gross' Gem. in Fort Wayne (late) 173.00.

For inner mission: G. Thieme in Fort Wayne 2.00.

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8. Schmidt's congreg. in Seymour 11.25. Misflon rifle in 8. Zorn's church in Cleveland 8.45. 8. Daib and congreg. in Fried- home 15.00. 8. Seuel's congreg. in Indianapolis 31.16. 8. Niethammer's congreg. in La Porte 19.55. Missionary box in 8. Zorn's church in Cleveland 1.00. Half of missionary feasts"!!, tn Kendallville and vicinity 35.13. Mrs. A. Griesse in Cleveland 1.00. (p. 124.54.)

For sick pastors and teachers: wedding coll. bet W. Holzgräfe in Evansville 13.35.

For Negermission: 8. Schäfer's branch 2.00. 8. Schwan's congreg. in Cleveland 17.30, G. H. Bente's and I. Fischer's the. each 1.00. Mrs. Chr. Schneider's, Liverpool, .50. 8. Schmidt's congreg. in Elyria 14.50. 8. Ztmmermann's congreg. in Purrell's Station 3.25. One-fourth mission fctcoll. of Kendallville and vicinity 17.56. (S. -57.11.)

For the deaf and dumb: Fr. Shoe in Cincinnati 1.00.

For emigr. mission in New York: wedding coll. at R. Heimlich in Reynolds 5.14. 8. Seuels Gem. in Indianapolis 11.69. One-eighth of Mtssionsfest coll. of Kendallville and vicinity 8.78. (S. -25.61.)

To budget in Fort Wayne: 8. Wesloh's comm. tn Cleveland 35.35.

For poor students in Fort Wayne: 1) for W. Deppert: from the gem. in Seymour 10.00; 2) for I. Dunkel: 8th Dankworth's gem. in Cleveland 8.50; 3) for H. Haserodt: Lydia Merz and Mathilde Wassermann in Elyria 5.00; 4) for O. and A. List: women's club in 8th Ltsts gem. in Adams Co. 27.47. (S. -50.97.)

For Jewish mission: 8. Schwan's congreg. in Cleveland 10.00. Mrs. Chr. Schneider in Liverpool .50. 8. Zorn's congreg. in Cleveland 62.47. One-eighth of the Mtssionsfest coll. of Kendallville and vicinity 8.78. (S. -81.75.)

For poor students in St. Louis: 8. Mohr's Gem. in Jnglefield 6.50. Wedding Coll. at W. Ttetz in Cleveland 2.65. 8. Ernst's Gem. in Eucltd 6.90. 8. Kunschik and Gem. in Leslte 5.00. 8. Schlesselmann's Gem. in Woodland 3.33. N. N. tn La Porte 1.00. (S. -25.38.)

For poor students in Springfield: wedding coll. at Chr. Haake's in Cleveland 5.85. 8. Dankworth's Gem. das. for A. Hemann 8.50. (p. -14.35.)

For the widow's fund: 8. Schäfer's parish in Waymans- ville 5.70. 8. Brömer's parish in Cincinnati 28.15. 8. Hun- ziker's parish near Edgerton 4.45, whose Joh. Gem. 2.95. 8. Daib's Gem. at Friedhetm 5.00. 8. Schmidt's Gem. at Indianapolis 23.73. Wedding Coll. bet L. Korff at Evansville 13.50. 8. Maisch's Gem. at Gar Creek 4.05. Mrs. N. N. at Elyria .50. (S. -88.03.)

For the orphanage in Addison: 8th Schlesselmann's Gem. in Bremen 7.07.

For the synod treasury: 8. Michael's congreg. at Fort Wayne 16.52. 8. Lothmann's congreg. at Akron 2.00, whose congregation 15.50. 8. Sauer's congreg. at Fort Wayne 63.52. 8. Gross' congreg. that. 68.94. 8. Gößwetns Gem. in Vincennes 14.81. 8. Dreyers Gem. in Lancaster 9.00. 8. Ernsts Gem. in Eucltd 11.44. 8. Zorns Gem. in Cleveland 93.55. 8. Querls Gem. in Toledo p.68.. 8. Bethke's Gem. in Reynolds 8.56. 8. Sitzmann's Gem. in North Amherst 6.90. 8. Daib and Gem. in Friedhetm 20.00. 8. Seuel's Gem. in Indianapolis 12.49. 8. Schmidt's Gem. that. 17.03. 8. Kühn's Gem. in Dudleytown 6.05. 8. Niethammer's Gem. in La Porte 15.52. 8. Stubnatzy's Gem. in Convooy 7.92. 8. Schumm's Gem. in Kendallville 5.85. (S. -405.28.)

For the orphanage near St. Louis: Mrs. H. Rennekamp at Fort Wayne 1.00, Mrs. Chr. Schaper the. 1.00. G. H. Bente at Cleveland 2.00. I. Gribler at Leslte 5.00. 8. Schlesselmann's Gem. at Bremen 7.00. (S. -16.00.)

Fort Wayne, July 1, 1885. c. Grahl, Kassirer.

### Revenue to the Western District's coffers:

For the synod treasury: From Prof. Guenther's congregation in Ktrkwood -3.50. 8. Umbach's congregation in Prairie City 3.85.

To Newbuilding in Addison: Praeses Biltz's congreg. in Concordia 20.50. 8. Heyne's congreg. in Lake Creek, 2nd plat, 20.00. 8. Stoeckhardt's congreg. in St. Louis, 2nd plat, 152.00. 8. Umbach's congreg. in Prairie City 21.15. (p. -213.65.)

For Jewish mission: N. N. in Farmington .50.

For Negro Mission: By 8th Rupprecht in Cole Camp by I. Meyer 1.00. By 8th Heyne by N. N. 2.00.

For the deaf and dumb: 8. Lükers Gem. bei Templin 3.40.

For the widow's fund: teacher-deffner Ste. Genevieve 2.00.

For the orphanage near St. Louis: 8th Meyers Gem. in Friedhetm 6.30.

For the German Free Church: By 8th Rupprecht in Cole Camp from N. N. 1.00. N. N. in St. Charles 1.00. By 8th Janzow in St. Louis from Mrs. Engler 1.00, from Miss Clara Richter 3.00, from Mrs. Magd. Grtesbach 2.00.

For dte Gem. in Hubbard, Iowa: By 8. Nützel tn West Ely 5.50, by N. R. 2.00. 8. Heyne's Gem. in Lake Creek 3.00. 8. Mueller's Gem. in Wellsville 3.25. 8. Meyr's Gem. in Friedheim 5.00. (S. -18.75.)

For dte Gem. in Kansas City: By Kassirer H. Bart- ltng 16.20.

blö. In my receipt from the 1st Juki read: Mr. Scholz instead of "8th Scholz."

St. Louis. July 20, 1885. H. H. Meyer, Cassirer.

### For our needy confessors in Germany received since June 30 to July 23 of this year:

From Wittwe P. Tschilpe here -1.00, from -r here 20.00, Mrs. E. W. here 2.00, Gfr. Schmidt here .50, N. N. here 2.00, C. Naumann here 1.00, F. S. here 2.00, from an unnamed person here 15.00, T. S. here 1.00, H. Brossert here 1.00, N. N. at Riverdale, Ill., 5.00, 8th Schumann at Waterford, Wis., 2.00, Imm. Guenther here 2.00, H. Dierking at Secor, Ill., 5.00, N. N. at Leavenworth, Kans., 5.00, out of township 8th Wil- les at Concordia, Mo, 6.75, Bro. Kammholz in New Berlin, Ill, 1.00, Dr. Sihler in Fort Wayne, Ind., 5.00, Dr. mecl. Bünger in Altenburg, Mo., 10.00, from the commun. 8. Rohlfings in Alma, Mo., 18.25, N. N. in Nebraska, 1.00, 8th Proft in Cole, Mo., 5.00, F. W. Wehle in Milwaukee, Wt., 10.00, B. C. Hoffman" here .50, P. Pröhl in Augusta, Wts., 2.00, C. H. Stetnkamp here 5.00, Wm. Waltke here 10.00, Louis Waltke here 5.00, F. Hasenjäger here 5.00, I. Spürtng here 5.00, A. Gast here 10.00, Wittwe Römhild here 1.00, from the Gem. in Minden, Ind., 18.30. (Summa -188.30, first shipment, departed July 11.)

From I. G. R. in Illinois .25, P. Leyhe at Grand Rapids, Mich., 1.00, N. N. at Jonesville, Ind., 10.00, P. Th. F. Hahn at Staunten, Ind., 1.00, H. Schnelle at Lockwood, Mo., 2.00, A. V. at Jackson, Mo, 1.00, Wittwe Körner here 5.00, Mrs. S. Meyer here 5.00, N. N. here 5.00, P. Ahner at Green Jsle, Minn, 1.00, P. Schumm at Kendallville, Ind, 2.00, k. Wuggazer at Stockton, Cal., 4.00, L. at Sherrills Mount, Iowa, 2.00, M. U. at Farmington, Mon, 1.00, P. N. N. in Illinois 5.00, G. P. Germann in Crown Point, Jyd., 2.00, Schür- mann in La Fayette, Ind., 5.00, Henike there 1.00, S. das. 2.00, S. S. das. 5.00, of the comm. P. Zahns in Nokomis, Ill, 17.00, N. N. in Gar Creek, Ind, 2.00, G. Minkus, Jr. in Caledonia, Mich, 1.00, N. N. in D. 10.00, W. Schilling in Montague, Mich, 1.00, Emma Schilling das. 1.00, Mrs. Schilling das. .50, W. G. Herpolshetmrr in Grand Rapids, Mich, 5.00, from an "unnamed day laborer in Wisconsin" 2.00, N. N. in Prairie City, Mo., 2.00, T. B. das. 2.00, A. das. 1.00, H. Schewe in Stoux Falls, Dak., 10.00, G. Ströhlethn" P. a. D., in Glasgow, Mo., 2.00, T. N. in New London, Wis., 2.00, I. F. Büsina here 1.00, F. Fricke in Washington, Mo., 1.15, on teacher Frinckes in Louisville, Ky., wedding gathered 5.00, H. Früchtenicht that. 11.00, N. N. in Chicago, Ill, 2.00, P. Eberts Gem. at Hartland, Wts., 6.00, k. E. Lehman' on Sandy Creek, Mo., 1.00, from Gem. at Huntington, Ind., 6.25, P. F. Streckfuß at Uoung America, Minn., 1.00, P. Theiss at Oakland, Cal, 3.00, P. A. Pfotenhauer in Minnesota from sr. "house fund" 2.00, Bro. Busse here 7.00, H. Meyer in La Fayette, Ind., 1.00, A. Burkhardt the. 1.00, P. I. Nething in Lincoln, Mo., 2.00, F. Böhmerdas. 5.00, by an unnamed that. 3.00, H. Eckhoff that. 2.00, H. H. Eckhoff that. 1.00, Chr. Hesse that. 1.00, L. Kreißler Jr. that. 1.00, H. Hesse that. 1.00, by an unnamed that. 1.00, L. Kreißler sen. the. 1.00, Christian Keuper the. 1.00, from an unnamed the. 1.00, Mrs. E. Nething the. 1.00, Mrs. Schmidt the. 1.00, H. Vogt, L. Kunold jun, Fritz Kreißler, Wm. Wenig, H. F. Gerken, Aug. Jäkel, Wittwe Herrmann, Joh. Kreißler and Willi Jäkel the same .50 each, from the comm. k. Frankes at Ft. Wayne, Ind, 8.00, P. T. A. Torgersen tn Bristol, Iowa, 2.00, mother Schorr at Buffalo, N. Zj., 5.00, father Btchey das. 1.00, N. N. das. 2.00, P. G. Haar at Hubbard, Iowa, 2.00, G. T. here 3.00, P. Brandes at Cooper, Iowa, 2.00, P. Kaiser's comm. on Dole Creek, Ind, 12.00, k. Hömann at Accident, Md., .50, Wittwe RteS das. 1.00, VaterGöringer das. .50. (Summa-237.25; zwette Srrn- düng, departed July 25.) C. F. W. Walther.

Received for poor students: By Mr. P. Weller from the bell bag of his parish -10.00. Gemeinde -10.00; by Mr. P. K. A. Meyer, on E. Grefe's baptism, 2.00 for Grefe; by Mr. P. Zollmann, on W. Nienhäuser's wedding" 4.00 and on W. Leker's wedding 3.00 for I. Kretzmann; by Mr. k. Heumann from the women's association sr. Gem. 6 55 and from W. Vort- mann 5.00 for Feddersen; by Mr. P. Adam from the pastor's fund for poor students 10.00 and from himself 5.00 for Daberkow; by Mr. P. Schulze from F. Deffbarn 1.00 for Schleicher; by Mr. Stud. Amstein by Joachim Becker from Union Township 1.00; by Mr. P. Stärken from the Women's Association sr. Gem. 18.00 for Mruschke; by Mr. P. Daib from Wittwe K. Zelt, Wittwe M. Reitz and himself 5.00 for Engelbert; by Mr. Lehrer Kirchhofs, sent by him 7.00 for "Herrmann" and sent at the after-celebration of the Kirchhoff-Bückmann wedding 6.65 for Knabenschuh; by Mr. P. Mähr, Coll. sr. Gem. 5.50; by Mr. P. D. Graf" Pfingstcoll. sr. Gem., 11.76 for Hornung and ges. on I. Zander's wedding 10.43 for Ziegler; by Mr. P. Hüscen, Coll. sr. Gem." 7.40 and from himself 2.60; by Mr. P. F. Lochner from N. N. 1.00; by Mr. P. Sander from a number of virgins sr. Gem. 1 quilt for Maas; by Mr. Liebe, Pentecost coll. sr. Gem. 10.00 for Stephan; by Mr. P. Lewerenz 6.41 from sr. P. Stemmermann from W. Brunkow" F. Brunkow, W. Borges, A. Kollermann, H. Kuhfahl each .50, W. Knipp, Brunkow and siblings Kühl each .25" I. Noll, Mrs. Koltermann and N. N. each 1.00 for Schuppmann; by P. Baumann, ges. on H. Groff's wedding, 8.00 for Hubert; by P. Blanken from sr. Gem. 19.40 for Lange- henntg; by Mr. P. Sander of sr. Comm. 8.50 for Maas; by Mr. P. G. Traub of sr. Gem. 20.60 for Gihrtng; by Mr. P. Gräbner, Pfingstcoll. sr. Gem., 7.20 for Gem- mingen; by Mr. Fr. Michael, Coll. sr. Cong. 15.00 for Stephan; by Fr. A. I. Büniger 2.75 for Wtttbracht.

A. Crämer.

#### For poor Wisconsin sophomores

Received: By P. F. Leyhe, at the wedding of Joh. Henke at Grand Rapids, Wis." collected, -2.00. By P. W. Ende- ward, Muscoda, 2.00. By F. Rank, St. Paul, Minn., 1.00. By Unnamed (postmark Roxbury, Mass.) 1.00. By k. Schneider" Wayside, from A. Natzke 5.00 for Engelbert; from M. Natzke 5.00. P. Präger, Good Hope, 1.00. By k. Wichmann, Freistadt, from werthen Frauenverein sr. P. Anlich, Elltsville, at the wedding of Karl Lenz, 3.75. Surplus of the collection for travel expenses on occasion of the synodal meeting of the district in Milwaukee 12.75. By P. Rosenwinkel, Berlin, from an unnamed person 1.00. (Summa-44.50.)

God bless the dear givers!

Racine, July 21, 1885.

C. F. Keller.

For poor students received with heartfelt thanks through k. Lochner in Chicago -28.48 (namely : Thank offering from Mrs. N. N. 2.00, Thank offering from Mrs. N. N. 3.00. From Mrs. N. N. 1.00. Sunday collecte sr. Parish 22.48). From Mrs. W. Rodccker at Nokomis, Ill, 2.00. By Father Heinecke at Dillon, Iowa, from H. Wolken 5.00. From Mrs. Peckmann here (spec. for Orbach) 4.00. C. F. W. Walther.

#### **For poor students to Iowa**

Received by the undersigned from May 7 of this year: From St. Paul's parish at Fort Dodge by Mr. F. L. Weiß -10.00. By Mr. Kassirer H. Tiarks 29.75. At Mr. Joh. Sittler's wedding sent by undersigned 5.46. Collecte during a meeting of our Synod this year spec. for Obermow and Potratz 48.43. From Fr. Mallon and sr. Gem. 3.75. k. Greif's Gem. spec. for H. Niemand 5.00. From P. Brandt 3.00, k. Dorkmann 1.00. P. Maaß's Gem. 3.00. B. Horn's Gem. 9.10. I. Seßlers Gem. to Grand Crty and Sheridan 5.79. By Mr. Kassirer Tiarks 35.00. By Fr. Aron, surplus of a coll. during the synod for the travel of poor pastors, 2.89. By Fr. Büngers Gem. and himself 7.00. By Mr. Präses Crämer, sent at the wedding of Mr. Aug. Kolb, 5.00. By Fr. Haar 2.00. (p.-176.21.)

In transmitting the heartfelt thanks of our young students to the kind donors, I am at the same time indicating to the benefactors of our poor students that I still lack about -15.00 to be able to pay the cost money of two students in Addison which is still in arrears for the past school year.

Lowden, Iowa, July 22, '85, I. H. Brammer, Cassirer.

With heartfelt thanks to God and dear donors, the undersigned received for poor students through Fr. Stubnatzy from Mr. Gunsett -2.80, from Mr. Scaer 3.50, from Mr. Germann 3.40.

Fort Wayne, July 23, 1885, H. Dümmling.

To have received through Köster and Korff from the congregation at Evansville, Ind. for the congregation at Braztl, Ind. and its pastor -39.35, gratefully certifies

Terre Haute, July 15, 1885.

H. Katt.

For church building in Stearns County, Minn. gratefully received from Mrs. Pastor Sievers in Frankenlust -1.00, from Mr. Kassirer T. H. Menk 3.00. I. v. Brandt.

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### **New printed matter.**

#### **Bible stories for underclassmen. St. Louis, Mo. Concordia Lutheran Publishers. 1885.**

A wonderful little book containing the core of the biblical story for the lower classes. Both the selection and the use of the words of the Bible itself could not be better, in our opinion. The total number of stories is seventy-seven, of which thirty-five are taken from the Old Testament, forty-two from the New Testament. No expense has been spared in decorating the booklet in the most splendid manner. Seventy-two neat xylographic images inserted into the text adorn it, and indeed, except for 3, all new originals. Printing, paper and binding leaves nothing to be desired. We must say: Blessed is the child who is introduced with such a beautiful booklet into the history of God's revelation for the beatification of the world of sinners. The booklet needs nothing more than for all parents to hurriedly buy it for their little ones. They will accept it with laughter and use it for their eternal blessing. The format is that of Dietrich's Catechism, the volume is 151 pages. The price is 25 cents. W. [Walther]

### **Eighth Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio, and other States. 1885.**

This report contains an excellent lecture on the doctrine of eternal life according to the 319th question in Dietrich's Catechism. It is shown that the blessedness of eternal life consists in seeing God, in perfect renewal of the divine image and in freedom from all evil; that this blessedness is connected with joy and delight, rest and glory and that this glory has stages. Finally, it is proved that this unspeakably blissful state will last forever. - May this report find many readers and many blessed profit from it! May many cross-bearers be raised up and comforted and many who run after the vain things and pleasures of this world be drawn to the desire of eternal goods!

The report, comprising 93 pages, costs 20 Cts. G.

#### **Sunday sound. III. Heft; collected by C. G.**

Schneider. Arranged for printing by I. C. Haas. Philadelphia. Shepherd and Koradi. Price 25 Cts.

It was with great pleasure that I read through the above issue. It surpasses its two predecessors significantly. It contains 21 numbers for mixed choir. Quite a number of them are well suited for performance at public services; the names of the composers such as Hauptmann, Frech, G. Flügel, Silcher, Grell, etc. vouch for this. The remaining numbers belong to the sacred folk songs, which can be sung as a change at family celebrations. The equipment is good. Whoever buys this booklet will not regret the "expenditure" of 25 Cts. H.

The display of the mission festivals that have taken place had to be postponed due to lack of space.

### **Changed addresses:**

8ev. N. 3<sup>^</sup>. Lukke, 563 Saronne 8tr., Orleans, La.

Rev. X. 1K. Ornker, Lvreka, Voric Oo., diebr.

Rev. O. Luekn, vieteriok, KMnx-kain Oo., Ill.

Rev. B. I-inclemann, 286 8davamnt <sup>^</sup>ve., Boston, class.

Rev. B. SievinA, I-oinkarcl, Du BaZe Oo., Ill.

Dir. O. ISurZckork, 1041 <sup>^</sup>llen <sup>^</sup>ve., 8t. I-onls, lo.

OK. b'. 6ose, 8outk Okieu<sup>^</sup>o, Ill.

Lntexcl at tk" kost Oillee at 8t. I-ouls, lo., "8 ssvonck-olass matter.

Volume 41, **St. Louis, Mon. August 15, 1885, No. 16.**

(Submitted.)

**In honor of the faithful, now blessedly completed servant of Christ, the Hon.  
P. W. G. H. Hanser.**

**I.**

**Preliminary brief resume.**

Wilhelm Georg Hugo Hanser was born at Schopflöhe in the Ries in the Kingdom of Bavaria on July 13, 1831, and soon after his physical birth was spiritually reborn through holy baptism, the blessed bath of rebirth.

He received his first education in the school of his birthplace and in his father's house, after which he attended the Latin school, the St. Annen Gymnasium in Augsburg.

At the age of 18, he came to America and, after some interruption, continued his studies in the Lutheran Concordia Seminary of our Missouri Synod. Lutheran Concordia Seminary of our Missouri Synod, where he especially enjoyed the instruction of C. F. W. Walther, Professor of Theology, who had been working in great blessing for so long, and who dismissed the dear deceased upon his departure from the seminary and after passing his exams with an excellent certificate of diligence, efficiency and a godly way of life. His first ministry was in Canada; he was then called to Johannesburg, near Buffalo, where he faithfully endured, fought valiantly, and, by God's grace, waited out his difficult ministry in blessing, amid much strife and suffering caused by the Buffalo Synod, which taught wrongly about church and ministry and about the ban. Anno 1867, in the fall, he entered upon his ministry at St. Paul's Lutheran Parish in Baltimore, and in cordial unity with his two fellow ministers here, Pastor Stürken and Pastor Frincke, has labored diligently in his office here as a faithful Lutheran pastor, working at the building up of the true Lutheran Zion with great zeal, in an evangelical spirit, and with visible success. He was always an active participant in the synodal and conference meetings and work and took part in our various teaching and other institutions and their

Welfare a heartfelt and active interest. - For a long time we hoped to keep our beloved brother in our midst and to benefit from him, but God willed otherwise. In the midst of his many-sided ministerial activities, God, after still testing him severely, delivered him from his suffering and took him to Himself on Wednesday, July 29, soon after noon, at the age of 54 years and 16 days.

He leaves behind his wife, 7 children and 3 grandchildren, together with siblings and other relatives here and in the old home. May his memory be honored by all of us, his loyalty an example, which we all, especially we, his fellow officers, strive to follow! And when our hour comes, may the merciful God help us through Jesus Christ, our Lord, so that we may also conclude our lives in a godly and joyful manner and depart in faith from this pitiful valley into God's beautiful hall of joy. Amen.

## **II.**

### **The funeral oration delivered on August 2.**

May God and the Father of our Lord Jesus Christ, the Father of mercy and the God of all comfort, who comforts us in all our afflictions, fill us also with His rich consolation in the present great affliction. Amen.

Listen with heartfelt devotion to the comforting word of holy scripture, which the deceased himself has chosen as his funeral text. You will find it excellent in Ps. 84:11: "One day in your courts is better than a thousand. I will rather keep the door of my God's house, than dwell long in the tabernacles of the wicked."

In the Lord Jesus Christ, dearly beloved, now so deeply grieved relatives, confessors and ministers, as well as other mourning friends and acquaintances of the dear deceased!

"My thoughts do not find your thoughts, and your ways do not find my ways, says the Lord. Is. 55, 8. - With what special emphasis does today's funeral service, which includes such great sorrow, remind us of this word of our God!

Oh, who would have thought just a short time ago that we would experience such a painful death!

It is therefore fitting that we draw attention to some recent events and emphasize the great tribulation and heavy loss that God has afflicted us with according to His wonderful, hidden counsel and will.

My dear ones! After almost 30 years of office and faithful performance of his responsible ministry, as the dear deceased bore the burden and heat of the day, he is granted the great joy that his dear congregation grants him a three-month vacation for his refreshment and recreation and the means to embark on an eagerly desired journey to his homeland. But see, since according to human thoughts everything has been initiated in the best possible way and people from near and far congratulate Pastor Hanser, who is known and respected throughout the synod, and rejoice with him that such a well-deserved joy will be granted to him, God puts him on the bed of sickness and pain. Instead of the hoped-for recovery, days and weeks of great fear and agony come, the most severe pain surrounds him, he becomes a real Lazarus.

Alone, the brother who has hurried along for the journey begins his journey home, but here death stretches out his hand, and a short temporal journey becomes the great journey out of time into eternity. O God, how very different from ours are your thoughts and ways! Humanly thought, death could not have come at a more inopportune time! Again, according to our thoughts, how could the servant of God, who was in his prime, equipped with such splendid gifts, exquisite knowledge and peculiar zeal, have continued to work in blessing and be of great use to the Church for many more years! To the many blessed synodal and conference labors, the good counsel so useful in many a difficult case, the jubilee memorial worked out last year with untiring diligence, how could so many things have been added by so industrious and skillful a hand for the general good of the church of the pure word and for God's glory! But behold, God has decided otherwise and ordered the beloved brother an early closing time. We, however, and especially his brothers in office and you, his

School assistants, who now have to do without their faithful and proven brother, may justifiably lament: "Do you not know that a prince and a great man has fallen in Israel on this day? 3, 38. And what a grief you are now in, what a heavy loss you have suffered, you sorrowful St. Paul's congregation, deprived of such a particularly faithful pastor! After almost 18 years of abundantly blessed activity, after many a loud sermon, which breathed of hot love for the herd he had been commanded to pasture, after so many faithful admonitions, warnings, punishments, entreaties and consolations, after so numerous and well-cared-for official acts, there was now more and more such a relationship between pastor and congregation as there is between a father and his children; and behold, now God, according to His hidden counsel, has seen fit to quickly terminate such blessed ministry.

Who will blame you, you orphaned herd, if there is much weeping among you all, that you will not see the faithful pastor's face anymore! Who would reproach you if you, like Elisha once, burst into lamentation, "My father, my father, chariot Zsrael and his horsemen"? 2 Kings 2:12.

And oh, you wonderful, hidden God, add to this the great sorrow and the deep heartache, the loss irreplaceable in its kind, so that you have so unexpectedly afflicted the poor deeply bent family, the widow and her children. Oh, he was still so much needed according to your thoughts, you would have kept him with you, he was such a faithful husband, such a tender father; and behold, now it is said: "Our heart's joy has come to an end, our round dance has turned into lamentation. The crown of our head has fallen off." Jer. 5:15, 16. Is not a family without its head like a house without its roof? Does not a widow justly sigh, "I wretched one, over whom all weathers pass, I desolate one!"? God, how different are your thoughts and ways from ours! Alas, of so many and great afflictions, alas, of so painful and heavy loss? How shall we console ourselves? My beloved, only He who has inflicted the wounds can and will heal them. Yes, God alone is the right and only Comforter and He comforts us through His Word and the contemplation of it. Therefore it must now also be said to us: "Lord, remember your servant by your word, in which you have given me hope. This is my comfort in my affliction; for thy word restoreth me." Ps. 119:49, 50; yea, "if thy law had not been my consolation, I should have perished in my affliction." Verse 92.

Such a word of comfort is also the funeral text determined by the blessedly deceased. It reproaches us: He who desires salvation and peace, the rest of souls and true happiness, let him never seek it in the world and its glory, but only in the courts and the house of our God, that is, in his church and in his word. So it is clear what the dear deceased intended by choosing this text, namely, that he both confesses for himself what is his heart's faith, peace and comfort, and that he once again expresses his heartfelt desire that we desire the same. So that I may to some extent comply with the wishes of the dear departed and render him the last service of love, let me introduce myself to you for your consoling attention:

**That there is nothing better than remaining in the Church of God and in His Word.**

I show you:

1. how beyond all doubt this is true, and
2. When, according to the wishes of the deceased, we make the right comforting application of this truth.

First, then, let me show how true it is beyond all doubt that there is nothing better than abiding in the Church of God and in His Word.

Our text says: "One day in your courts is better than a thousand." If one day in the church of God and at his word is better than otherwise, that is, outside of God's church and God's word, a thousand days, then there must be nothing better than staying in the church of God and at his word. Our text also says: "I will rather keep the door," that is, be the least and most unworthy, the most miserable and the most afflicted "in my God's house, than dwell long in the tabernacles of the wicked," that is, than enjoy the highest reputation, splendor and honor in the world. - In short, this word of Psalm means to say, boast only with all that you always consider worthy of praise, or else, come only with all lowliness and contempt, mockery and persecution - neither such your boasting of your worldly glory and splendor, nor your pointing out all kinds of outward poverty in the church of God changes even in the slightest this truth that there is nothing better than remaining in the church of God and in his word, which is, to sum it up, that someone believes from the heart, confesses with the mouth and proves his faith by a godly walk.



Of course, it often does not appear that way, and the dear children of God are not lacking in all kinds of great challenges. How Assaph laments and says: "I almost stumbled with my feet, my footsteps almost slipped. For I was displeased with the glorifiers when I saw that the wicked were doing so well. For they are not in any journey of death, but stand firm as a palace. They are not in misfortune like other people, and are not afflicted like other people. Therefore, their defiance must be a good thing, and their iniquity must be called a good thing. Their person gloats like a fat belly; they do what they think. They destroy everything, and speak evil of it, and speak and blaspheme highly. What they speak must be spoken from heaven; what they say must be valid on earth. Therefore their rabble fall unto them, and run to them with multitudes like water, and say: What should God ask of them? What should the Most High regard them for? Behold, these are the wicked; they are blessed in the world, and wax rich. Shall it then be in vain that my heart lives blamelessly, and I wash my hands in innocency? And am afflicted daily, and my punishment is all the morning?" Ps. 73, 2-14. - Who can deny that it is manifested in many ways: the wicked are blessed in the world, but those who faithfully adhere to God's church and pure word are daily afflicted! Is this not annoying, frightening, yes, completely against all justice and equity?

Let us hear Assaph continue: "I would have said almost as they did," that is, the wicked; "but behold, thereby would I have condemned all thy children that ever were. I thought after him, that I might understand it; but it was too hard for me, till I went into

the sanctuary", that is, to the word "of God, and noted her end. But you put them on the slippery slope and bring them down. How they come to nothing so suddenly! They perish, and come to an end with terror. Like a dream, when one awakens, you, O Lord, make their image despised in the city." V. 15—20.

Yes, my beloved ones, what is the matter with all the so highly praised bliss and glory of the world? with the lust of the flesh and the lust of the eyes and all its arrogant life? Is it not then: "The world perishes with its lust"? One praises it as something delicious, if one, like that rich gourmand, can live all days gloriously and in joy. Oh, what a running and chasing after vain pleasures! Even in Christian congregations it is becoming more and more common to think that there is no other way, that one must organize all kinds of amusements, provide diversion and give the flesh its share, otherwise a congregation cannot exist in our time.

But how, has one ever been able to sweeten the bitterness of death with the lust of the flesh? - It is a race and chase after reputation, power and honor before the world, all levers are set in motion, one wants to rise even higher than the other; but, if it also succeeds - what does one finally get out of it? Can even the highest honor, yes, all the world's fame of death, the sting, the sin, invalidate, so that a man does not become a disgrace before the judgment of God? - It is especially a race and a chase after money and goods; one wants to become rich and thinks then one is blissful! But, beloved, "What shall it profit a man, if he shall gain the whole world, and lose his soul? or what shall a man give, that he may redeem his soul? Matth. 16, 26. Truly, the happiness and glory of the world finally leads to eternal sadness and shame. - Ah, he who loves the world wants to know nothing of God's church and his word here; but God also in eternity nothing of him, but he says: "I have never known you; depart from me, all you workers of iniquity." Matth. 7, 23.

But what about the many tribulations, oppressions, miseries and other crosses and sufferings of those who remain in God's Church and in His Word? Beloved, it has certainly been so, is still so and will remain so, namely: "All who want to live godly in Christ must suffer persecution. 2 Tim. 3:12. Yes, Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matth. 16, 24. And again, "You must be hated for my name's sake by all nations." Matth. 24, 9.

The Lord also gives the cause of it, saying, "If the world hates you, know that it hated me before you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Joh. 15, 18.19. - And it is especially true of those who are members of the only orthodox Lutheran church and persist in their pure doctrine of the word of God: "They are always as a curse of the world and a sweep offering of all people." 1 Cor. 4:13. Oh, what hatred and enmity, opprobrium and ridicule, blasphemy and heresy we Missourians must put up with in our day, because we are so unreserved and without

to rhyme and fit together, holding fast to God's word in every bit! Ah, is it not questionable in the end, if we say that there is nothing better than staying in the church and in his word?!

Never again! As against all the apparent glory of the world, so also with all the often miserable and sad state of the church here on earth it remains true: "One day in your courts is better than a thousand. I will rather keep the door of my God's house, than dwell long in the tabernacles of the wicked."

Yes, be it so, and let it be so: there is nothing better than remaining in the Church of God and in His Word. Consider this: Christ says, "Where two or three are gathered together in my name, there am I in the midst of them. Matth. 18, 20. And again, "He that loveth me shall keep my word, and my Father shall love him, and we will come unto him, and make our abode with him." Joh. 14, 23.

Yes, just consider it: It is God's courts, it is God's house, it is God's church and God's word, that is what we are dealing with here! There we poor sinners have forgiveness of sins, for God has cast all sins upon his child, our Lord Jesus Christ; there we have the most perfect righteousness, for Christ has become our righteousness; there we have deliverance from death, hell and the devil, for Christ, through his death and glorious resurrection, has overcome and nullified all these enemies of ours. As bitter as death may be, as cruel as the devil may be, as terrifying as eternal damnation may be, those who remain in the church of God and in His Word can triumph and rejoice in spite of themselves: "Death is swallowed up in victory. Death, where is your sting? Hell, where is your victory? But the sting of death is sin, and the power of sin is the law. But thanks be to God, who has given us the victory through our Lord Jesus Christ." 1 Cor. 15, 55-57.

What is otherwise sought in vain in the whole world and can be had neither here nor there in eternity, in the church of God we have it, his word gives it to us: Here in faith - there in sight eternal bliss! - Yes, Christ says: "Truly, truly, I say to you, if anyone will keep my word, he will not see death forever." Joh. 8, 51.

Every sermon and contemplation of the Gospel, every special giving of holy absolution, every administration of the holy sacraments brings it anew, confirms it and seals it: You, who remain in the church of God and with his word, "you are the chosen generation, the royal priesthood, the holy people, the people of ownership. 1 Petr. 2,9. - Oh, what could be better than abiding in the church of God and His word? Even through mockery and scorn, what is the harm? - The crown of honor beckons! Is there also much affliction? Paul's word remains: "I consider that this time's suffering is not worthy of the glory that is to be revealed in us. - Oh, my dear ones, how difficult it is for the tongue to describe the delicious content of our text so adequately, that it is better, far, far better, than anything else to remain in the church and with the word of God! - It is just this: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2, 9.

Secondly, let us now see when we can learn from this truth, according to the desire of the

The right comforting application for the deceased.

It is obvious that the dear deceased chose this text first of all in order to confess with it that he knew and desired nothing better for his person, that it was his heart's desire, comfort and hope that he would be and remain in the Church of God and with God's Word until the end, and so for eternity. - He calls out to us with this text: "Dear ones, I want you to know that my desire was not for the pleasures of this world, not for honor and glory before men, not for money and goods, but for the courts and the house of my God. And that I have now also been set apart by the dear God, that I have been a doorkeeper in his house in a very special way, namely in the office of preaching, that I have served in this office, which is despised by the world and hated by it, that has been a real joy to me, even with all the burden and burden, yes, a delicious work. - The dear deceased did not agree with those who say: "I would rather do anything else, but not be a preacher", but he declared, as he did recently to his eldest son: He thanked God that he had led him into the preaching ministry, for he recognized how in no other profession could one better serve God and one's neighbor and be of greater benefit. At the same time, the deceased did not desire any vain honor; in humility and modesty he wanted to guard the door, that is, to be the least of all in the house of God. Endowed with so many advantages, he did not elevate himself above others, but served them with them in silence and love. - By choosing this body, the deceased also wants to confess himself as a poor sinner, who has nothing of his own, but everything good from the gracious hand of his God. In short, he wanted to be a dear, blessed child of God alone. - And, beloved, with joy every Christian who knew him will bear witness to the deceased that he proved in his teaching and life that belonging to the Church of God was a real matter of earnestness for him, a true matter of the heart; that he served as a faithful doorkeeper in the house of God. He loved the pure Lutheran doctrine and was a zealous and skillful defender of it. On the other hand, he was an enemy of all false doctrine, of all mongrelism, of all indifference and slackness in matters of faith, and he was not afraid to testify openly and freely against it. This he has faithfully demonstrated both in the earlier and in the recent doctrinal battles. And as he was pure in his teaching, so he was a desirable example in his conduct. It was important to him that he, according to the words of the apostle, "take heed to himself and to the doctrine, that he may make himself blessed and those who hear him. Therefore, according to all that we have before us, we can cheerfully believe that God's grace was not in vain in him, but that, just as he preached it, he also believed it: "By grace you have been saved through faith; and that the same is not of yourselves, it is the gift of God; not of works, lest anyone should boast." Eph. 2:8 - Yes, we are joyfully confident that the Lord also says to him, "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things: enter thou into the joy of thy Lord," Matt. 25:21 - And behold, beloved, ye have right and abundant consolation in the sight of the marvelous ways of the hidden God. As often as it is said among you: How much

How many plans and hopes have been carried to the grave with this death! What a great loss, what deep sorrow has struck us! As often as such things and the like come to your mind and sadden your heart, imagine this as a consolation: He has now overcome the cross, suffering, fear and hardship, and it has come about, as he said only a short time ago, what he also heartily longed for, that he will probably go to heaven rather than to Germany! O my beloved ones, consider that he now triumphs: I have fought a good fight, I have completed the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness." 2 Tim. 4, 7.

Dearly afflicted relatives, you sorrowful congregation, is this not a delicious comfort, that you have this joyful hope: God has taken him to himself, he now rests from his work and serves God with praise and singing in eternal joy and blessed light? Truly, for his sake we should not weep but laugh, not mourn but rejoice, not lament but praise God, who has made all things well and has allowed him to come, not of course to the old, but to the new and eternal heavenly home. And now, according to the wish of the dear departed, we should make this right comforting application of the truth that nothing is better than remaining in the church of God and in his word, that this should now also be our heartfelt wish and ardent desire, that we too recognize and believe that one day in God's courts is better than a thousand; and that

we too would rather guard the door and be the least of these in our God's house than dwell long in the tabernacles of the wicked.

Beloved, in this and all tribulations, in this and all heavy losses, there is no other consolation to be had than this: Everything, everything is only a secondary matter, and does not much matter, if we only go to heaven and become blessed! - All our thoughts and aspirations should be directed towards this, and we should always be serious about it. - And because false doctrine and unbelief and worldliness and ungodly living are all wrong and deviant ways, which lead from the narrow way of life to the broad way of damnation, which fall from God's Father's house into the devil's pit of murder; Because salvation and blessedness can only be found in God's church and in His Word, we should remain with the pure, purified Evangelical Lutheran doctrine and in a godly life, and thus keep with us the comfort and the joyful hope that the church here on earth is the forecourt into the triumphant church, that the blessedness of God's Word here in this pit of misery is the foretaste of the feeding and refreshment with the eternal, heavenly manna.

If we hold on to this consolation, we may well mourn, but not without hope; we may well weep, but not beyond measure.

Behold, you who are now so deeply saddened, this is what the dear departed one wanted to put on your hearts with his light heart; it was his heartfelt desire here on earth that, like himself, his faithful spouse, his beloved children, you, his dear flock, yes, all of us, would also go to heaven and there remain together in uninterrupted joy.

That this may be the heartfelt wish and desire of all of us, may the most gracious God give us and keep us out of pure grace for the sake of Jesus Christ.

Yes, thou faithful God, let us keep that "One day in thy courts is better than a thousand, that we will rather keep the door of our God's house, than dwell long in the dens of the wicked". Amen. W. C. H. L.

### III.

#### **Farewell words to the Lutheran congregation of St. Paul in Baltimore, which the deceased himself wrote down on July 4.**

When I preached my last sermon from your pulpit on Sunday Exaudi this year, I did not know that it would be the very last one I would ever preach to the congregation. If I had known this, I would have given you a farewell sermon at that time, in which I would have tried to tell you once again everything that fills my heart about your salvation. It was not meant to be, and it is all good what God does. I also know well that I could not have hoped to achieve in your souls with such a last farewell speech what should not have been achieved these years. My conscience gives me witness that I have proclaimed the Word of God to you with all seriousness at all times and have not withheld from you any of the entire counsel of God for our blessedness. Whoever has listened to these almost 18 years of constant weekly sermons without fruit and benefit, yes, with a hard, closed heart, how could I hope to reach him with a single last one and lead him to godliness!

Even though this was not meant to be a farewell sermon, I feel compelled to say a few words of farewell now, when after many weeks of illness and pain my end seems to be at hand; for I have grown weaker from week to week and there is not much life left in me. Praise be to God that I am filled with comforting confidence, and that at the edge of the grave into which I am to sink, I carry the joyful hope in my heart that God will not cast me out as a useless servant and poor sinner, as I only too well deserve, but that he has forgiven all my sins by grace for Christ's sake through faith, and will give me eternal life and the inheritance among his saints in the light of mildness and out of pure, undeserved, fatherly love.

Since I feel so richly comforted and strengthened with this hope on the dark, bitter and painful path of death, which I have before me, and cannot thank God enough for it in all eternity, I also remember you, dear souls entrusted to me, to whom I should teach and have taught the way to salvation. And there the most ardent wish fills my soul that none, none of you would be lost, but that you would all go the narrow way, the way of repentance and faith, which was once marked out for the saints. Oh, with melancholy I remember so many who do not walk in truth, in faith and in love, although they outwardly hold themselves to the church of Christ, who are not yet serious about their salvation. Oh, if only all would make it their motto: only blessed! only blessed! for everything earthly is vain and fleeting. I ask you, especially fathers of the household, to keep your families faithful and diligent to God's word and house, to practice righteous child discipline on your children, both great and small, and to keep up prayer. I ask you mothers of the household: Bring your children early to the

Teach them to pray and send them to no other than a Christian school. I ask and admonish the leaders of the congregation to faithfully fulfill their duties by exhorting and encouraging them to godliness, and to help edify the congregation. I ask and admonish the four teachers of the congregation that they also take care of the school and never forget in their work with the children that the main thing is and remains that they educate Christian children, citizens of the Kingdom of God. I ask and exhort the young men of the church to abstain from the world and its ways and to live chastely, righteously and godly, to please the Lord and to give thanks and joy to their parents. I beseech and exhort the virgins of the church to renounce vanity and all worldly frivolity, and to be finely chaste and conscripted. I pray and admonish the school children to be obedient to their parents and teachers. I ask and exhort my many confirmands to remain faithful to the pure doctrine of our Evangelical Lutheran Church, faithful in faith, faithful in life, and, where they have fallen, to rise again and return. To all impenitents I call: Convert before it is too late; to all believers I call: Hold fast in faith and confession to the end, and you will receive the crown of life. To all, to all I call: Seek first the kingdom of God.

For all the love and gratitude I have received so abundantly from the community, I express my heartfelt thanks. I can tell you in truth: My heart was with the congregation; but I confess in humility that

unfortunately I could not carry it out by far as I would have liked. Where I have failed to do so because of weakness of body or spirit, and where I have often fallen so far short of the goal, I ask that the congregation forgive me from the bottom of my heart; likewise, where I have otherwise offended or grieved individuals, I ask that they forgive me, just as I forgive all who have sinned against me with all my soul. The divine truth that I have proclaimed to the church remains with her.

God give her soon a new faithful teacher after His heart and give him much fruit to create in you.

May he keep the congregation in the orthodox Evangelical Lutheran confession, in right faith and godly life!

In conclusion, I invoke God's blessing from a fervent heart upon you, who would be my beloved congregation, calling out to you for the last time: The Lord bless you and keep you! The Lord make his face to shine upon you and be gracious to you! The Lord lift up his countenance upon you and give you peace! Amen.

Baltimore, July 4, 1885.

W. G. Hugo Hanser.

### **From the sin of slandering and after-talking.**

An older teacher writes: When almost all other sins in a congregation have been swept away by God's Word, so that they can at least no longer be seen, the sin of slandering and after-talking generally remains as the dregs. But from this sin are often also such spirits.

The church is not entirely free of those who cannot be denied Christianity. How perniciously the sin of slander and backbiting works in a congregation is, unfortunately, obvious. It is one of the worst enemies of the Christian congregations, whether it carries on its shameful business openly or, as is more often the case, creeps around in the dark. Some people are surprised that for some time now they have found their friend as changed as Jacob found the face of his father-in-law Laban (Gen. 31:1, 2); the friendliness and trustfulness of the latter toward them has suddenly changed into a serious reticence. He cannot explain this at all. But at last he finds out that some Judas has slandered him to his friend and has betrayed to him a thoughtless speech he had made about his friend. Many a Christian, who has made a case and also already wept over it, is pleased that, as he thinks, only a few know about it. But, behold, he notices only too soon that the latter is not the case. At first his fall from grace was perhaps told only to one person under the seal of secrecy, but this person told it to a third person without this restriction, and behold! in a short time the matter, which might well have remained buried, is the subject of conversation in all homes and societies. The heartache caused by this sin cannot be described at all. If the slanderer and after-talker is a Christian, he grieves the indwelling Holy Spirit, who is a spirit of love, and weakens his faith, yes, he is in danger of driving it completely out of his heart. If the slanderer and after-talker is not a Christian, he embittered his evil heart more and more by his sin and hardened it against the effects of the Spirit of grace. Both, however, strike their brother or their neighbor with the tongue deep wounds, yes, strike him dead, steal his good gossip, offend him so that he is forced to sigh over them, yes, probably make him unhappy for the whole time of his life. And even more: through the sin of slander and backbiting, whole congregations are often torn apart and robbed of the blessing of God's word and the holy meal of reconciliation, even made a stench of death unto death.

Therefore be warned against this sin, be warned, you dear "Lutheran" readers! - What evil Satan, this forefather of the slander, has in mind with it and also really carries out, is not to be told.

We are therefore permitted to present two witnesses against this diabolical vice, firstly the spiritual Dr. Heinrich Müller and secondly our great reformer Dr. Martin Luther.

I. First, then, hear a **judgment and counsel** concerning slander and backbiting.

Thus writes Dr. Heinrich Müller in his magnificent so-called "Geistliche Erquickstunden":

"If there were no fences, there would be no stealers. How is it that the world is so full of unlawful thieves (the slanderers, I mean)? - Money thieves abound, honor thieves even more. I will tell you: Because you like to hear slander, you will find one who likes to speak slander. His mouth is the stealer, your ear the fence; you are both equally firm in it. Shall I pronounce the verdict? - Take the thief by the tongue, the fence by the ears; both thieves hang together.



"My Christian, if you want to be a Christian, take care of three things:

"For the time being, do not think evil of your neighbor; it is against love. Do not imagine your neighbor to be like this or like that; it may be otherwise; you are not a man of the heart. Suspicion is blind, misleading and deceiving. How bad it is when one blind man leads another! Hope for the best from your neighbor according to love, even if an adverse thing comes into your mind.

"For the rest, if you cannot overcome yourself and avoid suspicion, be careful not to speak evil of your neighbor and thereby make him suspicious to others. It is truly against all respectability and Christian love to say, 'I am sorry that man is like this and like that.

"Thirdly, if any man should be a cause of suspicion unto thee, lend not thine ear unto him: say, I cannot believe it; I will ask my neighbor first: for many things are insinuated against men. Thus many a sin is increased, and peace abideth. Do this!" - —

II. Second, hear what false excuses those who commit the sin of slander and backbiting usually have.

Thus writes Dr. Martin Luther in a "Sermon against the Vice of Slander."

"First of all, when they slander, they say: I do not say that I want to slander him, nor do I want it said to him. Such are very fine speakers, who deny to say with an oratorical makeup that which they do say; and who deny that they did not say it in the way in which they do it.

"Others again justify themselves by saying that it is the truth that they speak. But if one could say everything that is true, why don't confessors reveal the sins of their confessors? and why don't you say your own sins publicly, since they are also true? Do you love your neighbor as yourself? Because it is the truth, you think you cannot conceal his shortcomings, while you do the opposite with your own (shortcomings). See how beautifully you condemn yourself here and prove that you act against the commandment of the Lord. Oh, it is not enough for such an accursed tongue to do evil. It is not enough for such a cursed tongue to do evil; no, they also rejoice in it.

"A third kind of slanderers are those who pretend that they are doing this in order that the truth may come to light and be corrected. To such it is to be answered, This is not the way to amend; rather, it is always to be feared that thou speakest without understanding. For he who wants to amend his brother's sin has the rule for this in the gospel (Matth. 18,15. ff.); if he despises this, or thinks to act more wisely than Christ taught, what a great fool he must not be!

"The fourth kind are those who crown and adorn their devil and Satanic angels with gold and transfigure them with marvelous splendor, saying that they told the sin of their brother only so that another might beware of him. That is to put on a semblance of true piety and the makeup of love, and that is why it must be a golden and sunny noon, because they want to warn another.

"When the slanderers get together, their conversation consists of making some her-.

take him in front of them in the middle and now, one after the other, tear him apart with their mouths, like dogs tear the carrion of a horse in the field. ... Fie, fie! what a vile monster is a slanderer!" (S. Luther's Works, St. Louis Edition, Tom. X, 946. ff.) W. [Walther]

## To the ecclesiastical chronicle.

### I. America.

**The State Schools and the Romans.** Recently it came to light in Wisconsin that there, in a school district of Washington County, the Roman Catholics quietly seized a state school and withheld the teachers' salaries determined by the state for the teachers they employed (Catholic school nurses). A citizen reported it, as a result of which this fraud was quickly put to an end by the court.

**Secret societies.** There is great excitement in Memphis among the colored Odd Fellows. A colored preacher named Counter, who was formerly a member of the Grand United Order of Odd Fellows, recently preached a sharp sermon against secret societies and declared that he would betray all the secrets of the order. Two other preachers encouraged him in his intention and there would have been a bloody brawl in the church if the preachers had carried out their threat. The next night, however, a band of masked Negroes moved in front of Preacher Counter's house. He made his way through the mob with a revolver and escaped unharmed.

### II. foreign countries.

**Hermannsburg Mission.** A mill owner near Ziven has appointed the Hermannsburg Mission as universal heir, through which a water mill and a half farm with all inventory and capital worth about 50,000 Marks have fallen to it. Another missionary friend had donated 6000 Marks shortly before. The deficit still amounts to 97,000 Marks. At least this is what the Luthardsche Allgemeine Kirchenzeitung writes.

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### Ordinations and introductions.

Candidate Ph. Laux, appointed by the "newly formed" Lutheran congregation at Canistota, Dak. Terr., was ordained and introduced there on the 8th Sunday after Trin. by order of the honorable Mr. President Sievers by the undersigned.

E. F. Welcher.

Address: Rev. Laux, Canistota, Dak. Terr. 60th, Duk.

On the 8th Sunday after Trin. the Candidate! of the Holy Preaching Office D. Ehlen was ordained and introduced by order of Mr. President Wunder of the undersigned under the assistance of Mr. Pastor Ptssel as assistant preacher at the congregations of Washburn and Wenona, Ill, in Washburn. A. Sippel.

Address: Rev. 1). Lblon, Da Rose, Llarliall Oo., Ill.

On the 9th Sunday in Trinity, Candidate G. Lten- hardt of Springfield, in the midst of his congregations of Log an and Mitchell, was most solemnly ordained and inducted by the undersigned, assisted by Mr. L. Ktrmis. F. Dubpernell.

Address: Lev. OeorZ Lienliardt, LltelmU, Lortb 60th, Out.

On the 8th Sunday after Trinity, on behalf of our Eastern Presidency, Mr. L. F. Lindemann was ordained in Zion's Parish at Boston, Mass. by the undersigned, assisted by Hrn. k. O. Kolbe. Adolf Biewend.

Address: Rov. I'. Lindomann,

286 Lliawmub ^v6th, Loston, Llass.

On the 9th Sunday after Trinity, Rev. H. Sieving, formerly of Ottawa, Ill, was installed in his office at the Lutheran congregation at York Centre, Du Page Co, Ill, by the undersigned, by order of the Hon. H. Wunder, District Praeses.

E. A. W. Krauss.

Address: Rev. 8. 8wvmK, Lombard, Du Lage 6o., Ill.

### Church dedications.

On the 7th Sunday after Trinity, the Lutheran Immanuel congregation at Spring Valley, Kans. consecrated their newly built church (30X50) to the service of the Triune God. Mr. L. F. Pennekamp preached in the morning in German, Mr. L. Purzner in the afternoon in English. The undersigned gave a speech in front of the church and said the Weth prayer.

I. H. F. Hoyer.

On Jubilate Sunday, the Trinity congregation near Wellsville, Mo. dedicated their new church to the service of the Triune God. Festival preachers were: L. I. A. F. W. Mueller, L. A. G. Grimm, Stud. F. Brand of St. Louis; the latter preached in English. The building is 82X48 feet with tower 64 feet high.

G. I. Müller, L.

On the 8th Sunday after Trtn. my Trinity congregation in Town Aellow Bank, Lac-qut-parle Co., Minn. consecrated their church (18X28 with steeple

and altar rail) to the service of the Triune God. Festive preachers were Mr. L. T. Hinck and undersigned. Fr. Pfotenhauer.

On the 8th Sunday after Trinity, the newly built little church (40X20) of St. John's Lutheran Parish in Town Elmare, Faribault Co, Minn, was dedicated to the service of the Triune God. Preached: Morning L. I. Schulenburg, afternoon I. Grabarkewitz.

On the 8th Sunday after Trinity, my Immanuel congregation near Albany, Stearns Co., Minn. dedicated its newly built log church (22X32) to the service of the Triune God. L. C. Kollmorgen preached the church dedication sermon. In the afternoon, I. v. Brandt preached.

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### Mission Festivals.

On the 1 Sunday after Trin. the congregations of Carver and McLeod Counties, Minn. celebrated a community mission feast in the midst of the congregation of the undersigned. Festival preachers were LL. Frederick, Destinon and Hertrich. The collecte was -131.50.

Young America, Minn.

F. Stretchfoot.

On the 3rd Sunday after Trin. the congregations of LL. Herzer, Wambsganß, Otto, Schilling and that of the undersigned celebrated their mission feast of this year at Cascade, Wis. L. Kothe and undersigned preached. L. Herzer gave a lecture on negro mission. The collection, after deduction of travel expenses -78.23, was divided equally between the inner and negro missions. Th. F. F. Finck.

On July 5, we celebrated the first mission feast at Belle Plaine, Wis. - The sermons were preached by LL. Dicke and Ebert. Undersigned gave a short talk. - Festival guests were from the surrounding communities of Pella, Richmond, Clintonville, Washington and Hartland. Collecte was -42.00.

W. Hudtloff.

On the 4th Sunday after Trinity, the Lutheran Church of the Holy Trinity in Sheboygan, Wis. celebrated this year's mission festival. The festival preachers were Pastors A. Reinke and C. Holst. The collection was 158.00. Bro.

On the 4th Sunday after Trin. the Lutheran congregation at Minden, Nebr. celebrated a mission feast. Guests from Adams and Franklin counties were present. Festival preachers were LL. F. Düver and W. Lehr. The collecte was -34.75.

Ernst Flach.

On the 5th Sunday after Trin. the congregations of New Bergholz, Martinsville and St. Johannisburg celebrated their annual mission festival at the latter place. The festival preachers were LL. Chr. Großberger, W. Weinbach and undersigned. The collection amounted to -119.43, which was allocated to the inner, emigrant, Negro and Jewish missions.

H. A. A. Dorn.

On the 6th Sunday after Trinity the congregations of Pastors Chr. Mäurer, F. W. Lange and W. Vomhof celebrated their joint mission feast in the Gnaden congregation at Goodhue, Minn. at which Mr. L. Börneke and many members of his congregation were also dear guests. Speakers at the celebration were LL. H. Schulz and I. Bernthal. Collecte in the morning and afternoon together amounted to -100.00. W. Vomhof.

My St. John's parish bet Willow Creek, Minn. celebrated its mission feast on the 6th Sunday after Trin. Many guests had arrived from the congregation of Mr. L. I. Schulenburg. The festival preachers were Messrs. LL. I. Grabarkewitz, I. Schulenburg and the undersigned. The collection for the mission amounted to -70.00. H. I. Müller.

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On the 6th Sunday after Trinity, the congregations in and around Crete, Ill celebrated their mission festival. In the morning Dietz preached, in the afternoon Prof. Selle gave a lecture. The collecte was -122.45. E.. A. Brauer.

On the 6th Sunday after Trinity, my congregation in Norfolk, Nebr. celebrated its mission festival. A large number of guests from our neighboring congregations attended. The festival preachers were Messrs. UU. Möllertng, Westphal and Rudolph. The collection amounted to -93.00 and was earmarked partly for internal and partly for external missions. Aug. Leuthäuser.

The two congregations in Holt County, Mo. celebrated their third community mission feast on the 7th Sunday in Trin. in a wood on the Mtfssouri River. Prof. A. Böppler and Rev. Chr. Bock preached. The collecte resulted close to -36.00. C. H. Lentzsch.

On the 7th Sunday after Trinity, the congregations of San Dusky, Westfield and Reedsburg celebrated this year's community mission festival at the latter location. The festival preachers were kk. Friedrich, Osterhus and Nikolaus. The total cost, after deduction of travel and other expenses, was -100.00.

A. Rohrlack.

This year's mission festival of the congregations of New Uork and vicinity was held in Broadway Park, Brooklyn, on July 26, 1885. The festival speakers were Pastors I. P. Beyer, G. A. Henkel, and E. Bohm. The collecte was -225.40. E. Bohm.

On July 26 and 27, St. John's parish near Drake, Mo. celebrated its mission festival. Besides the Red Oak branch and the vacant congregations at Feuersville and Linnwood, the congregations of Mr. W. Mueller, Frese and Michels were invited. The? Frese, Grimm and H. Müller preached and U. Sandoß gave a mtssionsgeschichtlchen lecture. The collecte, intended for inner, Negro and Jew mtssion, was -64.00. O.. R. Hüschen.

On the 8th Sunday after Trinity, the Bethlehem congregation at Kiowa, Nebr. celebrated its mission festival with the participation of the congregations at Frte- densau and Geneva and other fellow believers. Rain prevented the morning service; in the afternoon Mr. P. G. Bürger and Mr. Candidate R. Biedermann preached. The total cost, after deduction of travel expenses, was -21.80.

I. Meyer.

On the 9th Sunday after Trin. the Lutheran Immanuel congregation at Blue Earth City, Mtnn. celebrated a mission feast. The collecte was -34.84. Preached: G. E. Ahner, H. I. Mueller andl . Grabarkewitz.

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## The Nebraska District

Our synod meets, s. G. w., Wednesday, September 30, in the congregation of Pastor Weller. The subject of the doctrinal discussions is the doctrine of absolution. - One should register with the local pastor two weeks in advance and at the same time indicate whether one intends to come by wagon or by rail. The railroad station is Staplehurst.

Joh. Meyer, Secr.

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## The Canada - District

The Lutheran Synod of Missouri, Ohio and other states will meet, God willing, from September 9 to 15 at the parish of Pastor Andres in Berlin, Ontario. The opening service will exceptionally take place on Tuesday evening, September 8. The doctrinal discussions will be based on two papers, one on the subject: "The Christian in his earthly profession", and the other on "Pulpit fellowship with false believers". I. C. Borth, Secretary.

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## Please.

During its last inspection of the seminary, the undersigned supervisory authority was convinced that, in order to maintain cleanliness, a large part of the mattresses in use would have to be removed and replaced by new ones. Since the maintenance costs for the students are already so high that a further increase of the same by adding the necessary mattresses is not advisable, we dare, trusting in the great generosity of the congregations and readers of the "Lutheran", to ask them to help us by means of mild donations, so that the expenses for the mattresses can be met without any hardship for the students. The undersigned is willing to accept contributions for this purpose.

On behalf of the supervisory authority of the Seminary

W. Achenbach,  
7418 8lxtd 8tr, 8. 8t. Louis.

## To the pastors of our synod and their worthy congregations for their kind consideration.

Experience has shown that when the theological studies of our students here are interrupted by weeks, even months of vicarious preaching or school teaching, this does them no small harm in their preparation for the sacred ministry of preaching. The undersigned therefore believe that they owe it to their dear students, their parents and to our Synod, which makes such great sacrifices for our institution, to abandon the practice hitherto followed concerning the use of our students for temporary vicarage. Therefore, the most humble and urgent request is hereby made to those mentioned in the heading not to turn to the institution here for help when the need for a temporary vicar arises, be it in the church or in the school.

Concordta-Semtnar at St. Louis, Mo, Aug. 10, 1885.

The current teaching staff.

In the name and on behalf of

C. F. W. Walther, President.

## In the school teacher seminar on Addison

classes will not begin until Wednesday, September 2, due to the new building. All students must report to class on Tuesday evening, September 1. Addison, August 10, 1885. E. A. W. Krauss.

## **Concordia College at Fort Wayne, Ind.**

In accordance with the Synod's decision, the new school year begins on D onnerday, August 27. Registrations are requested as soon as possible.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quintatm German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.

3. each student must be provided with a suitcase, the necessary personal and bed linen, quilt and woolen blanket and towels. Mattresses (-2.00), chair (75 cents) and lamp are best purchased here at the institution.

If conditions in the coming school year are as favorable as in the past, a reduction in the fee will take effect in the fourth quarter. This will be brought to the attention of those concerned in good time. For light and stove, each student will have to pay -10.00 at the beginning of the school year, since the heating material purchased for the winter must be paid for in advance. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment -4.00 each. The average expenditure for books is -7.00 to -10.00.

The fee is to be paid at the beginning of each quarter and is best sent directly (not by the students) to Dr. Dümrlng in order to avoid inconvenience and annoyance. The students who will not devote themselves to church service will pay -40.00 annual tuition. The funds of those students whose parents so desire will be administered by one of the professors and should be sent directly to him.

board of Supervisors and the College of Teachers R. A. Bishop.

## **Announcement.**

Due to unforeseen circumstances, classes at Concordia College in Milwaukee will begin on the eighth of September instead of the first. The pastors are asked to inform the students concerned if necessary.

E. Hamann.

## **New York Progymnasium.**

The new school year of the New York Progymnasium begins, s. G. w., Tuesday, September 1, 1885, at 9 o'clock in the morning. In order to be admitted to the Sexta, the entering student must be able to read German and English fluently and write orthographically, as well as have completed fractions. - Applications for admission should be sent to the Director by August 15. The same will also be responsible for

provide for the accommodation of out-of-town students in Christian families. The boarding fee is -12.00 per month, not including laundry. Printed books are free, and tuition reduction is also granted upon request.

On behalf of the supervisory authority

E. Bohm, Director, 298 Lroome 8tr.

**Changes of address for the 1886 calendar** should be sent immediately to the undersigned publisher in the form of answers to the following questions.

First and last name:

Pastor or Teacher:

Which synod does:

Residence:

Post Office:

County:

State:

Luth. Concordia Publishers.

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## Conferenz display.

The Northern Districts Conference of Iowa will meet, s. G. w., September 22-24, at Mr. P. Horn's church.

It is desired that the dear brothers would like to register 14 days in advance. E. Wiegner.

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### Revenue to the Illinois District's coffers:

For the synodal treasury: By Fr. Reinke in Chitcago from Mrs. N. N. 3.00. Comm. Collecten from Fr. Schurichts Gem. in St. Paul 15.00. From Fr. Müllers Gem. in Ehester 6.50. Wartens' Gem. in Danville 10.75. Durck I. H. Kühlenbeck of P. Ottmann's congregation in Collinsville 3.35. (p. -38.60.)

To the new building in Addison: By P. Döderlein in Homewood 19.50. By H. Reinke in Chicago by Gust. Natzke, Elis. Schmidt, Ad. Sktppe, Karl Kay, Aug. Malinowsky, Karl Pauzer, W. Eilrich, Jul. Neitzel, Karl Skippe 1.00 each, Aug. Dreckmann, Herm. Zechlin, Karl Rtthamrl, Georg Höft, Joach. Nieß, Karl Scheive, Herm. Frncz, Heinr. Langfeld, Karl Poltz, Louis Gersch, Albert Schmidtke each 2.00, Joh. Dan- kert 5.00, Ch. Weltmann 10.00, Jürgen Lassen 10.00, Karl Fenz 4.00, Ferd. Stenzel .50. by teacher Greve in Addison- by Joh. Rohde 4.00. P. Feiertags Gem. in Colehour 4.00. k. Hölter's Gem. in Chicago, 4th c., 100.00. By Lochner in Chicago by F. Eggers 5.00. By l>. Knies in Golden by R. Baumann 6.00, Behrens 4.00. (S. -203.00.)

On seminary construction in St. Louis : Dir. E. A. W. Krauß tn Addison 5.00.

For inner mission: By C. L. Winte, part of the Gem. mission feast coll. at New Minden, 123.00. Part of coll. at Gem. mission feast at Coopers Grove and at New Bremen 30.00. By I. H. Kühlenbeck of P. Ottmann's Gem. at Collinsville 1.90. (p. -154.90.)

For the Negro mission: Through Fr. Reinke in Chicago from Mrs. N. N. 2.00. Through C. L. Winte, part of the missionary collection of the congregation in New Minden, 61.00. Fr. By Fr. Werfelmann in Chicago of O. Norkus, first collection of rent, 10.00. Part of collecte at mission feast of Gemm. at Coopers Grove and bet New Bremen 17.75. (p. 101.85.)

For mission to Jews: Theil of Coll. at Gemm. mission festival at Coopers Grove and bet New Bremen 9.00. By k. Succop in Chicago by F. Klupmann 2.00. (S. -11.00.)

For poor students in Springfield: Durck I. H. Kühlenbeck from P. Ottmann's Gem. in Collinsville 3.45. Ch. Stallmann in Ehester for Gust. Muller 5.00. (S. -8.45.)

For poor students in Addison: By Cassirer G. W. Frye in New Orleans 2.50.

For a new semtnar organ: By Teacher Dorn in Brecher 5.00. Teacher H. Hicken in Crystal Lake 5.00. Teacher Fathauer's pupils in Eagle Lake 2.25. Teacher Th. F. Wtch- manns Stngckor in Freistadt, Wis. 4.75. (S. -17.00.)

For the construction of a new teacher's residence in Milwaukee: By Fr. Wedding of Mr. Aug. Etckhoff, 17.33. Eoll. by Fr. Cämmerer's Gem. in Chandlerville 6.27. By Fr. Noack in Riverdale from Geo. Dutt .50, Jul. Anders .50, Wittwe Dreger 1.00. Fr. Knief's Gem. in Golden 8.00. Fr. Holiday's Gem. in Colehour 6.00. k. Wegener's Gem. at Altamont 6.00. p. Karth's Gem. at Staunton 8.00. p. Blanken's Gem. at Buckley 13.62. p. Wartens' Gem. at Danville 9.00. p. Wagner's Gem. at Chicago 30.00. p. Th. Bünger's Gem. at New Bremen 27.00. (p. -133.22.)

For the college building fund in Milwaukee: P. Hölter's Gem. in Chitcago, 2nd c., 57.25. P. Succops Gem. there, 6th c., 24.00. (S. -81.25.)

For poor students in Milwaukee: by P. Succop tn Chicago from the Women's Association for C. Abel 15.00. by P. Wagner there for H. Prechel from E. Tolzmann .50, N. N. .50, E. Raithel 2.00, A. Beduhn 3.00, F. Rtx 1.00, N. N. 5.00. (S. -27.00.)

For sick pastors and teachers: By Fr. Wunder in Cbicago by L. Hacker 1.00.

For the Widows' Fund: By Dir. E. A. W. Krauß of the Gem. in York Centre 6.91. Durck P. Sapper in Bloomington of Mrs. B. 3.00. (p. -9.91.)

For the deaf and dumb: Through Fr. Succop in Chicago by Mrs. Kortum .50.

For the congregation in Hubbard, Iowa: P. Ad. Bünger's congreg. in Steeleville 5.00. Coll. of Fr. Cämmerer's congreg. in Chand- lerville 5.10. (S.-10.10.)

For the support fund of the German Free Church in Saxony: from Chicago : by P. Wunder from Frauen-Verein 6.00, Mrs. C. Koch 2.00, G. Koch 1.50, Mrs. Köbel 1.00, Mrs. Mickow 1.00, H. Schulz 1.00, A. Heuer 1.00; by k. Hölter by L. Evert 1.00, N. N. 2.00; by P. Engelbrecht by Mrs. Helms 1.50; by Wagner by I. Brackmann 1.00, N. N. 5.00; by P. Succop by F. Holz 1.00. By Dir. E. A. W. Krauß of the Gem. in Uork Centre 10.00. By I?. Müller in Schaumburg by C. K. 2.00. By P. A. Bünger in Steeleville 1.00, H. N. there 1.00. By k. Schuricht in St. Paul by F. Torbeck .50. Coll. on teacher F. Kringle's wedding at E. H. W. Leeseberg in Addison 19.00. By I?. Eißfeldt in South Chicago by H. Wüstenfeldt 1.00. By Prof. C. A. T. Selle in Addison 5.00. (pp. -64.50.)

Addison, Ill, Aug. 1, 1885. H. Bartling, Cassir.

#### **Entered the coffee of the Michigan - District:**

For the synod treasury: From the Monroe congregation -10.00. Nidgeway congregation 6.08. Fort Gratiot congregation 3.25. Amelith congregation 10.10. Port Hope congregation 6.00. Hadlcy congregation 4.25. Norris congregation 3.00. Manistee congregation 10.00. (Total -52.68.)

To the new building in Addison: Gem. in Monroe 72.50. Gem. in Ridgway 1.00. Gem. in Waldcnburg 16.16. Gem. in Fowler 60.00. Gem. in Saginaw City 8.21. Gem. in Tawas City 8.21. Gem. in Sebewaing 79.50. Gem. to Sandy Creek 10.70. Wittwe Grauf das. 5.00. By P. Partenfeldcr from Mrs. Denicke 1.00. teacher Braun .50. congreg. at Roseville 12.67, Father Schroeder das. 5.00. congreg. at St. Joseph 20.00. congreg. at Frankenmuth 36.00. congreg. at Arcadia 6.15. congreg. at Adrian 20.00. by teacher Appold from a part of the congreg. at Frankenlust for the new organ 10.00. (p. -372.60.)

For inner mission: congreg. at Norris 6.50. congreg. at Rogers City 2.50. congreg. at Moltke 5.00. By Father Spiegel of Mrs. N. N. 5.00. congreg. at Roseville 12.05, Father Schroeder that. 1.00. congreg. at Sandy Creek 6.33. teacher Braun .50. (p. -38.88.)

For the widow's fund: Böling 4.00. P. Witte 5.00.

Schöch 4.00. p. Geyer 12.00. p. H. O. Schmidt 4.00. k. Bohn 3.00. teacher Brinkmann 3.00. teacher Harbeck 2.00. teacher Nüchterlein 2.00. by P. Claus, wedding scoll., 5.00. comm. in Montague 5.00. comm. in Adrian 11.00. (S.-60.00.)

For the deaf and dumb: LebrerNüchtermeinscküler 7.00. By Fr. Mühlhäuser from Father Hammel 2.00. Wedding coll. at Fischer 3.61. By Fr. Hahn from Wittwe Bach 3.00. By I'. Dreyer at Ft. Wayne, hock time scoll. at W. BLsching, 9.51. Durck A. Ch. Bauer by L. Bauer .50. durck teacher Gerlach. FamiUenfestcoll. at, 5.00. Gem. in Richmond, Va. at, 6.30. At Br. Uehler's wedding in Frankenmuth ges. 4.30. (S. -41.22.)

For sophomores from Michigan: Gem. at Lansing 8.50. Gem. at Beaver 1.00. Gem. at Belknap 3.00. Gem. at Sandy Creek 4.50. Gem. at Montague 5.30. From Alpcna parish for Gengerke at Springfield 10.33. Durck k. Rooster from Mrs. St. in U. for F. & H. Hahn 6.00. Gem. to Sandy Creek for Wissmueller in Ft. Wayne 4.00. (S. -42.63.)

For Negro mission: Teacher Denninger's students 4.50. Teacher Appold's students 1.33. Gem. in Clay Bank 1.23. Through k. Hantel by I. Sindlinger 1.00. Mr. Beyerlein from Frankenmuth 2.00, surplus in travel money 6.25. I. Lösel .25. By ?. Spiegel from Mrs. N. N. 5.00. Gem. in Fräser 4.50. Gem. in St. Joseph 5.00. Gem. in Manistee 5.00. (S. -36.06.)

For Jewish Mission: Women's Club in Richville 10.00. Congregation in Saginaw City 15.00. Congregation in Monitor 5.00. By k. Trautmann, Child Aufcoll. by F. Müller, 3.02. Congregation in St. Joseph 4.60. By I?. Heincke by Fr. Schoof .50. child's Aufcoll. 1.00. child's Aufcoll. at E. Hellmuth 1.75. comm. in Manistee 5.00. (p. -45.87.)

For Emigr. mission: By P. Mühlhäuser from Father Schröder 1.00. Father Schaak .50. By U. Hahn from Wittwe Bach for New York 2.00. (S. -3.50.)

For the orphanage in Addison: TeacherAppolds students 1.32.

For the comm. in Hubbard: Comm. in Sebewaing 11.41. Comm. in Big Rapids 7.12. By U. Tribe of Ph. Btnkle .50. I. Schmucker.25. (S.-19.28.)

For the German Free Church: By U. Schliepsiek, Thank Offering by Mrs. A. Sckantz, 1.00. Congregation in Frankenmuth 25.00. Congregation in Manistee 10.75. (S. -36.75.) Total -750.79.

#### **Repor tation.**

In my receipt of June 15 read under "Wittwenkasse" : Gem. in Fräser -9.00 instead of "8.00."

Detroit, July 31, '85, Chr. Schmalzriedt, Cassirer.

#### **Incoming to the Coffee of Minnesota-"nd Dakota Distirts:**

For the synod treasury: from Fr. Clöter's congregation at Valley Creek -2.03. Fr. Hertrich's congregation at Hollywo'od 5.00, tn Hclvetia 3.00. Fr. Kollmorgen's congregation at Mananaha 4.75. k. Vomhofs Joh. Gem. 7.10. I". Langes Gem. 8.05.?. Rupprecht's comm. at Hart 11.00. P. Bernthal's comm. at Lewiston 8.00. P. Friedrich's comm. 8.00. (p. -56.93.)

Synodal contributions: P. Bösche 2.00. Teacher H. Ehlen 2.00. (S. -4.00.)

On seminar construction in Addison: Durck P. Ahner of A. Müller 2.00, M. Winter, Dan. Bullert, I. Müller, C. Wegner, G. Sckerping, Ferd. Spannaus, C. Nimitz each .50, I. Bullert, F. Bullert, A. Bullert, C. Brück, I. Abraham, A. Döring, G. E. Ahner each 1.00, I. and W. Ziegler each 2.50, F. Moskopf .25. Durck P. R. Köhler of W. Bohn in Wahpeton, Dak., 1.00, of Alb. Bohn that. .50, by sr. Gem. at Mountville, 11.24, of P. Clöter's Gem. at Valley Creek, 10.00, of P. Schaaf's Gem. 7.11, 1". H. I. Mueller's Gem. 10.00. By P. E. F. Welcher of Jak. Guntner 1.00, Andr. Weltz 3.00. Fr. Rolf's Gem. in St. Paul 18.25. Fr. Vomhof's Joh.-Gem. 10.00. k. Horst's Gem. 50.00. (p. -139.85.)

For the deaf and dumb: 1>. H. I. Müllers Gem. 9.70.' Wittwe Brandhorst in St. Paul 5.00. (S. -14.70.)

For negro mission: P. Clötters Gem. bet Valley Creek 4.33. P. Schaafs Gem. 3.64. P. A. Müllers Gem. 12.00. ! ? Vettters Gem. 12.00. By P. Maurer, wedding coll. at! H. Gihlstorf, 3.25. P. Rådeke 1.00. Wittwe Brandhorst in " St. Paul 5.00. P. Roß' Gem. 7.00. P. E. L. Kretzschmars Gem. 5.85. (S. - 54.07.)

For Milwaukee Progymnasium: P. Mäurers Gem. iU Belvidere 4.40. P. Rolfs Gem. 10.50. P. Ahners Gem. 4.00. P. Streckfuß' Gem. 5.00. P. Grabarkewitz' Gem. 14.00. (P. -37.90.)

For poor students from Minnesota and Dakota: ? Clötter's Gem. at Valley Creek 4.05. P. Mäurer's Gem. at Jacksonville 3.25. Wittwe Brandhorst's at St. Paul 5.00. By Mr. W. Kastner at Lewiston, Children's Festival Collecte on the 4th of July, 6.10. P. Rolfs Gem. 1.18. (p. -19.58.)

For? I. v. Brandt's church in Albany, Minn: P. Horst's Gem. 7.00.

For mission to the Jews: Fr. Vettters Gem. 6.00. Fr. A. Müllers Gem. 5.00. Fr. Langes Gem. 7.15. (S. -18.15.)

For the widow's fund: P. Vomhof 4.00. P. H. I. Müller 3.00. Teacher H. Ehlen 4.00. P. Lange 4.00. ? Stülpnagel 4.00. Fr. Rådeke 2.00. Wittwe Brandhorst in St. Paul 5.00. Fr. Ahner 4.00. (S.-30.00.)

For orphanage near St. Louis: By Fr. Coll- tomorrow, Wed. Coll. at I. Schatz in Mananaha, 2.00.

For orphanage at Addison: Wittwe Brandhorst at St. Paul 5.00. By Fr. Vomhof, Wed. Coll. at Joh. Holst, 12.00. (S. -17.00.)

For the congregation in Hubbard, Iowa: P. Bernthal's congregation 5.00. P. Friedrich's congregation 6.00. P. Schaaf's congregation 3.00. ? Mäurer's congregation in Jacksonville 4.75. Fr. Horst's congregation 15.35. (p. -34.10.)

For an organ in Addison: By?. Vomhof, wedding coll. at Joh. H. Rehder, 10.65.

For the Free Church in Saxony: By P. Vomhof, one-tenth of a missionary festival coll., 10.00, by N. N. 1.00, by W. V. 4.00. By P. E. L. Kretzschmar by N. N. 2.00, A. Mathwich 1.00. (S. -18.00.)

For inner mission in Minn. and Dak.: P. Clötter's congregation in Woodbury 5.53. P. Roß's congregation 7.00. Th. Streiß- guth in Arlington 5.00. By P. Streckfuß, part of a mission festival coll. of congregations in Carver and McLeod Co. 80.00. ? Horst's congregation, 30.00. Fr. Kollmorgen's congregation in Mananaha, 2.58. Fr. A. Müller's congregation, mission festival coll, 40.00. ? Vetter's parish, same, 50.00. P. Kolbe's parish in Albion 3.25. ? Grabarkewitz's parish, 7.00. Fr. Rådeke's parish, 2.00. Fr. Bernthal's parish, 30.00. Fr. Rolfs parish, 17.02. By Fr. Streckfuß of Mr. V., 1.50. Fr. Köhler's parish, 7.00. By Kassrer E. F. W. Meier, 50.00. By Fr. Vomhof's parish, nine-tenths of a mission festival coll., 90.00. By Fr. Horst of Wittwe Kahle's parish, 25.00. (p. -428.13.)

St. Paul, July 25, 1885. T. H. Menk, Kassrer.

#### Income to the Middle District coffers:

For building in Addison: From P. Schmidt's parish at Elyria, 2nd c., -123.75. W. Schaper Sr. at Columbia City 1.00. From?. Heintz'Gem. at Crown Point 5.00. P. Schumms Gem. at Krndallville 17.00. P. Frankes Gem. at Fort Wayne 18.20. P. Horst's Gem. at Dublin 15.70. P. Kaiser's Gem. at Julietta, 2nd cts, 51.00. Fr. Niethammer's congreg. at Tracy 18.00, at La Porte 23.00. Fr. Thieme's Petri's congreg. at Columbia City, 2nd plat., 5.00. Fr. Walker's congreg. at Cleveland, 2nd plat., 48.00. Fr. Michael's congreg. at Fort Wayne, 3rd plat., 20.50. (p. -356.15.)

For the congregation in Hubbard, Iowa: Fr. Kolbe's congregation in Jndevendence 4.35. Fr. Bethke's congregation in Reynolds 6.50. From ? Dreyer's congregation in Fort Wayne .75. from Fr. Kretzmann's congregation in Farmers Retreat 5.00. Fr. Mueller's congregation in Lanes- ville 9.00. Fr. Daib and congregation in Friedbetm 15.00. (L> -40.60.)

For Mrs. P. Stephan: Fr. Stocks Gem. at Fort Wayne 5:00 p.m.

For the Kansas City congregation: Off?. Kretzmann's congreg. in Farmers Retreat 5.00. Fr. Daib and congreg. in Friedhrim 14.20. Fr. Thieme's Zion's congreg. in Columbia City 7.32. (p. -26.52.)

For poor students in Fort Wayne: P. Bethke's church in Woodland 2.50. For Guckenbergers: mostly in the school district teacher Engelbrecht near Columbus 12.00. (p. -14.50.)

For the Free Church in Saxony and a. St.: Women's Association at Fr. Michael's Parish at Fort Wayne 10.00.

For inner mission: Fr. Weseloh's congreg. in Cleveland 10.00. Fr. Siegers Jacobi's congreg. in Archbold 5.60. Fr. Preuß's congreg. in Auburn 5.50. (S. -21.10.)

For mission to Jews: Fr. Weseloh's congreg. in Cleveland 10.00.

For Negro mission: Fr. Treff's congreg. at Cleveland 13.50. Teacher Zitzlaff's pupils from Fr. Saupert's congreg. at Evansville 3.50, Mrs. L. Harfendorfer's that. .50. Fr. Weseloh's congreg. at Cleveland 10.00. Fr. Niethammer's congreg. at La Porte 16.30. ? Thieme's Petri congreg. at Columbia City 6.91. (p. -50.71.)

For poor students in St. Louis: P. Jüngel's Gem. to White Creek (delayed) 15.00. Women's Association in? Michaels Gem. for E. Block 10.00. By teacher Hafner for Morhardt 6.50. W. Schaper Jr. in Columbia City 1.00. (S. -32.50.)

For Stud. G. Hartmann in Springfield: Wedding coll. at K. König in Fort Wayne by P. Sauer 5.25.

For the synod treasury: Fr. Franke's congreg. at Fort Wayne 8.50. Fr. Jox's congreg. at Logansport 17.00. Fr. Kretzmann's congreg. at Farmers Retreat 14.10. Fr. Kaiser's congreg. at Julietta 7.50. Fr. Siegers Jacobi congreg. at Archbold 5.60. (S. -52.70.)

For the deaf and dumb: Anna and Otto Kahle in Cleveland .50. teacher Zitzlaff's school children from?. Saupert's comm. in Evansville 4.10, Mrs. 8. Hafendorfer's that. .50. P. Weseloh's comm. in Cleveland 6.60. (p. -11.70.)

For widow's fund: Mrs. W. K. at Farmers Retreat i 2.00. P. Thieme's Gem. at Columbia City 7.73. Coll. bet. the gold. Wedding of R. Schlotthauer in Lanesville 3.00. ? Müllers Gem. in Lanesville 4.00. (p. -16.73.)

For the Pittsburgh Orphanage: P. Weselohs Gem. in Cleveland 5.00.

For Boston Orphanage: By Teacher Ungemach's students in Fort Wayne ges. 15.00.

For da? Orphanage in Addison: P. Stegers Joh. Gem. in Archbold 5.70.

Fort Wayne, August 1, 1885. c. Grahl, Kassirer.

#### Entered the Coffee of the Nebraska District:

For the synodal treasury: From ? Häßler-10.00. By ? Müller from sr. Dreieinigk.-Gem. 3.65. By Fr. Hofius of sr. Gem. 9.00. (p. -22.65.)

For poor students in St. Louis: Through Fr. Gem. in Caldwell 14.66.

For poor students in Addison: By Fr. Weiler, bell- brutal-Coll. sr. Zion Comm., 10.00.

To the new building in Addison: P. Häßler 10.00; by dens. of Th. König and Joh. Schewe 10.00 each, Joh. Seitz 2.00, Jak. Seitz 1.00, H. Diekmann 10.00, Fr. Tecklmeier 1.00, I. Wteting and K. Wteting 5.00 each. By?- Grüber, 2nd Zhlg. sr. Gem., 10.00. (S. -64.00.)

For sick pastors and teachers: By?. Müller, Coll. on H. Hogc's wedding, 6.60.

For the Widow's Fund: By Fr. Häßler of sr. Gem. in Caldwell 9.00, Karl Wteting 10.00.

For inner mission: Through Fr. Weiler, surplus of travel money to the Dtstr. conference, 21.00. Through Fr. Vogler from the congregation in Louisville, Nebr. 5.78. Through Fr. Meyer from sr. Bethlehem congreg. 3.25. By Fr. Flach, mission festival coll. sr. Gem., 35.78. By Fr. Leuthäuser, desgl., 63.00. By ? Fresr, desgl., 44.55, by children H. Olday .25, E. Frese .10. (p. -173.71.)

For Negro Mission: By Fr. Leuthäuser, Mission Festival Coll. sr. Gem., 10.00.

For the Jewish Mission: Through Fr. Welker, bell-ringing coll. sr. Zions-Gem., 10.00. By Fr. Leuthäuser, Mlssionsfestcoll. sr. Congregation, 10:00 a.m.

For poor fellow believers in Germany: By?. H. Cämmerer of C. Werner 5.00, C. Präuner 2.00, C. Sckel and Scott each 1.00. (S. -9.00.)



To the household in Addison: Through Fr. Gem. 6.05.  
 For the congregation in Hubbard, Iowa: By Fr. Frincke from Mrs. Krüger .50. By?. Endrrs from sr. Joh.-Gem. to Braver Creek 7.50. By Fr. Brakhage of sr. Gem. 4.40. By P. Biedermann of sr. Gem. 7.62. (S. -20.02.)  
 For the orphans in Addison: By P. Endres from Mrs. N. N. 1.00.  
 For Emigr. Mission in New York: By Fr. Lrut- häuser, Mission Fest-Coll. sr. Gem., 10.00.  
 For you Gem. in Kansas City, Mo.: By Mr. D. Zimmermann of?. Bodes Gem. 7.62.  
 Omaha, Aug. 3, 1885, F. C. Festner, Cassirer.

**Incoming to the coffee of the Eastern District:**

For the synod treasury: From Rondout congregation -6.25. Wolcottsvillr congregation 5.50. Otto congregation 3.20. Martinsville congregation 6.10. College Point congregation 10.20. Roxbury congregation 10.76. North East congregation 3.37. Utiea congregation 6.00. (Summa -51.38.)  
 For widow's fund: comm. in Paterson 7.41. comm. tn Farnham 4.52. wedding coll. at Joh. Sparrer in reserve 8.25. (p. -20.18.)  
 To the seminary building in Addison: comm. in Cohocton 16.30. comm. in Rondout 86.00. comm. in Smallwood 5.00. By ?. Schroeder at Eden Valley 15.00. comm. at Martinsville 37.50. comm. at Egg Harbor 3.00. comm. at Rockvttle 14.60. comm. at Wellsville 17.70. (p. -195.10.)  
 For the orphanage near Boston: Thank offering from Mrs. ?. Krafft 5.00. Women's Association in Harlem 4.00. Lebrer Fleischmann's school children 2.66. St. Andrew's Parish in Buffalo 8.65. (p. -20.31.)  
 For church building in Lockport, N. U.: Gem. in Otto 5.20. Dreifaltgketts-Gem. in Buffalo 34.27.  
 For dtrDeaf and Dumb: Women's Club of Harlem 4.00.  
 For the progymnasium in New York: Gem. in Eden 10.70.  
 For inner mission: mission festival coll. in Cohocton 8.81. Gem. in Hamlin 13.37.  
 ForJudenmtssion: Mission Festival Coll. in Cohocton 8.80, C. Lrutner the. 1.00. Women's Association of St. Andrew's Congregation in Buffalo 11.30. Congregation in St. John'sburg 16.50. (S. -37.60.)  
 For the German Free Church: Women's Association of the Gem. tn Allegany, Pa, 10.00.  
 For Negro mission: Mission Fest coll. in Cohocton 8.80. Charlemagne in New York 1.00.  
 For the comm. tnPaterson: Fr. Ahners comm. in Pittsburg 14.00.  
 For the congreg. in Hubbard, Iowa: P. Ahner's congreg. tn Pittsburg 2 p.m. congreg. in Egg Harbor City 3.55. helper vrretn of congreg. in Smallwood 5.00. (S. -22.55.)  
 For orphanage near Pittsburg: Eden comm. 9.65. St. Andrew's comm. in Buffalo 8.66.  
 For poor students in Springfield: Gem. in Ktngs- ville 5.00. Wedding coll. at Grothe in reserve for Dahlke 11.75.  
 For Castlr Garden Mission in New York: Gem. tn Richmond 5.95. By Fr. Weidmann 2.90. G. Ettfler in New York 1.00. Gem. in North East 3.30. (S. -13.15.)

**Correction.**

Page 80 of "Lutheran" read: For new construction in Addison: Joh. Eckhardt -2.00 instead of "-1.00". Further to add: W. Eckhardt -1.00.  
 New York, July 10, 1885. I. Btrkner, Kassirer.

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### Revenue to the Eastern District's coffers:

(From Jun 23 to July 23, 1885.)

For the synod treasury: By P. Sieker from the treasury of sr. Dorns Gem. in Johannesburg, N. U., 10.57. By P. Buch from sr. Gem. in Allen .57. by Fr. Sieck, Collecte of the L. t. Andreas Gem. in Buffalo, 15.00. (p. -226.16.)  
For the Progymnasium in New York: By Sieker from the treasury of sr. Gem. for orderly charity 200.00. By Dir. Bohm 120.00. By I? Germann given on the silb. Wedding of Mr. Karl Riesberg in Ulica, N. A., 3.45. By ? Schulze from the Misstonsbuchse sr. Gem. in Schenectady, N. Y., 10.00. (S. -333.45.)  
To the new building in Addison: By P. Hein from sr. Gem. in Pittsburgh, Pa., 35.45. By Fr. Tramm in Rondout, N. A., subsequently .50. By Fr. Sieker subsequently from sr. Gem. 2.00. By Fr. Dorn of sr. Gem. in Johannesburg, N. A., 39.65. By Fr. Buch from Aug. Krüger 2.00. By Lübker in Washington, Coll. sr. Gem., 52.25. By k. Book of sr. Gem. at Allen, N. Y., 13.50. (p. -145.35.)  
For the emigrant mission in New York: By Fr. Sieker from the treasury of his congregation for orderly love activity 50.00. By Fr. Schmidt from young mission friends in his congregation in Pittsburgh, Pa. Through Kassirer Bartling 43.06. Through Kassirer L>ckmalzriedt 3.12. Through the Kinderblatt of I. P. Beyer 10.00. (p. -108.18.)  
For the mission to the Jews: By Fr. Sieker from the benevolence fund of his church. By Fr. Rademacher from the church at Cambria and Wilson, N. P., 8.75. By Fr. Sieker from s. Gem. 5.00. By P. Schmidt in Pittsburgh, Pa., 2.00. By P. Buch, sent to Mr. Ch. Gallmann's wedding, 6.25. By Kassirer Schmalzriedt 33.02. (S. -105.02.)  
For inner mission: By Fr. Rademacher from Mrs. Wände .25. By Friedrich Hauck 1.00. By L'. H. Schmidt from etl. mission friends in s. Gem. 4.00. (p. -5.25.)  
For the Negro Mission: Fr. Schmidt in Pittsburgh, Pa. from several missionary friends in his church. By Fr. Frey in Albany, N. U., from Elise Nothaupt 3.00. By Mr. A. Burdort in New York from a fund of the Sunday school of St. Matthew's congregation 2.00. (S. -9.00.)  
For the orphans of West Roxbury, Mass. By Fr. Sieker from his own community from the treasury for orderly charity 50.00. Gem. from the treasury for orderly charity 50.00. By P. H. Dorn 2.00. By F. G. Buch 3.50. (p. -51.80.)  
For the Institution for the Deaf and Dumb: By P. Sieker from the treasury of sr. Gem. für geord. Charity 50.00.  
On the seminary building in St. Louis: By Dir. Bohm of St. Matthew's Parish, New York 268.82.  
For seminary maintenance: From St. John's Gem. in Brooklyn, N. A., 30.50.  
For poor students in St. Louis: By Kassirer I. P. Prager 1.50.  
For the widow's fund: Teacher L. W. Müller in Albany, N., 1.00.  
Für die deutsche Freikirche: By P. Renz in Hudson, N. A., by S. Klein 2.00, O. Nitschmann 1.00, Teacher Oexle 1.00. I. P. Bey er.

### Revenue to the Western District's coffers:

For the synod treasury: from Fr. Mähr's congregation in Elsworth -7.50.  
For the St. Louis seminar: Mr. F. Krüger in Milwaukee 50.00.  
On new construction in Addison: P. Krämer's Gem. in Humboldt, 2nd Zhlg., 7.25.  
For inner mission in the West: Coll. of the parishes of ck. Bock and Lentzsch 20.00. Fr. Hüschen's Gem. at Red Oak 1.00. By Fr. Nething of Heinr. Keuper 2.00. Fr. Luker's Gem. in Aroma 5.00.  
For Jewish mission: Through Fr. Nething by Heinr. Keuper 2.00.  
For English discord: By Mr. Kassirer Grahl 3.50.  
For the English College: By Mr. Kassirer Grahl 1.00.  
For the Negro mission: Coll. of the congregation of the small Negroes. Bock and Lentzsch 6.00. By P. Nething from Heinr. Keuper 2.00.  
For the deaf and dumb: By Fr. Krämer of Joh. Baden 1.00.  
For Emigr. missi v. in New York: Fr. Heyne's comm. in Lake Creek 5.00. Fr. Roschke's comm. in Freistatt 4.30.  
For the widow's fund: By P. Nething from Heinr. Keuper 2.00.  
For the Progymnasium in Concordia: Fr. Roschke's Gem. in Freistatt 4.30.  
For poor fellow believers in Germany: Fr. Roschke's congregation in Freistatt 5.75.  
St. Louis, August 7, 1885. H. H. Meyer, Cassirer.

### Revenue to the Wisconsin "District's coffers:

For the building fund of the Progymnasium in Milwaukee: Missionsfestcoll. in Belle Plaine -10.00. From Fr. Wesemann's congregation in Grafton 40.00. Fr. Luecke's congregation 7.00. Trinity congregation in Milwaukee 46.04. C. E. Co. 100.00. Fr. Albrecht's congreg. in Lebanon 20.50. St. Stephens' congreg. in Milwaukee 60.00. (Summa -283.94.)  
For professors' salaries in Milwaukee: P. Nutzelt Gem. in Oshkosh 17.25. Mission Festcoll. in Belle Plaine 7.00. (S. -24.25.)  
For Emigr. Mission in Baltimore: Mission Festcoll. in Reedsburg 10.00.  
For Harvestgr. Mission in New York: Missionsfestcollecten tn P. Leyhes Gem. 5.00, in Sheboygan 25.00, in Reedsburg 15.00. (S. 45.00.)  
For Jewish mission: Fr. Hudtloff's school children 1.00. Imm. congreg. virgins' association in Milwaukee 10.00. U. Rettermund in Hancock 1.00. Mission festival coll. in I? Leyhes Gem. 5.00, in Belle Plaine 5.00, in Montpelier 7.00, in Sheboygan 25.00, in Reedsburg 10.00. (S. -64.00.)  
For inner mission of Wisconsin District: U. Rettermund in Hancock 2.00. Mission Festival Collect in Fr. Leyhe's comm. 13.00, in Belle Plaine 5.00, in Montpelier 30.00, in Horicon 55.00, in Sheboygan 37.40, in Reedsburg 40.00. (S. -218.40.)  
For Negro Mission: Fr. Hudtloff's school children 1.00. Maiden Verein of Imm.-Gem. in Milwaukee 5.00. Ferd. Keup in Theresa 10.00. Val. Laubenstein 1.00. Fr. Albrecht's congreg. in Lebanon 5.00. U. Rettermund in Hancock 1.00. Mission Festival Collect in Fr. Leyhe's congreg. 5.00, in Belle Plaine 5.00, in Montpelier 10.00, in Horicon 25.00, in Sheboygan 25.00, in Reedsburg 25.00. (S. -119.00.)  
For poor students in Milwaukee: For Sch. from the Women's and Maidens' Associations in Sheboygan 5.00 each. From the hymnal fund of the Martini congreg. in Milwaukee 5.00. (S. -15.00.)  
For the deaf and dumb: U. Rettermund in Hancock 1.00.  
For the synod treasury: P. Leismann's Gem. 10.00.  
For the orphanage in Addison: Imm. Gem. in Milwaukee 3.08.  
For the orphanage in Boston: Fr. Nutzels Gem. in Oshkosh 11.61.  
For widow's fund: k. Wesemann's comm. in Grafton 5.20. P. E. Grothe 4.00. P. H. Stute 4.87, whose comm. in North Prairie 7.00. (S. -16.20.)  
To the building in Addison: From the congregations of the kk. Sprengeler in Milwaukee 22.00, Nutzelt in Oshkosh 16.75, Oster-hus in Willamsburg 12.50, Ledebur (Trinity congreg.) 4.80. k. A. E. Winter 5.00. (S. -61.05.)  
For the congreg. in Hubbard, Iowa: P. W. Hudtloff's Joh. and Martini congreg. 3.00. Imm. congreg. in Milwaukee 22.75. (S. -25.75.)  
For the Free Church in Saxony: Mission Festival Coll. in Belle Plaine 10.00. P. A. E. Winter 1.00. N. N. in Reedsburg 5.00, N. N. that. 2.00. Teacher Elbert 1.00. P. A. G. Dohler 1.00. P. C. H. Lober 1.00. H. Meier 2.00. Wittwe Baierlein.50. (S. -23.50.)  
Milwaukee, July 31, 1885. c. Eißfeldt, Kassirer.

### For our needy confessors in Germany

received since 24 July to 6 August

from C. F. Braun in Saginaw City, Mich., -1.40. E. F. Kruger in Milwaukee, Wis. 25.00. from Worden, Ill. 1.00. by k. Seemeyer in Schumm, O., from sr. Township 25.00. by an unnamed person here 1.00. same .50. by Chr. Wolf here 1.00. by Immanuels-Gem. P. Wangerins here 70.00. by the "Pioneer" in Grand Island, Nebr. 2.00. by W. Markus in Allegheny City, Pa. 1.00. by P. Merbitz in Beardstown, Ill. by sr. Gem. 42.50. by F. Schumacher at Petersburg, Mich. of 1.00. by E. Nehning at La Fayette, Ind. of 2.00. n. d. D. Krämer in Humboldt, Kans. 1.00. of Christine Miels-ner in Independence, Kans. 1.50. of Susanne Rattken there 1.00. of Hettnr. in Baden das. 1.00. of I. Bredenhoff das. 1.00. by P. Weller in Marysville, Nebr. of sr. Zion's congregation 38.55. by P. W. Heyne in Lake Creek, Mo. and some members of sr. Gem. 32.00. by K. Feiten in Akron, O. 1.00. by Chr. Haberkost there 1.00. by two unnamed in Neu- Gehlenbeck, Ill. 2.00. by P. E. A. Freje in Hanover, Kans. Gem. 10.56. by P. E. I. Frese in Omaha, Nebr. from H. Olday 1.00. by the same "from another Lutheran reader" 3.44. by P. C. Kollmorgen in Atwater, Minn. 5.00. from P. F. Leyhe in Grand Rapids, Mich. 1.00. by P. Lei- mer in Swiss Alp, Tex. by I. Knipper 5.00. by the same from Mrs. A. Schwede 1.00. from Immanuels-Gem. k. Wangerins here 4.00. by Mrs. Prof. Lange here 2.00. by k. Netbing in Lincoln, Mo. by Joh. Meuschke 5.00. desgl. by Hettnr. Keuper 2.00. by Joseph Meuschke 1.00. by Hettnr. Rotermund 1.00. by With. Hubnerl.00. by Agnes Noack 1.00. by Joh. Keller here from unnamed in Illinois 3.00. by H. Kalbfleisch sen. here 2.00. by P. Goisch from sr. Gem. at Fort Wayne, Ind. 1.00. by Prof. Günther's Gem. in Kirkwood, Mo. 5.55. by I. Koch at Veredey, Ill. 1.00. (Summa -315.00; third shipment, departed Aug. 7.) C. F. W. Walther.

Received for church building bet Albany, Stearns Co. Minn: From Mrs. P. Sievers, Sr. -1.00. By Mrs. Maria Hu- binger in Frankenmuth 10.00. From T. H. Menk in St. Paul 5.00. Gem. P. Schaafs in Claremont, Minn. 3.00. by P. Vomhof 5.00. by With. Bode in Courtland 1.00. by P. Horsts in Courtland, Minn., 7.00. by P. Kollmorgens in Atwater, Minn., 3.65. by P. E. Lochner 5.00. by Mrs. k. Maria Lochner a pair of candlesticks with lights. By P. W. F. Hitzemann in Long Prairie, Minn. from sr. Immanuels-Gem. 4.70. from sr. Dreieinigkeits - Gem. 4.50. from a preaching place 1.35; from himself 3.00, together 13.55. From the families P. F. Sievers sen. and I? Ferd. Sievers Jr. in Frankenlust and Monitor, Mich. 2.00.

God bless!  
For the parish of I' R. Herbst in Columbus received with heartfelt thanks: through Fr. Fr. Weidmann, Sprtnqville, N. N., -3.75; by Fr. O. Kolbe, Independence, O., 7.40; by P. W. Lothmann, Akron, O., 11.25; by P. F. Wambs- ganis, Allegheny, Pa. from A. Vollrath 1.00, M. Jordan .25. P. Brand.

Received for school building in Kansas City: through Mr. k. Müller in Ehester, Ill, collected at Mr. H. Rehfeld's wedding -7.00.  
Many thanks! E. lehn.

## Changed addresses:

Rev. 6.k. Oderme^sr,

Oor. 121k unct Oumborlunä 818th, L,1tl!" Roer, IV. Lrokdlkls, Lox 51, OspS OirurclvLu, L4o. Dv. dlertkLS, Lox 1430, sollst, IU.

## Printed matter.

**Dance and theater attendance.** Two free lectures each on this subject, given in four devotional hours organized for this purpose, and published on the basis of stenographic notes at the request of his congregation by C. F. W. Walther, pastor of the first German Lutheran congregation of the Unaltered Augsburg Confession **Neuezu St. Louis, Mo. Lutheran Concordia-Verlag. 1885.**

All serious Christians are saddened to see how the spirit of the world is penetrating more and more into the Christian congregations, how the evil enemy, if he cannot bring the right-believing congregations into fundamental errors, tries to seduce them into a false life, in order to deceive them of the right doctrine. It is true, praise God, that the spirit of the world has not yet come to rule in many congregations, but it strives to do so and serious Christians think about how to work against the current of destruction. Thus, the first congregation here, consisting of four districts (Trinity, Immanuel, Zion and Cross), held four special edification sessions in the months of October and November of last year, in which two aspects of the worldly spirit, which want to penetrate especially powerfully, were examined and judged according to God's Word, namely, the worldly dance and the visit to the theater. And which of our readers, who deplore the penetration of the world spirit and gladly help to control its destruction, is it that is not glad at heart when he hears that what was presented in those hours of edification by our dear Dr. Walther has now also appeared in print, and as it has brought great blessing here in St. Louis, can also bring benefit in other places? We are convinced that just as the lectures should be widely distributed, they will also be widely distributed; for, thank God, it is still the case in many congregations, as the dear speaker from the local congregation says in the introduction to the first lecture: "How happy I am to see that you, beloved brothers and sisters, fathers as well as mothers, young as well as old, have rushed here in such large crowds! Oh, what a balm this is for the hearts of your afflicted shepherds and pastors! For if a congregation still stands in such a way that, when the truth is to be told to it, and indeed a truth bitter to the flesh, it then nevertheless presses on to hear the word of truth, then its healing must not be despondent, then it is not yet lost. Then it is evident that the Lord still has many in it who are His own and want to make themselves a wall against the invading stream of destruction, and that the Lord wants to help it up and renew it to the first love." (p. 9 f.)

Two lectures deal with the question: "**Why should all those who want to be Christians abstain from worldly dancing and not allow it even to their adolescent sons and daughters?**" It is shown what is to be understood by worldly dancing and how Luther stands in relation to it. Two proofs are taken from God's Word and explained in detail and thoroughly why Christians should abstain from worldly dancing and not allow their children to do so, namely 1. "because such worldly dancing is against the sixth commandment, namely against the commandment of chastity, and 2. because it causes such great annoyance both to the world and to those of other faiths."

The other two lectures deal with the question: "**Why should those who want to be Christians abstain from going to the theater and not allow their children to do so?**" Testimonies of respectable pagans and pious Christians from all ages are presented, in which they testify that going to the theater is not something harmless, but something dubious, highly dangerous, corrupting to morals and obviously sinful, in which no respectable person, much less one who wants to be a true Christian, should participate" (p. 82); and then ten sayings from God's Word are cited and explained, which should deter a Christian from going to the theater.

It should also be noted that the songs and verses sung at the beginning and end of the devotional hours, as well as the prayers said at the beginning, are included.

Well, whoever wants to learn to fight against the worldly dancing and theater attendance in the right way, should read and study these lectures. Whoever wants to help control this worldly nature, should spread them. O leaders of our dear congregations, let the spreading of these lectures be commanded to you in all seriousness! You fathers and mothers, give them into the hands of your children! You young men's and virgins' associations, spread them and discuss them in your meetings!

May the faithful God grant that the words coming from the heart may go to the hearts of many.

The publication comprises 100 pages and will be available for the price of 40 cts. in about 8 days. G.

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### Correction.

In previous number p. 116, sp. 3, line 9 v. u. read: seven and forty.

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E For this purpose, an insert.

Lutereä Lt tõe kost Otklee ut 8t. D-ouis, "s 86ooüä-e1 "s8 matter.

(Submitted.)

### **Of the proper task of a Christian parochial school.**

(School Sermon delivered at the Wisconsin District Synod and left to print by resolution of the Synod by C. Holst.)

Matth. 19, 14.

O Lord God, heavenly Father! The dear little ones whom You have given us are a precious possession, so that we may care for their physical and spiritual well-being with all seriousness and faithfulness. They are to form the Christian community in the future. They shall stand as shining lights in the darkness of this world. They shall finally also fill Your heaven and, clothed in white garments, adoringly surround the throne of Your Majesty. Let us never forget this, so that we may use all our diligence to make them worthy and well-suited for their high and glorious calling, and so that from the mouths of young children and infants praise may be poured out to You. Yes, O Lord, from our hands You will one day demand again these pledges entrusted to us; O, then, grant that none of us may be found to have killed our souls, but graciously help up our weaknesses, that You may bestow upon us both the willing and the doing, according to Your good pleasure, and above all things: Mercy, mercy for the sake of Jesus Christ, our dear Savior! Amen.

Dear fathers and brothers in the ministry of preaching and teaching, and in Christ Jesus beloved listeners!

The teaching profession certainly occupies a highly important position in life, not only in the church but also in the state. Every year, the state spends large sums of money on founding and maintaining higher educational institutions, in order to recruit capable people for the school office; large sums of money to pay the teachers employed at the various schools; large sums of money to construct spacious and stately school buildings everywhere; large sums of money, finally, to purchase all kinds of excellent apparatus and teaching aids for the school. And the people willingly pay all the conditions imposed on them for this purpose.

become. Where does this come from? People are convinced of the great importance of school. There the children should be prepared for life. They should be equipped with all kinds of useful knowledge, such as arithmetic, reading, writing, geography, English, and so on: Arithmetic, reading, writing, geography, English, and so on. It is the task of the state school teachers to encourage the children as much as possible, to teach them as much as possible so that they can become something in life, and if they succeed in this, their fame and recognition is great in the eyes of the world.

But even from Christian people one often hears such statements: "The main thing for the students here in the country is that they learn good English and good arithmetic and writing, then their existence is secured. And certainly, all this is necessary and useful not only for one's own advancement, but also for the good and welfare of the state. But is it the main thing for a creature made in God's image and endowed with an immortal soul? Nevermore! All this knowledge is useful only for the time, but not for eternity. All this knowledge leads through the world, but not through God's judgment. All this knowledge establishes an existence here, but not in the home, which is eternal in heaven. Therefore, the task of our Christian community schools is infinitely higher and more important. Therefore, let me speak to you on the basis of our text

### **from the proper task of a Christian parochial school.**

We consider thereby,

1. what this task consists of and
2. how this task is properly fulfilled.

#### **1.**

First, then, let us consider what the actual task of a Christian parochial school is. When we speak of an actual task, there must be other tasks besides this which we have to fulfill in our parochial schools, and this is meant to refer to those subjects and sciences which we need for the learning and orientation of a certain earthly profession. Our children should also be taught these subjects with all diligence.

We must also introduce our children to the worldly sciences, so that their teachers and employers will not later say: "It is a sad thing about the children of the parochial schools that they are so poorly equipped with public knowledge and are therefore so difficult to train for a somewhat difficult earthly profession. In order to counter this reproach, we must also introduce our children to the worldly sciences and thus prove that we are by no means neglecting their earthly profession above their Christian profession, and that we seek to make them skilled not only for that world, but also for this one.

This is also done in our municipal schools, and with increasing success from year to year. The many children of foreigners who are taken from the state schools and sent to us on the assumption and conviction that they will learn something useful for civic life in our schools testify to this. Yes, many of our schools, especially the class schools in the larger cities, but also others, are of such a kind that they can easily bear comparison with the state schools, that they always have a number of children who are just as proficient in English, reading, arithmetic and writing, etc., as other children who, at the same age, with the same gifts and with the same school attendance, enter them from the state schools, and at times even surpass them; for even there all that glitters is by no means gold.

But our schools are not merely parochial schools, but Christian parochial schools, and so the question arises: is this their real profession, is this their main task, to prepare the children for this life by thorough instruction in the secular sciences? We answer: No! For with all this knowledge, if nothing better is added, nothing is gained for Christianity. Suppose your child is very shrewd and clever, but now he uses his wit and cleverness to make false money, produce false documents, and the like; he is very good at arithmetic, but now he settles his accounts at the bank or elsewhere in such a way that other people are cheated out of thousands; he knows English very well and is of fine manners, but now he uses this for the great

The child is very educated and gains an influential position in life, even great wealth, but now it is ashamed of its simple parents and despises the beatific word of God: what do we then gain from all the worldly knowledge of our children? Yes, what do they themselves get out of it? Only harm and a heavy responsibility.

And so it cannot possibly be the actual task of a Christian parochial school to instruct the children entrusted to it in such knowledge and to spend the most time and the greatest effort on this instruction. What the actual task of a Christian parochial school is, we see rather from the words of Christ in our Testament: "Leave the little children and do not forbid them to come to me, for such is the Kingdom of Heaven. To lead the dear little ones into the arms of Christ, their Savior, is therefore the real task of a Christian church school.

Although these words of the Lord first apply to the disciples who wanted to drive the Israelite mothers and their children away from him, they also clearly indicate what we all have to do as preachers and teachers when parents bring their children here, namely, to introduce them to Christ, their Savior, to whom they were already consecrated and sanctified at their baptism, and to remove everything that could keep them away from him. But if they are to come to Christ as their physician and savior, they must first recognize themselves as poor sinners; for the healthy do not need a physician, but the sick. And so, in the first place, it must be shown to them that they too are already sinners, that they have not only brought the original sinful corruption into the world, but that they have also already transgressed all the commandments by numerous sins against God and their neighbor, against their parents and teachers, against their neighbors and other people, against their fellow students and playmates; but that the holy God can never suffer evil, but has threatened: "Every soul that sinneth, it shall die," and that therefore they could not be saved in this state, if they should so depart from the world.

When they have been put into fear and anxiety about their condition and their future fate, then it is necessary to show them that they have a Savior, Christ Jesus, who belongs to them, the sinners, from the manger to the grave, even to the throne where he is honored, and that this Savior is the perfect propitiation for their sins, that with his holy and precious blood he would wash away all their stains of sin, pay all their debts of sin, and bring them into the Father's arms reconciled as lost but found children, and finally that they could approach this Savior without fear and trembling; For he does not drive away the sinful children in anger, but entices and tempts them to come to him, yes, he promises them the kingdom of heaven, so that they could not find a better friend and a more faithful helper in trouble in heaven and on earth than him. Yes, they should learn to trust this Savior, learn to love this Savior, gain a heart's delight and joy in this Savior, so that they will gladly hear about him, gladly deal with him in prayer, gladly serve him, diligently seek him out in their catechism and in their Bible, and always take comfort in him in life and in death, in the certainty that nothing, no sin, no death, no

No devil, no hell can separate them from the love of God, which is in Christ our Lord. And they must get there already in their infancy, so that they once know how to live pleasing to God, and then also how they may die peacefully and blessedly, when they, according to God's counsel and will, like the boy of the Sunamite, like Jairi's little daughter and like so many thousands of others, must give up their spirit already in their earliest youth, so that they can then say with childlike confidence: "Lord Jesus, into thy hands I commend my spirit; thou hast redeemed me, thou faithful God".

If a Christian teacher always has this as his goal in his ministry, if he has grasped the actual task of a Christian church school, then he brings the children entrusted to him to Christ and thus also to the salvation which they can only attain in him, as it is written: "There is salvation in no other, nor is there any other name given to men, in which they shall be saved", but only the name of Jesus. And further, "No man cometh unto the Father, except the Son draw him." Thus he trains his children in the highest wisdom, that is, how they may be made worthy and well fitted for the kingdom of heaven; for if I only know and know JEsu as aright, I have perfect praise of wisdom.

Secondly, let us now also hear how this task can be fulfilled properly.

This happens through the faithful work of truly godly and conscientious teachers. Of course, God the Lord comes first. "Where he does not build the house, those who build it labor in vain; where he does not guard the city, the watchman watches in vain." From him, therefore, we must expect the truly faithful teachers, the teachers of righteousness; these cannot be created by any human wit or spirit, no, these can only be begotten and given by the Almighty and All-wise, and this he also wills, as he has promised. But what he does, he does through men. This is also the case in this piece. Through his Spirit, he gathers the individual believers into united congregations and makes them happy and willing to take care of a healthy offspring by founding and maintaining Christian schools. He awakens boys and young men who are willing to serve him in his church with their gifts and powers in heartfelt love. Through the willingness of the Christian congregations to make sacrifices, he creates the necessary teaching institutions and places capable men, inspired by the love of Christ, who dedicate themselves to the training of future teachers, and gives blessings to their work, so that they can also provide the vineyard of God with truly faithful workers.

These are now his instruments through which he wants to bring the children to Christ and make them blessed. Every teacher of a Christian parochial school is called to do this, and everything depends on him doing justice to this high and holy task. But this happens when he becomes a faithful and conscientious guide to life for the children entrusted to him by word and example.

First of all, through the Word, that is, through a thorough instruction in the doctrines of salvation of the divine Word, as they are briefly summarized in the small Catechismo Lutheri. He should try to imprint it in the first place, because it is so simple and simple, so easy and understandable, so that they may learn by its hand who and how they are and how they relate to the Lord their God; and then also who and how God their Lord is.

and how they can be reconciled and united with it. With the help of their catechism, he should also present to them the counter-sanctimonious, false teachings with all diligence, so that they learn to distinguish the voice of their true shepherd from the enticements of strangers and hirelings and beware of seduction. They should grow fond of their catechism, so that they become eager for the sensible, purifying milk and, through joyful and diligent use of it, grow and increase more and more and are introduced more and more deeply into the right understanding of the whole divine word. Their school should become a Bethlehem for them, in which the most beautiful, the most lovable is the Christ Child. This is what the teacher should show them over and over again in their catechismo, where it lies as in a manger, wrapped in the swaddling clothes of the divine word. He should describe this child to them in detail, tell them everything he has done and suffered for them, and how lovingly he wants to carry them to the end, like a shepherd carrying his weak lambs that cannot follow the flock, so that they too may come home unharmed; In the sacrifice of his body and blood, describe to them God's terrible wrath against sin, but then also his infinite love and mercy in Christ Jesus; seek to plant this child in their hearts, so that they surrender to him in grateful love as their all-good Lord and Savior with their whole life, suffering and death, and plead to him with the lips of their children:

Oh my dearest JEsulein, Make thee a pure and gentle bed, To rest in my heart's shrine, That I may never forget thee.

Thus the child must be introduced to his catechism and to the teachings and histories of the holy Bible book, so that he may learn what is necessary for the service of God and for the attainment of eternal blessedness, and this must be done clearly and comprehensibly, simply and simply, as is appropriate to the understanding of the children, but above all with warm, fervent and heart-moving words, so that what they have learned may also become spirit and life with them. "I will put my law in their hearts and write it in their minds." For if only the head and memory grasp it, blessedness is by no means attained.

But the teacher should not only work in such a spirit in the special religious lessons, but during the whole school time and in all subjects, also in reading, English, arithmetic, writing 2c. Here, too, he should impress upon the children's hearts that with all this knowledge they should not arrogantly and selfishly seek their own, but rather humbly serve God and their neighbor with it as Christian citizens and subjects, as Christian employees and officials, as Christian craftsmen and businessmen, and above all as well-trained members and governors of the Christian communities, so that they may in truth be a blessing for the whole world, for all people, for Christians and non-Christians alike, for the church and the state.

Thus a Christian teacher should take care of the young seedlings in the vineyard of the Lord. He shall daily supply them with fresh juices from the fountain of the divine word, that they may take root vigorously and grow well and flourish. He should also tie them daily to the sticks and poles of the divine word, so that they become beautifully straight, an ornament of the kingdom of God. Finally, he shall also cut off the wild branches in due season, which are also in them in



He should cut off the bad habits and sins of the people by friendly and serious rebuke, discipline and punishment. But he should also not neglect watering through diligent and heartfelt intercession, so that he will surely and certainly gain healthy offspring for the vineyard of the church, strong, hopeful plants, which, when the old vines die out, may be put in their place again and thus fill the gaps.

He should not only work on this with words, but also with his own example. The children should see from his whole behavior that he himself loves the Lord Jesus, that he himself is governed by Christ's spirit, that he himself is afraid of God's word, in short, that he takes his ministry seriously. Woe to him! if he shows himself otherwise, if he, for example, becomes angry in front of them and uses all kinds of bad words, while he has inculcated in them: "Be slow to speak and slow to anger, for man's anger does not do what is right in the sight of God"; if, in the serious religious lesson, he makes all kinds of jokes to cheer them up, while in the third commandment he has put it to their hearts: "You shall keep God's word holy, have a holy awe and reverence for it"; when he spends hours in the inn among all kinds of loose people, while he has warned them: "Do not sit where the scoffers sit. Do not be like this world"; when he makes insipid jokes for hours in societies, while he has told them: "Let no idle gossip come out of your mouths." Must not great harm be done by this, and the child finally think his teacher a hypocrite, whose teachings and exhortations are not to be taken so carefully? Must not the teacher, by such evil examples, drive the children away from their Savior and thus become an obstacle to their salvation? Oh, then be warned by the threatening word: "But whoever offends one of these least ones who believe in me, it would be better for him if a millstone were hung around his neck and he were drowned in the sea where it is deepest. And further, "Take heed that ye despise not one of these little ones." Rather, what you teach your children, live out to them yourselves, and what you demand of them as God's commandment, that he himself also executes. The word also applies to you: "Become examples of the herd".

But who is capable of this? Only such a teacher who truly fears God and loves the Lord Jesus, who has himself experienced the love of God in his heart as a pardoned sinner. Only with such a one it will be said: "The love of Christ thus presses me." He will spare no effort to soften the heart of even the most depraved child and win him to his Savior. He will always have new patience every day when he comes before his flock again; he will prepare himself conscientiously for his school and not speak lightly what the moment gives him, because he never forgets: it is about the salvation of the dear little ones; he will also implore God diligently for strength and grace and for blessing and prosperity from above; in short, he will work in the right spirit and sense.

And if a congregation has such a teacher, it should respect and love him as a precious treasure. Even though he may know a little less English, geography, arithmetic and the like, he still brings her children, as much as there is in him, into the kingdom of heaven, and they get through the world even without these things, even if somewhat more miserably. But above all, dear parents,

Now also bring your children, send them to the church school early and regularly, so that their first tender youth may already be consecrated to the Savior. Or how will you answer for it if you let your children grow up without Christian instruction until their ninth, tenth or eleventh year, and before you know it, they are lying on the bier of death? Have you not, in incomprehensible unkindness, allowed your own flesh and blood, as much as is in you, to perish temporally and eternally? Can this one terrible guilt not plunge you into complete despair at the hour of death? Oh, therefore early, early bring your children to Christ, early send them to the church school; you do not know how long you will have them. If they have to part from you in their childhood, you can say with comfort at their coffin:

Whether they die in time, their soul pleases God; For they are God's heirs, burdens the vile world; They are free of all danger And must not suffer here, They praise God with joy There with the host of angels.

And now, dear teachers, after we have spent a sweet hour of rest here in the house of the Lord at the fountain of life of the divine word, take up your shepherd's staff again in God's name and continue to lead your lambs undaunted. Even if you sometimes want to get tired, even if your heart is often heavy and your life is made sour by vile ingratitude and by seemingly little success, always keep reminding your soul: Ah, they are the "greatest" in the kingdom of heaven, the favorites of the Lord Jesus, the future heirs of blessedness, for whom we are to labor and care according to the command of our Savior, they are well worthy of such labor. And our Savior is even more worthy that we show him such a service of love, who has done so much, yes, everything for us.

This reminder will always lift you up and fill you with new air and joy. You know that your work is not in vain in the Lord. As many Christian citizens, as many Christian church members, as many Christian preachers and teachers have already come out of your school, who now in turn lead many others to Christ, and above all as many children have already found a blessed end and have thus really returned home through your faithful work, you are also adorned by God with rich blessings. And finally, when the shepherd's staff will be taken from your hands as faithful workers by the great Arch- and Chief Shepherd, it will also be said of you: "O pious and faithful servant, you have been faithful over a few things; I will set you over many things; enter into the joy of your Lord." "The teachers shall shine as the brightness of heaven; and they that teach many to righteousness as the stars for ever and ever." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Yea, with this Lord is grace, and much forgiveness with him. This takes away all your trembling and fear and gives you a childlike joyfulness for the day of his future. This is what we fervently implore:

Give us, O Lord, the joy of heaven, So that one day, after many a struggle and suffering, Everyone may speak joyfully: Behold, Father, see here These children all with me; Theirs none is lost, All for thy kingdom chosen.

To You alone be the glory and praise forever and ever. Amen.

(Submitted.)

My dear Lutheran!

(Conclusion.)

When Prof. Schmidt of Madison, Wis., wrote to his "dear Stellhorn" in Columbus, O., the orthodox dogmatists of the Lutheran Church must have been forgotten by him. They use a completely different language. What is put on the side of the called in conversion by choice and self-determination, even if it were only a "little dust", is decisively rejected by the dogmatists. They are quite right to do so. For here it is especially true that "a little leaven leaveneth the whole dough." Therefore they are not at all mistaken in comparing the still unconverted man with a block, stone and clay. They tell us that only the patrons of synergism find offense in such language. In accordance with the ecclesiastical confession, they tell us that the unconverted sinner is even worse than a block. "For" (as the Concordia formula says) "a stone or block resists not him that moveth it, neither understandeth and feeleth what is done with it, as a man resisteth God the Lord with his will, until he be converted." When the orthodox fathers say, with the concordia formula, that a man "to his conversion (purely spiritual)," they do not mean to say, as some synergists maintain, that man can do nothing but

refrain from striving against, but "that he does nothing at all to it" (Concordia II, §89), that "God alone changes and renews the will of man by his divine power and effect" (Epitome II, §9), (Epitome II, § 9), that man experiences conversion only as a block of marble does not itself contribute, either by doing or by omitting, to becoming a beautiful statue, and as clay does not contribute to becoming a vessel of honor, but experiences both only from the stonemason and the potter. Therefore, according to the Scriptures and the confession, the orthodox fathers compare conversion to a new birth, a revival from death, and a new creation, which are pure works of God, in which man has no part, either by doing or by not doing.

But how? Can an unconverted person excuse himself by saying that he cannot convert himself? Not at all! For although man cannot convert himself, he can still prevent himself from being converted by his willful and persistent resistance. God wants to convert every man through his word. But whoever does not want to hear or read God's word or, when he hears and reads it, stubbornly resists the effect of the Holy Spirit, who is in the word, like the ruler of Jerusalem (Apost. 7:51), is solely responsible for not being converted and does not consider himself worthy of eternal life (Apost. 13:46).

In the letter to his "theuren Stellhorn", Prof. Schmidt makes the further announcement, what had been put to his heart by Dr. W. at his confirmation. In those good times, Dr. W. should have taught as Prof. Schmidt teaches now! Prof. Schmidt refers to the confirmation speech of Dr. W. It can be found in Dr. Walther's Gospel Postille, p. 139. The speech cannot be read enough. It deals with the word of the Lord

to his disciples, "Will you also go away?" Oh, if only this word of Prof. Schmidt had been taken to heart! How much confusion and misery would then have been spared our dear church in this country! - Prof. Schmidt and probably the opponents in general would then have stuck to Christ's word in the doctrine of election and conversion and would not have taken offense with their reason at the mysteries in the Christian articles of faith. But how saddening it is that Prof. Schmidt tries to make his false doctrine orthodox with Dr. W.! Suppose Dr. W. had taught in former times as Prof. Schmidt teaches now, would that make Prof. Schmidt's present false teaching orthodox or scriptural? No. But Prof. Schmidt must muck it up the best. He must know that the false teaching of election, self-decision, self-determination, one's own cooperation, one's own omission of willful resistance, one's own achievement in conversion, apart from or with the grace of the Holy Spirit, has never, ever been taught by Dr. W. How miserably Prof. Schmidt tries to prove the opposite! Listen and be amazed. He quotes from the speech in question how Dr. W. calls upon his confirmands: "You know the way that leads to life and the way that leads to death; so you should now also decide which way you want to go. You know the difference between God and the world, between Christ and sin, so now you should also declare which you want to choose.... Before you is opened the light way of life and the dark, dreadful way of death; and you shall now decide for yourselves which you will go." Truly, golden words to the confirmands standing in faith. For Professor Schmidt will have to admit that the disciples whom the Lord asked were believers and converts. The answer that the disciples gave says this sufficiently. Dr. W. also believed that his confirmands, among whom Prof. Schmidt was at that time, had all already become believing children of God in Christ. And so it is truly Christian and right to hold. Truly, an unholy preacher would be the one who, if someone else confirmed, would publicly declare him to be a member of the Christian congregation, of whom he secretly holds in his heart that he is not a believer or not converted. But believing confirmands have been given the power to choose and decide for themselves from now on, and to contribute to their salvation in general. For believers, even if they are still boys and girls, have received the Holy Spirit and the same is given to them more and more, who teaches them to pray childlike and to live godly and gives them the strength to do so. Why does Prof. Schmidt not want to know that Dr. W. thought, held and believed of his confirmands, since he was among these confirmands? Why does he not remember the second part of the speech in question? He knows how Dr. W. lets his confirmands speak to the question of the Lord: "Do you also want to go away?"

"Even if many turn back to the greatest heap, I will still run after you in love" 2c.

"When all become unfaithful, So bleib' ich dir doch treu" 2c.

"Should I let you, Savior? - I will not let you! I will not let you! Amen."

Incidentally, if Prof. Schmidt draws the conclusion from the fact that someone is called upon to vote and make a decision for himself, that the person called upon to do so is

If he thinks that the one who is the first must also have the power to do so, then he reveals himself only as a synergist, yes, as a crude Pelagian so clearly that he could not do it any clearer. For it has been just this conclusion at all times, above all, with which the synergists and Pelagians have wanted to prove their atrocious heresy from the holy Scriptures. But the orthodox theologians have always held the rule against them: From the obligation to do something, and from the commandment to do something, to conclude that one is able to do something, is a wrong conclusion. \*) The Holy Scripture commands man to keep the commandments (Match. 19, 17.), to love God above all things and his neighbor as himself (Match. 22, 37. 39.), to repent and convert (Apost. 3, 19.), to choose life (Deut. 30, 19.), to be perfect and holy (Matth. 5, 48. 3 Mos. 19, 2.), to make for himself a new heart and a new spirit (Ezek. 18, 32.) and so on. Only a completely blinded Pelagian will conclude that man can do this himself, while the holy scripture only wants to indicate that man is obligated to do this.

How can Prof. Schmidt say in the letter to his dear friend that Dr. W. in the speech in question taught or tacitly approved the false doctrine of a choice and self-decision and self-determination of the unbelieving and unconverted sinner in conversion, as it is now taught by Prof. Schmidt and his "dear friend" and the opponents in general? Such a way of fighting is not only unworthy of a professor of theology, but of a

Christian in general. It is a sad dialectic. Prof. Schmidt does not only burden Dr. W. with great injustice, but also the Holy Spirit with his doctrine of conversion, which is contrary to the Scriptures. What is the use of this? Oh, when will one learn: "Bad and right, that keep me"?

Perhaps, however, some will say: If man really cannot do all this, why does the Holy Scripture call him to do it anyway? The answer to this is very easy and simple. The Scriptures, and according to them all true teachers, urge all their hearers, even those who are still unconverted, to do all these things, so that they may first recognize what they owe to do, and secondly, when they see that they are not able to do it, they may become frightened and despair of themselves, and when the gospel of the free grace of God in Christ is preached to them, they may be brought to faith through it, and when they are converted, they may pursue sanctification by the power of the Holy Spirit.

Whoever is called upon to be converted should thereby be brought to the twofold realization, first, that he must be converted or be eternally lost, and second, that he himself cannot be converted. But if a man, after he has come to despair of himself, hears the gospel, and is moved thereby to plead for mercy, crying out, "Heal me, O Lord, and I shall be healed; help me, and I shall be helped." "Convert me, and I shall be converted" (Jer. 17:14, 31:18), this devilry is a sign that God has already begun to convert such a person and has kindled the first sparks of faith in him. For only when God

\*) ctsdlto et praeepto"<j posses of ocmssM "o- tla, say the old dogmatists. D. R.

If grace and mercy for the sake of Christ give us what God requires of us, then we can do what is required; otherwise not. Only when the grace of the Holy Spirit draws us, makes us believers and converts us, then we are converted; otherwise not. When God first takes away the stony heart and gives and gives us a heart of flesh or a new heart, as he promised to do, then we are converted; otherwise we are spiritually dead. When St. Paul exhorts: "Create your salvation with fear and trembling," it follows immediately: "For it is God who works in you both to **will** and to **do**, according to His **good pleasure**. Phil. 2,13. And we also learn this from Pontoppidan's explanation of the catechism, when he answers the question: "What is the calling of God?": "That God calls the hearts of men through his word, especially through the gospel reveals his grace, offers it earnestly, and at the same time gives the strength to accept it. For what do these words tell us? Truly nothing about choice, self-decision and self-determination. They tell us what Dietrich also says in his explanation of the Catechism, that the Holy Spirit through the Gospel not only calls by grace, not only offers grace, but also gives power to accept it. In the sense, the same thing is said that Luther says about the third article, namely, that no one can believe in Jesus Christ by his own reason or strength, but that it is the Holy Spirit, without any human involvement, who makes us believe through the gospel, with which faith we accept grace. So it depends on God's gracious will alone, or, what is the same, on the grace of the Holy Spirit, that the unbeliever and unconverted become believers and converts. Thus Pontoppidan, whom Prof. Schmidt wrongly cites for his synergistic theory of conversion, basically wants to say that faith and conversion are purely and solely God's work of grace, to which the sinner neither contributes nor can contribute.

It will be unnecessary to refer here to our Concordia, in which the doctrine of conversion is taught so brightly and clearly and emphatically, without even the slightest cooperation on the part of man, that the older, as well as the newer patrons of synergism, have often accused the Concordia formula of being Calvinistic, although this is a completely untrue accusation.

So much for our illumination of Prof. Schmidt's letter to his dear Stelhorn, which letter, with its accusations of a St. Louis infallible pope, reformer, and idol, and with its scripture-contrary and confession-contrary doctrine of conversion, *resp. of* choice, self-decision, and self-determination of the unconverted sinner in conversion, *is* an unchristian): Letter and sad mixture of error and truth must be called.

Dam, my dear Lutheran! Listen to what Dr. Luther says to the words of Christ "Not you have chosen Me, but I have chosen you": "Put away all glory, as if you had chosen Me, but cling to Me, so that you first let Me choose you, so that not you, but I have the glory that I have earned it for you through My blood and death. So farewell!

Your little witness

Columbus, O., July 21, 1885, R. Herbst.

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## Something to study for studied and unstudied Bible Christians.

Do the passages of Scripture in which the unconverted are urged to convert and to do all kinds of good prove that the unconverted have power to convert themselves or to contribute to their conversion? - The synergists have always claimed this, and they still claim it today, but with great ignorance.

Already the Jesuit Bellarmin, who was an arch-synergist, writes: "If man had no free will for the works of piety and at the same time for his own conversion, then all commandments, exhortations and exhortations to the works of piety and to conversion (which are found in Scripture) would be in vain!" To this, however, the Wittenberg theologian Quenstedt replies as follows:

"1. The scriptural passages Zech. 1:3: 'Turn to me,' Joel 2:12: 'Turn to me with all your heart', Deut. 10:16: 'Circumcise' your foreskin, Ezek. 18, 31.: 'Make you a new heart', Match. 11, 28.: 'Come unto me,' etc., show what is our duty, but not what is in our power, that is, they do not indicate what people can do in their conversion, but what God demands of them as their guilt. They urge our guilt, not our strength and ability. What we are commanded is not the measure of our powers, but the rule of our duty. In the law we learn not what we can do, but what we ought to do; not what we can do now, but what we once were able to do. Although Joel and Zechariah said: 'Turn to me, and I will turn to you,' because that is our duty, yet it does not follow that our conversion is in our power or depends on our free will."

"2. Most of the passages of Scripture cited by Bellarmin deal with converts already converted and born again, but fallen into sin, that is, not with the first conversion, about which the controversy is, but are to be understood of the other conversion, namely, the daily repentance and mortification of the flesh, which continue even in the state of conversion already effected."

"These scriptural testimonies urge God's right, namely what God can rightly demand from his debtors. For the right which God as creditor has against his debtor is not lost even if the latter cannot pay. Through the law, God demands from man justly what man has unjustly lost through the fall of Adam. By his commanding, admonishing, God teaches what man owes, what he was once able to do, and from what he has fallen."

"4. God often commands us what he himself wants to work in us, and so these are not only his imperious commands what should happen, but commands which at the same time carry out what is commanded, and an effective means of God, by which God effects what he commands. A man bound by his feet is not commanded in vain to walk, if by that command even his shackles are loosed. A blind man is not told in vain that he may see, when

The eyes of the blind are opened by the very words with which he is told this. For God's words work in us what they call us to work. God commands what he wills, but he also gives what he commands; and it is characteristic of holy scripture to say that what God does only through us is done by us, because he connects the activity of the Holy Spirit with his word. God often commands what he himself wants to work in us, and crowns and rewards his own works in us. In Deut. 10:16, God says, "Circumcise the foreskin of your heart, and be not stiff-necked"; but in chapter 30:6, it is explained who does this: "The Lord your God will circumcise your heart". Although it is ferner Ezek. 18, 31: "Make for yourselves a new heart and a new spirit"; but lest anyone think that this is a matter of our free will, God Himself says in the same prophet ch. 36, 26: 'I will give you a new heart and a new spirit within you, and will take away the stony heart from your flesh.'"

"5 The exhortations are not purely legal, without grace, but evangelical, effective, persuasive, drawing. When the Lord invites and says: 'Come unto me,' 2c., He exhorts, provokes, and imparts by this invitation that we may come."

"6. When God earnestly requires and commands conversion, He wills that men resist not maliciously."

"7. Although conversion is not in our power, yet the outward use of the means is in some measure in our power; forasmuch as a man may go to church, and hear the outward preaching of the word, by which God will be effective."

"It is a theological rule: to conclude from the commandment to the ability is invalid, or from the command of God to the human ability, from the duty to obey does not apply any proof. Thus God says to Abraham Gen. 15, 5: "Look up to the sky and count the stars, can you count them?" With which commandment more the impossibility than the possibility of counting the stars is not unclearly indicated. Thus it is said Is. 42, 18: "Hear, you deaf, and look, you blind, that you may see. Whether one understands here the natural or the spiritual deafness and blindness, something impossible is commanded here. Thus Christ commands the dead little daughter Jairi, saying: "Little maid, I say to you, arise! Marc. 5, 41. Luc. 8, 50. To Lazarus, who was buried and already stinking, he says: "Lazare, come out!" And to the disciple who had died Peter said: 'Tabea, get up!' Apost. 9:40. Who will conclude from this that either those dead bodies had the ability to get up and make themselves alive, or that Christ and Peter asked them to do so in vain? For it is tyrannical to command the impossible and to make binding such things that are not in our power. The creditor, however, justly demands payment of the debt from the debtor, who has nothing, Matth. 18, 28, and with fullest right God demands from men, his debtors, through the law and through legal commandments, what they are obligated to do. Christ and Peter did not command the dead to rise in vain, because those commands also gave them the strength to rise. Such requests, exhortations and invitations of God

are therefore not in vain, because they are the effective instrument and, as it were, the means of awakening of the Holy Spirit, through which He breathes into and communicates new powers to the very man who is dead in sins and wants to bring about conversion in him through His grace, if only he does not stiff-neckedly resist or put obstacles in the way of its effect." \*)

W. [Walther]

### The Middle District

of our Synod assembled this year from August 5 to 11 in the congregation of the Rev. P. Seuel at Indianapolis, Ind. Theses on the "Doctrine of Angels" had been presented by the Rev. C. Gross as a model for the doctrinal negotiations. The negotiations were not only instructive, but also quite edifying and faith-strengthening. If what the Scriptures say about the power, cunning and malice of the devil and all evil spirits, about their efforts to corrupt people physically, spiritually and eternally, is so warning for us Christians and calls for vigilance and prayer, how comforting it is to know: All their thoughts and deeds are in the hands of God, who only allows them to be used by his children for their salutary chastisement, yes, for their eternal blessing; how comforting that, on the other hand, the good, holy angels are assigned to them as servants, as guardians and watchmen of God in all their ways! Those who will read the synodal report on this matter, which will soon be published, will not do so without blessing. - In the afternoon sessions, other important matters were discussed. The Reverend General Praeses brought up



the negro mission. Certainly his description of the state, progress and blessing of this mission aroused the conviction in all the synod members that what he said in the introduction was true, namely: "We all did not rejoice so warmly over this mission and did not let it be such a matter of the heart for us as we should have done. Cause for heartfelt joy and gratitude is truly what he told us about what he experienced in the church services and in the schools of this mission. The "dear blacks" became even more dear to us and the wish came alive that this work could be carried out on a much larger scale. There is only a lack of money and capable people. From our inner mission field in Louisville, Ky., a pleasing, especially inner, growth was reported and again \$300.00 was granted for it. The South Bend congregation was also granted \$200.00. This congregation, fortunately, had not sought support in recent years and did not seek it this year. However, their situation was described by others as so pressing that the synod immediately granted the above sum from their mission fund. For a newly arising field of inner mission in Orrville, O., \$50.00 was granted. - Our Concordia College in Fort Wayne was also an object of warm intercession this year. The number of students here has declined considerably in recent years. There is a good reason for this, for the cause is that sub-high schools have sprung up in other places, and students are now pouring in from their circles. We are glad about this, but wouldn't the joy be even greater if our college in Fort Wayne were not

\*) See: *Theologia didactico-polem. P. I, fol. 2018 sq.*

would decrease in the number of pupils, but would remain at this level if the zeal of our district replaced that loss? And should this not be possible for our large district, our many rich congregations? Or would it not be necessary, since more and more preachers are urgently desired by us than we have? Certainly, many a pastor, teacher, deputy thought about it during the urgent address, whether he could do something for it, whether he would not know or even have a student for our college. The synodal report will provide information on other matters. G. Schumm.

## To the ecclesiastical chronicle.

### I. America.

**From the English Lutheran Conference** we can again inform our readers of something pleasing. On the 12th Sunday after Trinity, Candidate A. Meyer, from our local seminary, was ordained as pastor of the English Lutheran congregation at Conway, Mo. The solemn act was performed by Rev.

A. Racker, member of the English Conference, on behalf of the President of the same, Rev. L. M. Wagner, according to the form of our Agenda. All who are interested in English missions will be glad to hear that Rev. A. Meyer will be making missionary journeys from Conway as soon as possible. God bless his work and raise many hearts to remember this mission. The Western District of our Synod, recognizing it as its duty to promote and strengthen the little English Lutheran Conference to the best of its ability, has appointed a special treasurer for the English Mission, Mr. O. R. Lange, 509 Ranklin Ave., St. Louis, Mo.

G.

**A rather rotten spot in the synods of the East** is attacked with gratifying frankness in "Herold und Zeitschrift" of August 15, namely that there are many parishes there, to which 4 to 6 strong congregations belong, which are located in the most fertile and richest parts of our country, and which are served by only one pastor, while often only one of these congregations could keep a pastor and pay him quite decently. This pernicious bad habit, however, originates from a time when there was a lack of pastors. According to "Herold und Zeitschrift," this need has long since ceased to exist. For, the paper writes, "some pastors from our midst (in the so-called New York Ministry) have been compelled in recent years to seek a field of work outside our synod, and serve there positions that count far less congregation members than often a single one from those 4 to 6 congregations." What is the reason for this state of affairs? The "Zeitschrift" finds it less in the congregations than in the preachers. Probably the reason is on both sides - avarice. Would to God that we, too, were out of need, that for lack of preachers and because of the smallness of the clusters to be served, one preacher would not sometimes have to supply a whole county (and even more) with Word and Sacrament! God bless our dear progymnasia, that from the same our full gymnasium and from this our seminary for preachers may be filled more and more. For up to now we have had to complain every year: "The harvest is great, but the workers are few. Therefore ask the Lord of the harvest to send laborers into his harvest." (Matth. 9, 37. 38.) W. [Walther]

**The "Luth. Kirchenblatt" of Philadelphia** of Aug. 15 tells its readers about Pastor Döscher, among other things, that he was educated in St. Louis.

had been made. This is not true. Pastor Döscher received his training in the practical seminary when it was still in Fort Wayne, and even there he was only there for a very short time. It is difficult to guess where the "Luth. Kirchenblatt" got its information. We ask the paper to correct it. By the way, that story contains even more erroneous things. However, it is enough to have pointed out the above. W. [Walther]

**The old Episcopal congregation** in New York is probably the richest church corporation in America. In 1697, the then Rector Wm. Vesey obtained from Queen Anne the donation of land, which subsequently became the source of the wealth of this congregation. At present it owns about 900 plots of land in different parts of the town. Apart from the buildings and land used for church and school purposes, the total assets of the parish amount to K20,000,000, of which the annual income is almost K600,000, which is used for church and charitable purposes. The parish comprises 7 churches, which are maintained almost entirely from this income. Twenty other churches also receive about K50,000 support per year. In addition, all seven parochial churches maintain day and night schools, and their system of industrial

schools is spread throughout the city. During the past fiscal year, 6025 poor people received assistance according to need, and 4065 sick people were treated free of charge by physicians employed by the municipality.

(Sdb.)

**Albrecht people.** The holding of camp meetings, as the Christian Messenger says, has begun to decline.

**Roman superstition in recent times.** Medieval veneration of saints within the Roman church is by no means a thing of the past. Thus, for example, the "*Observer*" is written very recently from Rome about a statue of Mother God in the church of St. Augustine in Rome: "The statue of the Mother of God, made by Sansovini, in a sitting position, with the child on her arm, - shines there" (in the church of St. Augustine) "from collars that reach down to the hips, and from bracelets that almost cover the arms. The walls on either side hang full of silver hearts and small paintings of dubious artistic value, all depicting the misfortunes from which the pious are said to have been saved by the miraculous statue. Once, a whole army of assassin's daggers adorned the wall. . Very rarely is the open space in front of the Madonna without a crowd of devoutly kneeling worshippers. I have seen an old man get up in pain, leave the solemn group and, leaning on his staff, climb the steps of the pedestal which bears the inscription: Our Holiness Pius VII grants for all time to all those who once a day kiss or touch the foot of this image of the saint, saying a Hail Mary for the purposes of the Church, - a hundred days indulgence'. With bowed head and trembling hand, the old man, full of reverence for the lights and flowers and precious stones, kissed the foot of the holy image, obtained his hundred-day indulgence, and no doubt returned the next day to secure still more freedom from the sufferings of the purgatory." - Revealing still more terrible conditions and moving still more to sad smiles is the following dispatch from Chorillos in Peru: "Yesterday was the feast of St. Peter, and the image of the saint, accompanied by a quiet and reverent crowd, went on board a fishing boat and was fitted with fishing rods. After sailing around the bay twice, a large fish was caught and then the image was placed on its pedestal in the church of Chorillos

brought back." The "*Observer*", from which we also take this new news, points to the foregoing as evidence from recent times "of how the Roman Church still today capitalizes on the superstitions of its gullible followers".  
C. D.

## **II. foreign countries.**

**Our brothers in Germany** held their synodal meeting this year in Steeden. From the report in the "Freikirche" we learn the following: "At present all members of the teaching staff were present, only two congregational deputies and one member of the administrative council were absent, prevented and excused by special circumstances. We were especially pleased, however, by the presence of two dear American brothers, Pastors Köstering and Krüger, who are currently visiting Germany. . . . The main subject of this meeting was also the doctrinal discussions and the subject of these was "Chiliasm or the doctrine of the so-called millennial kingdom" on the basis of theses which Pastor Hübener had put forward.... If, praise be to God, there was already no difference of opinion among us, there was certainly no one present at these negotiations who did not gain new insights into the nature of this false doctrine, and who was thus at the same time newly strengthened, fortified and established in the truth. May this blessing continue to have an effect on all, also on all readers of the detailed report that will follow later, by God's grace, and bring forth abundant fruit for God's glory, for the destruction of the power of darkness in this matter as well, and for the edification of souls on the right foundation of a sober, healthy understanding of the divine Word! The Synod was especially pleased to welcome the St. Peter's congregation in Hanover, which had come to us from the community of the Hanoverian Free Church of the Faith after many struggles and dreary experiences. Thus God the Lord has increased our synod by a new member, for which thanks and glory be to Him. Of course, with the present very small number of souls, this newly added sister congregation will require all the greater efforts of all our synodal congregations for the preservation of our entire church system, for which the same faithful God will both provide the means and make the hearts willing."

### **The poetry**

is a very noble gift. Unfortunately, some people think that they belong among the poets just because they can put their thoughts into rhymed words. One can well say that some consider themselves poets precisely because they are not poets. But if they are humble Christians, they do not take it amiss if others do not praise their poems. Among these humble Christians was the blessed pastor Theodor Harms. The following is told by his son in the Hermannsburg Missionary Bulletin of June: "Our blessed father once told in a sermon that in his young years, as a student, he had also written poems, and quite a lot of them. He wanted to hear the opinion of his older brother Ludwig, so he read him his poems over coffee. He lets him read them out quietly, smokes his pipe and says not a word. When father has finished, he looks up from his book and asks: Well, how do you like my poems? - Another pause, then comes the short answer: They are all no good. Father quickly takes the whole pack of poems and puts them in the oven. But he has given up writing poetry."

### **[135] The finger of God.**

In the "Life of Ed. Bachmanns, weil. K. Dean in Münchberg", he relates the following strange incident that occurred in Kulmbach: "My grandmother had not left her room for a long time due to old age. One autumn afternoon, a business friend of her son-in-law came and asked her to go with him to Bayreuth to visit her son Wilhelm, who was a pharmacist there. Neither the most stubborn refusal on the part of the old woman, nor the sight of her weakness itself, which made such an undertaking almost impossible in human eyes, could dissuade him from his request. Overwhelmed by continued coaxing in the proper sense, the grandmother finally consented and departed, dismissed with tears by her own and accompanied by her blessing. The carriage had hardly left the city gate when the entire floor of her room collapsed with a terrible crash and fell in rotten debris a high floor deep into a cellar below. Adoringly and as if petrified, the children stood there, and their tears of anguish turned into tears of joy, and their sorrowful hearts rejoiced aloud, realizing in clear light the truth of what is written Psalm 91." (Pilgrim a. S.)

**"The righteous prayer is able to do much if it is earnest." Jac. 5:16.**

Dr. Conrad Cordatus, Luther's friend and sometime companion at table, reports that he once exclaimed over the table: "Well, no one believes that our prayer is of such great power and effect, except those who have experienced it. As often as I have been earnest in my prayers, I have been answered more abundantly than I have asked. God sometimes pardons, and yet he hears." (Diary about Luther kept by Cordatus. p. 81.)

### **Death notice.**

We have to inform our dear readers of the highly saddening news that it has pleased the all-wise God, according to His wonderful counsel, to take from the side of our dear Dr. Walther his dear life companion, Mrs. Christiane Emilie, née Bünger. She passed away gently and blessedly on Sunday, August 23, in the evening at five o'clock, after a severe illness, at the age of 73. She was a childlike believing disciple of our Lord Jesus Christ, who adorned her faith by a quiet godly walk and showed it especially by her love for God's word and by works of love and mercy. For 44 years she was a helpmate to her dear husband in deed and truth. Whoever knows how faithfully she cared for him can appreciate to some extent the heavy loss that hit him. May the God of all consolation let him, the deeply grieved widower, experience the power of his divine consolation and fulfill his promise to him: "I will carry you until old age and until you turn gray. I will do it, I will lift and carry and save." Isa. 46, 4.

## Ordinations and introductions.

Candidate Eduard Arndt, from our Concordia in St. Louis, was ordained on the 10th Sunday after Trinity by the Honorable President I. Schmidt and introduced into the mission congregation in East Saginaw. Mr. P. G. Bernthal of Frankenhielf and the undersigned assisted.

This is a mission of the entire Michigan District, especially the Saginaw Valley communities, which have contributed abundantly. It is surrounded by three Ohio congregations in the locality. The "Luth. Kirchenzeitung" also already speaks of Missourian "stirrings." However, we have only two members who belonged to an Ohio congregation, and the "machinations" have no basis other than that a pastor exhorted a member who had moved here from his congregation to join, and learned here that he had joined Ohio. Rather, most have been members of our Holy Cross congregation in Saginaw City for many years, and this is the third attempt to establish a church of the pure word in that important northern Michigan city. The last attempt was made by our Honorable Praeses and with God's help the work has now succeeded. May the heavenly gardener make this weak rice a tree rich in fruit.

East Saginaw, on August 9, 1885.

John G. Walther, Pastor to Tawas City.

On the 10th Sunday after Trinity, Candidate C. F. Gräbner was ordained and inducted by order of the Honorable President in the Lutheran St. Paul's Parish in Sedalia by the undersigned with the assistance of Father F. Rupprecht. In the evening Prof. A. BLpler preached in English.

W. Heynr.  
Address: Rsv. 6.k. tZraebner,

603 Lllgineer 8tr., 8eda1la, IUo.

On the 10th Sunday after Trin. Candidate Hugo Schwarzkopf of Springfield, called from the Lutheran Ztons congregation near Danvers, Ill, was ordained and inducted in the midst of his congregation by the undersigned on behalf of the Honorable Presbytery. C. F. W. Sapper.

Address: Rev. Hugo 8dlwar2kox>k,

Box 31, vanvers, IUoLean 6o., Ill.

By order of the Honorable Presidency of the Iowa Dtsrtrct, Mr. Candidate M. Herrmann was ordained and inducted in his congregation at Grant Township, Jda Co, Iowa, on the 10th Sunday after Trin. byC . A. Bretscher.

Address: Uev. ole. Herrmann,  
Lox 281, Ida Grove, Ida 6o., Iova.

On the 9th Sunday after Trinity, Mr. A. Schupmann of Springfield was ordained by me on behalf of our Presidency in the midst of his congregation at Tracy, La Porte Co, Ind. The induction in the Walkerton, Ind. branch was done by me on August 13, and the following day in Hamlet, Stark Co., Ind. by Mr. P. B. Lange.

I. F. Niethammer.

Address: Uev. 8drupmann, Irae^, La körte Oo., Iud.

On the 10th Sunday after Trinity, Father Andres was introduced by the undersigned to the congregation at Schanz Station, not far from Berlin, Ontario, which had hitherto belonged to the Canada Synod.

I. Frog.

By order of the Honorable President of the Nebraska District, on the 11th Sunday after Trin. my brother, K. Theodor Grüber, formerly of Effingham County, Ill, was introduced into St. Paul's parish, branched off from my parish, assisted by Bro. Weiler, ofG . Grüber.

Address: Rev. L. 1K. Oruder, Lureka, Vork Oo., Nedr.

Mr. P. L. Lange was inducted on the 11th Sunday after Trin. on behalf of Mr. Praeses Biltz at the Lutheran Ztons parish near Max, Kansas.

I. Matthias.

Address: R "v. L. LanA", IUax, LHaml Oo., Laus.

On the 12th Sunday after Trinity, Pastor I. Nachtigall was introduced by the undersigned on behalf of the Honorable President Wunder with the assistance of Father I. Bergen in his congregation at Bethalto, Ill. H. Flachsbar.

Address: Rev. d. Xaoliti^Aall, LvtbaUo, IUadlsou 6o., Ill.

## Church dedications.

On the 10th Sunday after Trinity, the Elijah congregation at Town Hermann, Shawano, Co, Wis, dedicated their new log church to the service of the Triune God. Fr. C. Ebert preached the sermon. The dedicatory prayer was said byC . I. Swan.

On the 11th Sunday after Trinity, the Lutheran congregation of St. Paul in Seward County, Nebr. dedicated their new church to the service of the Triune God. The celebratory preacher was Mr. k. Weller. G. Grüber.

On the 11th Sunday after Trin. the Lutheran Zion congregation at Town Center, Rock Co., Wis-, dedicated their newly built church (30X60) to the service of the Triune God. Undersigned delivered the farewell address in the old local and an address before the new church. In the morning Father Wildermuth preached in German, and in the afternoon Father G. Johannes in English. I. Schleif.

## Mission Festivals.

On the 6th Sunday after Trin. my two congregations bet Atwater and Mananaha, Minn. celebrated their joint mission feast, P. I. v. Brandt and undersigned preached. Collecte for inner mission was K16.39 and for outer or negro mission-6.25. C. Kollmorgen.

On the 8th Sunday after Trtn. the congregation of the undersigned at Portage, Wis. celebrated its mission feast. Mr. P. L. Osterhus and Prof. C. Huth were the festival preachers. The collecte was -42.00. C. Seue I.

On Aug. 2, St. Paul's parish inHartland, Shawano Co, Wis, celebrated a mission feast with the congregation of Mr. Fr. Dicke. Festival preachers were Messrs. kk. C. Holst, P. H. Dicke and W. Hudtloff. The collection was -38.79.

C. F. Ebert.

On the 10th Sunday after Trin. the congregations of Buffalo, Lockport and surrounding area celebrated a mission feast in Lockport, N. U. It was preached by Fr. A. Senne of Buffalo in German and k. I. Muehlhäuser of Rochester in English. Collecte: -215.00. A. T. Hanser.

On the 10th Sunday after Trin. the congregations of Messrs. kk. Buszin and Drögemüller celebrated their mission feast together at Ärenzville, Ill, with the participation of guests from Bethel and Beardstown, Ill. The festival preachers were P. M. Cämmerer and the undersigned. Collecte: -94.00. F. P. Merbitz.

On August 16, the congregation at Palmyra, Mo. celebrated its mission feast with the participation of the congregation at West Ely. Rev. A. Rehwald and undersigned preached. Collecte: -52.58. E. Chute.

On the 11th Sunday after Trin. the congregations of the kk. E. Hetnemann, I. Delete and that of the undersigned celebrated their mission feast of this year at Rock Island, Ill. The two former pastors preached. The collecte was -106.63. C. A. Men nod.

On the 11th Sunday after Trtn. the congregation of Mr. k. Stemmermann at Onaga, Pottawatomie Co, Kansas, celebrated its first mission feast. Festival speakers were kk. G. Polack 86Q. and Ch. Senne. The collecte was -33.75.

G. Polack sen.

On August 16, the congregations of Stringtown, Jefferson City, Babbtown and Osage Bluffs celebrated their annual mission feast in Osage Bluffs. Festival preachers were: In the morning K. I. Griebel in the morning and P. H. Wesche in the afternoon. The collect, after deducting traveling expenses, was -86.45. M. T. Holls.

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### **The Canada District**

The Lutheran Synod of Missouri, Ohio and other states will meet, God willing, from September 9 to 15 in the parish of Pastor Andres in Berlin, Ontario. The opening service will exceptionally take place on Tuesday evening, September 8. The doctrinal discussions will be based on two papers, one on the subject: "The Christian in his earthly profession", and the other on "Pulpit fellowship with false believers". I. C. Borth, Secretary.

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### **The Nebraska District**

Our synod meets, s. G. w., Wednesday, September 30, in the congregation of Pastor Weller. The subject of the doctrinal discussions is the doctrine of absolution. - One should register with the local pastor two weeks in advance and at the same time indicate whether one intends to come by wagon or by rail. The railroad station is Staplehurst.

Joh. Meyer, Secr.

## Ads.

Teacher Friedrich Pieske, who received his education at the teacher's seminary in Rawice, Posen, and is currently in charge of a school in the parish of Father Roschkies, requests admission to our synod. F. I. Biltz.

Mr. Wilhelm Klimme, until May of last year a teacher in Ortelsburg, East Prussia, has reported to the undersigned for colloquium for the purpose of admission to the synod.

Jos. Schmidt.

## The Southern District Progymnasium of the Rev. Synod of Missouri, Ohio, et al. St.

will be reopened, God willing, on Thursday, October 1, morning 9 a.m. Applications for admission are requested as soon as possible, no later than September 15.

Regarding the admission, a written testimony about the moral conduct, the aptitude and the knowledge of the person to be admitted is to be submitted. For admission to the Sexta, a good education in the parochial school is required; for the Quinta, knowledge of the regular declensions and conjugations in Latin.

Each student has to provide towels, bed linen and comforters by himself.

The boarding fee for out-of-town students is -12.00 per month.

All pupils who devote themselves to the service of the church in the preaching or school office receive the instruction in the institution free of charge; those who take up another life profession have to pay -50.00 for the school year of 10 months.

The cost money is to be paid at the beginning of each quarter and is best sent directly (not by the students) to the undersigned. Also, the students should not have their money in their own hands, but should have it administered by the Director. - Letters are to be addressed to: krok. b'. Noppe, 115 Ierpsledore 8tr., Nerv Orleans, La.

On behalf of the Supervisory BoardA . F. Hoppe.

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## Address changes for the calendar 1886

should be sent immediately to the undersigned publisher in the form of answers to the following questions.

Boron and Surname:

Pastor or Teacher:

Which synod does:

Residence:

Post Office:

County:

State:

Futh. Concordia Publishing House.

## Conferenz displays.

Texas Distrcttsconference will gather Sept 20-23 bet P. Btrkmann. Guests will be picked up at Giddings on the 19th. Conference preacher: Fr. Wtschmeyer; speaker: k. Ktlian. Subject: the divine inspiration of the Holy Scriptures. - Registration with the local pastor requested. A. Wilder.

The Northern District of the Minnesota and Dakota Pastoral Conference will meet, s. G. w., Sept. 18-22, at the parish of Bro. Frederick in Waconta, Minn.

Each pastor shall report to the knsbor loei at least 8 days prior to the start of the conference. I. Fackler.

The Pastoral Conference of Central Illinois will meet Tuesday, Oct. 6, at the church of Mr. k. Mennicke at Rock Island. Duration of the conference from Tuesday morning 9 o'clock to Friday noon. Those who have casualties to present are required by old resolution of the conference to send them 14 days in advance to the Nustor loei at Springfield. Please register!

E. Heinemann, Secretary.

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### Revenue to the Illinois District's coffers:

For the synod treasury: communion collecte of?. Flachsbart's congregation in Dorsey -4.50. Fr. Schroeder's congregation in South Litchfield, desgl, 6.25. (S. -10.75.)

For the new building in Addison: From P. Große'S Gem. in Addison: by teacher Greve from Karl Klasen 4.00 and by teacher Weder from W. Marquardt 5.00. By I. Lenow from ?. Lewerenz' Gem. in Effingham 7.40. From Chicago: by k. Bartlina from Rud. Pekte 4.00, Ferd. Zahlmann 2.00, Fr. Heiden, 2nd Zhl., .50; by H. L. Zuttermetster from?. Wagner's Gem. 183.50 and from the Jungfr.-Verein of the same Gem. 42.00; by P. Reinke from David Hölzt, Gust. Klewer, Ernst Horst- mann, Karl Henning, Joh. Eckhoff, W. Hörmann, Herm.,Rich ter 2.00 each, Herm. Langosch 3.00, Ferd. Abraham, Pancratius Bräunling, Rud. Zielke, Herm. Sedler, Jul. Schalm, Aug. Freund, Gust. Geroch 5.00 each, Fr. Mielke, Wittwe Moroff, Albert Stockmann, Aug. Krack 3.00 each, Ad. Behnke 1.00. By k. Flachsbart in Dorsey 5.50. By P. Steege in Dundee from H. Wendt 2.00. By F. M. Wäscher from 4 members of Joh.-Gem. in Champatgn 19.00. By P. Detzer's Gem. tn Evanston 5.00. P. Noack's Gem. in Rterdale, 3rd Zhl., 24.00. (S. -368.90.)

For inner mission: By Fr. v. Schenck in Algonquin, part of the Mission Festival Collecte on July 26, 40.00. By N. N. tn Uork Centre .25. By Fr. Große in Hartem by H. Hill- mer 1.00. By Fr. Bartling in Chicago by Th. Reinhardt 1.00. By Fr. Streckfuß there by Fr. Blank 1.00. (p. -43.25.)

For Jewish mission: By Fr. v. Schenckin Algonquin, part of the Mission Festival Collecte on July 26, 22.00. By IL. Steege in Dundee by H. Wendt



1.00. (p. -23.00.)

For Negro Mission: By P. v. Schenck at Algonquin, part of the Mission Festival Coll. on July 26, 22.00. By Hölter at Chicago from N. N. 1.00. By P. Bartling there from Th. Reinhardt 1.00. P. Heinemann's Gem. at Okawville 8.65. (S. -32.65.)

For poor students in Springfield: By k- Bergen tn Prairie Town 6.00. By Fr. Streckfuß in Chicago from Bro. Blank 2.00. By Fr. Reinke in Chicago for C. Hubert from Mrs. Emilie Lomske 2.00. By Fr. Engelbrecht in Chicago for Kosche from the Young Fr. Association 5.00. By Fr. Sippel from the comm. in Washburn for I. Ehlen 3.52. (S. -18.52.)

For a new seminary organ: By Cassirer T. H. Menk in St. Paul, Minn. 10.65. By Fr. Bartling tn Chicago by C. Kermietz Sr. 10.00. (S. -20.65.)

For the seminar household: By Kassirer F. C. Festner in Omaha, Nebr., 6.05.

For poor students in Addison: By Kassirer F. C. Festner in Omaha, Nebr. 10.00.

To the building of the new professor's apartment in Milwaukee: By P. Bergen in Prairie Town 6.00. Coll. of P. Merbitz's Gem. in Beardstown 10.65. By Cb. Bockelmann of Wangerin's congreg. in Sollitt 10.00. P. Buszin's congreg. in Me-redosia 7.40. Coll. of P. Flachsbar's congreg. in Dorsey 10.00. Coll. of P. Frederkting's congreg. bet Dwtght 10.50. P. Mueller's congreg. in Ehester 20.00. By teacher Weder in Addison by W. Marquardt 1.00. Coll. of N. Schröders Gem. in South Litchfield 6.00. By P. Sippel of the Gemm. in La Rose 7.59, Varna 7.00. (p. -96.14.)

For the Collegebaukaffe in Milwaukee: P. Hölters Gem. in Chicago, 3rd c., 91.00.

For sick pastors and teachers: P. Müllers Gem. in Ehester 6.05.

For the widow's fund: From the Chicago Teachers' Conference 11.50. Pentecostal coll. from the congreg. in New Minden 14.21. (p. -25.71.)

For the deaf and dumb: By Fr. Great in Hard by Mrs. Toepper 1.00.

For the orphanage bet St. Louts: By Fr. Merbitz tn Beardstown, Coll. bet Otto Steckmanns Hausetnweiung, 5.05.

For the support fund of the Saxon Free Church: By I. Lunow from the congregation in Effingham 9.00. By k. Bartling in Chicago from Rud. Pekie 1.00, Gottf. Kleiner 3.00, Th. Reinhardt 1.00, E. H. Fischer 1.00. By P. Steege tn Dundee from H. Wendt 2.00, whose mother 1.00. By k. Frederking from N. N. at Dwtght 5.00. By P. Succop in Chicago from Herm. Suhr 10.00. (S. -33.00.)

For a Lutheran Altenhetm: Through Fr. Reinke tn Chicago from an unknown donor "as a first gift for a Lutheran Altenhetm" .26.

Addison, Ill, Aug. 15, '85, H. Bartling, Cassir.

#### Revenue to the Western District's coffers:

For inner mission in the West: A part of the Mts- stonsfestcollecte of the parish of N. Häschens near Drake -32.00. From Wittwe Geisel in Fr. Hanser's parish in St. Louts .50. Part of the Misstonsfestcoll. of Fr. Schülke's parish in Palmyra 10.00. Fr. Matuschka's parish in New Meile 8.00. By k. Hamm in Brownsville by Mrs. Bredehöft 2.00. (P. -52.50.)

NL. This fund currently has a debt of -438.00. The dear congregations are therefore urgently asked to want to help so that the little that is promised to the missionaries can also be paid out in due time in the future.

For the synod treasury: Fr. Votgt's congregation at Farley, Mo., 16.00. By Mr. Gohmann of Fr. Link's congregation tn St. Louts 11.70. By Mr. Schuricht of Fr. Hanser's congregation in St. Louis 38.05. (S. -65.75.)

For the mission to the Jews: part of the "Misstonsfestcoll. of the community ? Häschens 16.00. Part of the Misstonsfestcoll. of the Gem. k. Schülkes 10.00. (p. -26.00.)

For negro mission: part of the Misstonsfestcoll. of the Gem. Häschens 16.00. By P. Voigt from Mr. Fr. Bente 5.00. By N. Wartens from Fr. Kuhlmann 1.00. N. N. in V. 15.00. By P. I. Mayer from W. Hülskötter (for New Orleans) 5.00. Part of the Misstonsfestcoll. of the congregation Schülkes 10.00. (S.-52.00.)

For emigrant mission in New York: Wittwe Geisel in ?. Hanser's parish .50. part of the misstonsfestcoll. of the parish ?. Schülkes 5.00.

For Emigr.-Misston in Baltimore: Wittwe Geisel tn 1?. Hanser's Gem. .50. part of the Misstonsfestcoll. of the Gem. k. Schülkes 5.00.

For the widow's fund: Wittwe Geisel in P. Hanser's Gem. 1.00. P. Nützel in West Ely 4.00, of I. F. 3.00. By P. C. C. E. Brandt, Coll. on Mr. and Mrs. Hasenjäger's silver wedding, 4.30. Tbetl the Misstonsfestcoll. of the Gem. P. Schülke's 7.00. (S. -19.30.)

For poor students in St. Louts: By Mr. Göhmann of I?. Left Gem. in St. Louis 2.00.

ForO. Gemmingenin Springfield: P. I. Mayers Christus-Gem. 2.75.

To the new building in Addison: P. Mteßler's Gem. in Des Peres, 4th Zhlg., 14.25. By P. I. Mayer from L. L. 2.50. By P. Schülke from Mrs. Burkhardt 5.00. (S. -21.75.)

For poor and sick pastors and teachers: By k. Brandt from P. Bock 1.00.

For poor fellow believers in Germany: Wittwe Geisel tn?. Hanser's Gem. 1.00. Fr. Grimm's Gem. in Washington 9.00. By Fr. Matuschka from Wittwe Wulfekötter 1.00, Aug. Kammeier 2.00. (S.-13.00.)

For the congreg. in Hubbard, Iowa: By Fr. Mary's tn St. Louis of etl. members 5.75. Fr. Nützel's congreg. in West Elv 2.00.

For the Gem. in Council Bluffs: Wittwe Geisel tn?. Hanser's Gem. 1.00.

Correction.

In my last receipt read: For negro mission from the congregations of kk. Bock and Lentzsch -16.00 instead of "6.00".

St. Louis, Aug. 21, 1885. H. H. Meyer, Cassirer.

**For the Preachers' and Teachers' Widows - and Orphans' Coffee** (of the Iowa Distrct).

have been received: From the G. Bernthal -4.00; I. Aron 6.00; Th. Bräuer 2.00; I. L. Crämer 15.00; W. Diederich 4.00; I. Deckmann 6.00; Ph. Dornseif 6.00; A. C. Dörffler 2.00; F. Ehlers 4.00; P. Meineke 2.00; A. Grafelmann 3.00; G. Gülker 6.00; I. Horn 8.00; G. Haar 2.00; C. F. W. Maaß 6.00; H. W. Bähr 2.00; W. Brandes 4.00; Th. Mattfeld 4.00; F. A. Reinhardt 3.00; R. E. Budach 4.00; C. Wünsch 2.00; I. Seßler 4.00; W. T. Strobel, I. Thurner each 5.00; E. Zürrer 12.00; F. Heinke 4.00. Teachers H. Eng Holm and I. Thomä each 2.00. By P. Reinhardt, Pentecost coll. sr. Parish, 9.00. By I'. Budach, Pentecost coll. sr. Congregation, 4.00. By Herrmann, Pentecost Coll. sr. Gem., 2.60. By Mr. Weiß of St. Paul's congreg. in Fort Dodge, 14.92. By Heinicke by N. N. 2.00. By Fr. Brandt, Collecte sr. Gem. at Clarinda, 4.75. By Fr. Günther, communion coll. sr. Gem. in Boone, 9.13. By Fr. Goßweiler, thank offering sr. Frau, 2.00. ByF. Schug 1.25. (p.-176.65.)

Monticello, August 17, '85. F. von Strohe, Cassirer.

**Student supportMissouri Pastoral Conference coffee.**

Received since June 1 of this year: From the Young Women's Association in my parish the Collecte at the Foundation Festival -5.00. By H. Schenkel 5.00. By P. H. Bartels, Wedding Coll. at Heinrich Ulrich, 11.00. By I. Umbach from the Immanuels Gem. here for a studying orphan boy 25.00. By U. E. T. Richter from Dietrich Reinke 1.00. By D. Albrecht from the Jünglingsverein in my parish 6.85. (p. -53.85.)

A heartfelt "God bless" to the dear donors.

St. Louis, August 24, 1885. c. C. E. Brandt.

#### **For the progymnasium in Concordia**

received undersigned: Through P. C. Janzow from the Jünglingsverein sr. Gemeinde -10.00. For the support of the college students G. Jäger, H. Dahl and W. Runselmeyer by P. C. Janzow from the Jünglingsverein sr. Gem. 10.00, by the Jungfrauenverein 15.00, by the Jünglingsverein 8.00, by the Frauenverein 25.00. For poor students by W. Frerking 5.00.

A. BLpler.

For poor students received through Nething in Lincoln, Mo. from Mrs. Kunolt 5 and from Mrs. Joh. Eckhoff 2 pairs of socks. From Mrs. B. W.-2.00. C. F. W. Walther.

### **Third Synodal Report of the Wisconsin District of the German Lutheran Synod of Missouri, Ohio and other States. 1885.**

In this report there is an excellent paper on the thesis: "A well-founded, truly Lutheran congregation believes wholeheartedly in the presence of the body and blood of Christ in Holy Communion and therefore seeks to prevent anyone from partaking of it for his own judgment". It is clearly stated why a congregation seeks to prevent unworthy enjoyment and how it seeks to prevent the same. Since this subject is of great importance for every congregation and all Christians in general, the report should be widely distributed. Price: 17 Cts. postage paid.

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### **Changed addresses:**

kev. dear, ooutva,^, no.

liev. .1. ISluelrtiSall, Letliulto, lAuclicson Oo., Ill.

Rev. II. 8tute, LluiÄpee, lletvaunee Oo., ^Vis.

L. k'. D. vetkner, lox 49, IVllllstucit, 8t. Olair Oo., IU.

I'. >V. lloelisteclcle, 1003 8ontlr 20tli 8tr., Omudu, Hebr.

O. 8eklueter, 3039 l^inua 8tr., OkleuFo, Ill.

3rd ^Vieclmurm, 759 Hinmarl 8tr, Olricu^o, Ill.

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The "Lutheran" appears every month twice for the annual" subserip. tttonr price of one dollar for the aurwartig signers" who have the same " vorauozubezablen. Where the same is brought in" by carriers," the subscribers have to pay 25 tent" carrier's wage crtra.

To Germany, the "Lutheran" is sent by mail, postage paid, for kl.25.

Only letters containing information for the journal are sent to the editorial department, while all other letters containing "annoying" information, orders, cancellations, etc. are sent to the address "

VeriLx".

(IA.O. Lurtkel,

Oarner ok Tcclinini Street L Indiuui" Xvsnuv,

8t. l.E8, Llo., anher, "send. - In Germany, this" sheet i" bezieh" "on Heinrich Z. Ranmaun, 36 Pirnaische Strasse, Dretiden.

Lutsrüci ut tlie kost Ollstes s,t 8t. l-ouls, Llo., "8 sveoucl-olsss mLtsr.

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Volume 41, St. Louis, Mo., September 15, 1885, No. 18.

**Lord, where shall we go? You have words of eternal life. Joh. 6, 68.**

Ah, where shall I go, dear Lord and God? Who shall so stand by me, As thou, in all distress? Who will so guide me on life's rough path And prepare such salvation For wicked sin's rebate?

In heaven and on earth no greater good may become mine than, O Lord, thy suffering, thy holy blood of God. Whoever chooses this for his soul's portion, Who never lacks consolation, Who still has salvation in death.

Your word, O Lord, alone has made it known to us, With its joyful glow it has lighted our hearts, And given us strength to rise from death, And given us life, that we may see your face.

It has also snatched me from the deep night of sin, And has made me feel the burden of what makes me so happy. I, too, have been relieved, when I was afraid for consolation, and have been gifted with heavenly joy by its sweet sound.

Now I should leave it, the soothing word? No longer fast in faith? Not to love again and again?  
Surrender anew to the world and its lust? Living with it anew in the old tangle of sins?

Oh no, as long as the stars are in the sky for me, I will go joyfully and gladly by your side.  
Your word shall rule me in joy and in pain, And lead my soul up the stairs to heaven. F. W. H.

## Faith and feeling.

It is a glorious teaching of the divine word, which our church firmly holds, that it is the way of true faith to adhere to and trust only the word of the Lord, without having seen, felt, sensed, and experienced what we are to believe.

This is a clear teaching of the holy scripture. Our Lord Jesus Christ says to the doubting Thomas: "Blessed are those who do not see and yet believe", Joh. 20, 29. And Hebr. 11,1. it says: "But faith is a certain assurance of things hoped for, and not doubting of things not seen. Of the faith of Abraham, the apostle Paul says, "He believed in hope, when there was nothing to hope for," Rom. 4:18. Of the faith of the centurion of Capernaum, who thought one word of the Lord sufficient to help him, the Lord said, "Verily I say unto you, I have not found such faith in Israel," Match. 8:10. To the Cananaean woman, who, though the Lord seemed to want to turn her away, yet kept His word, He says, "O woman, great is thy faith!" Match. 15,28. Of the royal one the Holy Spirit says: "The man believed the word that Jesus said to him and went away, Joh. 4, 50.

That is why our church sings:

"I believe what JEsu word promises, I feel it or do not feel it." (234,10.)

Whether it felt like he didn't want to, don't let it scare you;

For where he is best with, There he will not discover. Let his word be more sure to you, And even if your heart speaks loudly no, So do not be afraid. (237,12.)

But this doctrine is so glorious because only with it can a Christian be quite sure of his state of grace. How many do not realize the glory of this teaching! How many believe only as far as they can see and feel, believe that God is merciful and forgives sin when he lets his light of grace shine, but doubt and hesitate when he shows his face.

hides! How many are caught in the snares of the enthusiasts, who do not point the souls, who want to be sure of their salvation, to the mere word of the Lord, but make the state of grace dependent on feeling and sensing the nearness of the Lord! Poor deceived souls, who do not rely on the word that does not waver, but on the wavering feelings of their hearts! Only those who stick to the word of the gospel - even against and without all feeling - can be truly sure that they are in God's grace.

This doctrine of the difference between faith and feeling - that one should adhere only to the Word against and without all feeling - has been set forth so clearly and so wonderfully by no teacher of the church as by Dr. Luther. The readers will certainly appreciate it if we share with them a few of the many wonderful sayings.

In a sermon on the "Gospel of the King" he says: "There you see what faith actually is, if you want to define and paint it correctly: nothing else, but to consider what Christ promises you as certain and true. Get used to it and first learn what God promises you in baptism, Christ in his Gospel and in the Lord's Supper. Adhere to such promise with all your heart and do not let other thoughts (which do not remain outside) mislead you in such faith. We feel sin and death in us, which can be seen and felt without ceasing. If you do not want to keep the word, but let it go and judge as you feel, sin will lead you into fear and despair and death will sweep you away with power. But what does a Christian do? He confesses the sin and knows that he has death before him. But then he throws himself around, holds to the word as best he can, and says, "Christ died for me, therefore I am free from sin and cannot die; neither the devil nor death has a part in me, for Christ has paid for me what I owed to pay. This then is called rightly believed; and it is impossible that he who so holds to the word should lack it or lie. Yes, you say, I do not see it, much less do I have it, what I should believe, I hear it only, who knows if it is

be true? Answer: What the word tells you, believe, then you will certainly not be moved, it will actually turn out that way in the end. Do here as the royal one, who also had to keep to the word". (Erl. A. 5, 214 f.)

In a sermon about the ten lepers it says: "The... The nature of faith is that it does not want to know or be assured beforehand whether it is worthy of grace and will be heard, as the doubters do who reach for God and tempt him. Just as a blind man gropes for the wall, so the same grope for God and would like to feel him first and be sure that he will not escape them. (Erl. A. 14, 43.)

In an Easter sermon he says: "I have often said that there are two kinds: feeling and believing. Faith is of the kind that it feels nothing, but drops reason, closes its eyes and surrenders badly to the Word, following it through death and life. But feeling goes no further than what one can understand with reason and the senses, as what one hears, sees and feels or recognizes with the external senses. Therefore feeling is against faith, faith against feeling..... But since Christ died for our sins and rose again for our righteousness, this cannot be seen, it cannot be felt, nor can it be comprehended by reason; therefore one must here renounce feeling and badly grasp the word in the ears and then write it in the heart and cling to it, even if it has no appearance that my sins are gone from me, even if I still feel them in me. (Erl. A. 11, 197 f.)

In the wonderful interpretation of the 15th chapter of the 1st letter of St. Paul to the Corinthians he writes: "If you want to judge according to what you see and feel, and if God's word is held up to you, you want to hold your feeling against it and say: You say many things to me, but my heart says many things differently, and if you felt what I feel, you would also say differently, 2c., then you do not have God's word in your heart, but it has been vaporized and extinguished by your own thoughts, reasoning and pondering. In short, if you no longer accept the word, but all your feelings, eyes, senses and heart, then you must be lost and can no longer be helped. For it is called an article of faith, not of thy reason, nor wisdom, nor strength of man, nor ability. Therefore you must also judge here by the word alone, regardless of what one feels or sees." (Erl. A. 51, 89.)

In a sermon on the Gospel on Sunday Estomihi it says: "Learn to say: God has baptized me, God has absolved and delivered me through his word. Therefore I firmly believe, though I neither see nor feel it, that God has taken me by grace and called me his Son, and Christ my Lord calls me his brother, and the dear angels have a special great joy over me. These things, I say, I believe, and have no doubt at all. If the pope does not believe it, there is no harm; I will believe it, for God will not lie to me in his word." (Erl. A. 2, 126.)

But doesn't this doctrine turn Christians into unfeeling people, as the enthusiasts claim? Does it not reject all feeling in Christian life, all invention, all experience? Not at all.

We know and believe that Christians experience and feel what they believe. We know and believe that God also gives His own hours when they feel His nearness, and we praise them as special gifts of God's grace. We know that God fills those who have been converted to the Shepherd and Bishop of their souls, soon after their conversion, with unspeakable joy that they have been saved from the authority of darkness and have been transferred into the blessed kingdom of Jesus Christ. We know well how such saved souls exclaim with joy: "Taste and see how kind the Lord is!" Ps. 34, 9. how they exult: "Mercy has been shown to me!" 1 Tim. 1, 13. We know that in the life of believers, after hours of challenge and struggle, there also come hours of joy. Thus St. David says Ps. 71:20, 21: "Thou hast made me to know much and great anguish, and hast restored me to life, and brought me up out of the depth of the earth. Thou makest me very great, and comforteth me again." In the 73rd Psalm, Assaph first pours out his lament before the Lord and then speaks v. 23 f.: "Nevertheless, I always remain in you.... This is my joy, that I cleave unto God, and set my trust in the Lord GOD, to declare all thy doings." The Lord gives believers these hours of joy so that they may be refreshed after the battle and strengthened for a new fight. Luther writes about this very beautifully in the explanation of the Gospel of the Ten Lepers: "Praising God has two parts. The first is to think highly of Him in the heart and to have a sweet delight in Him, so that we taste and feel how sweet the Lord is; of which St. Peter says 1 Epist. 2:3 and Ps. 34:9: "Taste and

see how kind the Lord is." All this is taught and brought about by tried faith at the end of the temptation. For as long as the strife and the temptation last, faith is at work, and all is hard and sour, feeling nor tasting any sweetness in God. But as soon as the evil hour is past, if we persevere and abide in it, the sweetness of God comes, God becomes so sweet and pleasing and sweet to the heart that it no longer desires but tries more strife and temptation, and now has an equal thirst and desire for suffering and calamity, since all the world fears it, and he himself also feared it before." (Erl. A. 14, 66.)

We do not deny that believers who have been made partakers of grace feel it. What we reject about the enthusiasts is not that they speak of feeling God's grace, but that they declare this feeling to be an absolutely necessary characteristic of faith/" of the state of grace, of Christianity, that they say that this feeling must always be found in Christians. On the other hand, God's Word teaches and Christian experience testifies that believers do not always feel the comfort and joy of the Holy Spirit. Luther writes in a sermon about the gospel on the first day of Pentecost: "But such comfort and truth of the Spirit is very secretly and deeply hidden in faith, that Christians themselves do not always feel it, but in their weakness must rather feel the contradiction; because the devil hinders and hinders both inwardly by himself and their own stupidity of the flesh, and outwardly by the wickedness of the world everywhere, so that they often almost do not have any good comforting thought against the Holy Spirit.

God, and it happens to them, as the high apostle St. Paul complains about himself in 2 Cor. 7, 5, 'that they always feel strife inwardly and fear inwardly'; that it cannot be all comfort and joy, but rather there is more sorrow and fear and agony; as he also says in 2 Cor. 4, 11. says: "We who live are always given over to death for Jesus' sake"; item 1 Cor. 15, 31: "By the glory that I have in Christ Jesus our Lord, I die daily. As one also sees many pious hearts always sad and melancholy, worrying and toiling with their own thoughts and lying in temptations of the devil to despair. Where is here, says the world and our own flesh, the Holy Spirit, whom you Christians praise? Therefore a Christian should be careful here not to judge and make judgments according to his own thoughts and feelings, but to know that against just such temptations and weaknesses he should hold to the word and comfort preached by the Holy Spirit to all poor afflicted hearts and consciences." (Erl. A. 12, 271 f.)

He writes about David in an interpretation of the 23rd Psalm: "He was not always happy, nor was he able to sing every hour: The Lord is my shepherd, I shall not want.' At times he has lacked much, yes, almost too much, that he has felt neither righteousness, God's comfort nor help, but only sin, God's wrath, terror, trembling, the fear of hell; as he complains in many psalms. Nevertheless, he turns from his feelings and takes hold of God by his promise of the future Messiah and remembers: "Let it be as it may for me, but this is the comfort of my heart, that I have a gracious, merciful Lord, who is my shepherd, whose word and promise strengthens and comforts me; therefore I shall not want. And for this very reason he wrote this and other psalms, so that we should certainly consider that there is no counsel or comfort to be found in right temptations; but this is the noble art, to hold to God's word and promise, to judge according to the same and not according to one's own feelings, so that help and comfort will certainly follow and nothing will be lacking". (Erl. A. 39, 79.)

By making the feeling of grace a necessary characteristic of the state of grace, the enthusiasts declare all Christians to be unbelievers who do not feel God's grace at times, e.g. at the time of temptation, although they long for it and adhere to the word of grace. God protect us from such presumption!

Furthermore, we reject it when the enthusiasts detach this feeling of grace from the Word of grace and declare it to be a direct effect of the Spirit, since the Holy Spirit does not work directly, but only through the Word and the sacraments, and thus only through them does he give the feeling of divine nearness.

This, too, we reject in the enthusiasts, that they urge those in whom this feeling of grace is not found, or who have lost it, to fight for it and not to rest until they have acquired it; that they tell people that they can consider themselves converted only when, after struggling violently in prayer, they suddenly experience exuberant joy and a supernatural rapture. With this teaching, the enthusiasts drive people into self-acting, into self-righteousness, so that they seek their blessedness and the certainty of their blessedness in themselves, or they drive people into hypocrisy, so that they feign the required feelings, or they drive them into the

Despair, when even after the hardest struggle the sweet feeling does not want to arise or the feeling soon disappears again. Oh what blindness, to build one's bliss on self-wrought, self-fought feelings, on the reveries of one's own heart, - on sandy ground!

(Conclusion follows.)  
(Submitted.)

### **Report of the Building Committee for the School Teachers' Seminar in Addison.**

Under God's gracious protection and blessing, the new building in Addison is now happily completed. It was not until March 17 of this year that the contracts for the construction could be signed, and already on August 31 the completed building was received and accepted from the hands of the builders. Who looks at the building from the outside, sees immediately that all pomp and ornamentation is kept away. The building committee was more interested in constructing a solid and durable building. All experts admit that they succeeded in this. When one enters the premises, however, one again finds no particular splendor and ornamentation, but the whole makes a friendly, pleasant impression. Nothing has been spared here that is so necessary: light and healthy air. All halls, classrooms and dormitories are high, spacious and bright. The building is 65 feet wide, 84 feet deep, and 40 feet or 2K stories high, and contains a large, spacious 40X60 auditorium, four teaching halls, four bedrooms, four smaller rooms for library, naturalia 2c., and several rooms for the students' trunks and clothes. In short, the Committee could not fail to express its sincere gratitude to the architects and all the builders for the work so punctually and carefully delivered.

On September 20, the ceremonial inauguration of the building will take place, to which we hereby kindly invite all Lutheran co-religionists from near and far. In the morning of this day the annual orphan festival will be celebrated. In the afternoon, the festive assembly, accompanied by trombone choirs, will march to the seminary to celebrate the inauguration ceremony.

How much did it cost? How much money did you spend? - everyone will surely ask. The Synod had granted us the sum of \$26,000.00 for the construction of the seminary and two professors' apartments. The two apartments and the new building cost \$26,735.58.

But how is it that you have spent \$735.58 more after all? This is not the fault of the building committee, but of the synod itself. Everyone will remember that in August, 1884, the Honorable General Praeses published an Aufmf to the Synod congregations in the "Lutheran" asking that funds be appropriated for the building in Addison. Since we live in the country and all material has to be hauled 12 and 18 miles away, the building committee eagerly wished, in the interest of the synod, to be able to conclude the contracts at least for the material before winter, because in this way one can choose the best routes through the winter for hauling the material and therefore also obtain much cheaper wages. But the money was slowly coming in. Although now in the Committee



Although some were inclined to conclude contracts before winter, this was not considered advisable until the municipalities had approved at least two-thirds of the construction sum, even after several expert opinions had been obtained. So we had to be patient until February 16 of this year, when only the two-thirds had been approved, but if something was to be built this year, and it was absolutely necessary given the overcrowding of the old building, the material had to be brought in as quickly as possible. But now that spring was approaching, when everyone fears bad roads, we had to pay more wages. In short, we could have saved about \$500.00 in wages if we had been allowed to conclude the contracts in the fall of last year.

But, says the reader, then you have still spent \$235.58 too much. **The great willingness of the communities to make sacrifices is to** blame for this. Not only has the entire \$26,000.00 been secured by signatures, but a handsome sum beyond that. This encouraged the building committee to spend \$625.00 for so-called "lühäe Llinck8", against which expenditure some committee members seriously resisted at first. But since window curtains in a public building of this kind have to be replaced very often, and thus as much, if not more, is ultimately spent, and since interior shutters are not only more durable, but also far more practical than curtains, the building committee dared to make this expenditure, especially since it was encouraged to do so at the request of a conference and the General Praeses, solely because the congregations had contributed so generously to the seminary.

So, dear reader, the new building including the professors' apartments would have cost only \$25,610.58 if it had not been for the two circumstances mentioned.

**But now a request to the kind donors: Send in the rest of your signatures quite soon!**

So far received:

from Canada District	H153	.61
""	Illinois District	6653.09
,,,Iowa-District		464.60
""	Michigan District	1282.98
""	Minnesota & Dakota District	570.79
Middle District		3762.44
""	Nebraska Distrct	451.36
""	Southern District	298.25
""	Eastern District	2160.56
""	Western District	3081.13
,, "	Wisconsin-District	2347.16
from the Minnesota Synod		5.00

Summa: K21,230.97

We have received the shortfall from our communities without interest, as we did not want to make the builders and workers wait long for their honestly earned wages. However, the loans must be repaid before the end of this year. In addition, the interior furnishings also cost quite a bit of money. Tables and chairs, bedsteads, stoves and lamps must be purchased. However, the synod decided that the interior furnishings should not be included in the \$26,000.00, otherwise the supervisory authority would have had to request a higher sum from the delegate synod. Now, however, it stands, praise God! so that, if all signatures are received, we can also pay these extra expenses for

cover the internal equipment and thus do not retain a cent of debt. Therefore, every congregation should make it a point of honor to send in the missing signatures as soon as possible, so that we can promptly pay back the borrowed money. What a joy it will be for every Christian when on January 1, 1886, the General Treasurer can show in his annual report that everything has been paid in Addison!

Finally, it should be interesting to learn that 81 new students have registered for the school teachers' seminar, of which 68 had already arrived on September 2. Of course, this means that the institution is once again fully occupied, and this has forced the supervisory authority, at the urgent request of the teachers' college, to make the following decision: that no further students are to be admitted in this school year that has just begun, except in very exceptional cases, which the teachers' college must decide upon. On September 4, 236 students were already living in the institution, and if the missing students are added, the total will be 240.

But thanks be to God for all his great and rich blessings that he has bestowed on this institution. Glory

to him forever and ever!

Addison, September 4, 1885.

### **The Building Committee:**

T. Johannes Große.	H. Oehlerking.
H. Miracles.	H. Buchholz.
H. Meyer.	Chr. Heidemann.
Wilh. Leeseberg.	Joh. Fasse.

(Submitted.)

### **The Eastern District**

of our Synod held its sessions this year in the midst of the congregation of the Rev. Ad. Biewend at Boston, Mass, from August 19 to 25. As a result of very special events, the honorable District President, Pastor Beyer, opened his synodal address this time immediately with the words of the 119th Psalm: "I am greatly humbled; Lord, refresh me according to thy word"; with which he undoubtedly gave the right words to what moved all hearts. He first commemorated the blessed departure of two of our most gifted confreres and comrades-in-arms, who had only recently been called away from our midst, namely the dear Pastor H. Fick, now resting in God, who had served faithfully for many years in the Zion congregation in Boston, and the dear Pastor H. Hanser, who concluded his blessed work in Baltimore.

In his speech, the Honorable President then turned to the sad fact that our connection with the Wartburg Orphanage at Mount Vernon and with the Emigrants' Home at No. 16 State Street, New York, had now been completely dissolved. On the condition that these two institutions did not belong to any special ecclesiastical body, as we had been assured, we had participated in the preservation and promotion of them with advice and action. However, since it now turned out that this assurance was not based on truth, any connection with these institutions had to be discontinued in order to prevent unionism with the Church Council.

Furthermore, the honorable Mr. District Praeses reminded us that in the last days of June he had given the pastors of our district the instruction that in the future all monies intended for our coffers should be paid into our coffers.

The members of the Council should no longer send their proposals to the former Treasurer, Herm I. Birkner, but to him, the District Praeses. "I owe it to the Synod," continued the Honorable President, "to explain what prompted me to take this step. The fact that about 14,000 dollars were missing from the funds of the commission acquired by the Emigrant Mission, and the fact that my attention was seriously drawn to the question of whether everything in the coffers of our synod was in order and honest, led me to demand that Mr. Birkner close the cash books and determine the current cash balance. To my astonishment, it turned out that Mr. Birkner had used 8609 dollars and 4 cents for purposes other than those for which they were given. This had to be put to an end, and hence those letters." ... "An inexplicable delusion that he had enough property and could replace everything at any time held him captive." In addition, there was the plan to found a Lutheran church and school congregation on a piece of land near the Wartburg orphanage and to establish a higher German citizen school or a grammar school there. Mr. Birkner, who was at the head of this enterprise, was unfortunately tempted to spend the synodal funds on this land, which consumed more and more sums. "Who does not feel," the Honorable President concludes the report on this sad affair, "that this incident must deeply humiliate us, especially since we must all be guilty of too much trustfulness, without which such a sad occurrence would not have been possible at all?" Our duty is to give an unvarnished account of this sad case. But God forbid that further harm should come to our congregations as a result. \*) The evil enemy, of course, wants to dishearten us through this humiliation, but the faithful God does not want that. Christians are people who, with every new humiliation, learn from experience to speak more and more with David: "If you humble me, you make me great."

Finally, the honorable President indicated the main subject of the doctrinal discussions by encouraging the Synod to continue to confess their faith before friend and foe, for which God will give desire, courage and means.

Accordingly, theses were presented for discussion on the topic: "How necessary and beneficial it is that every Lutheran Christian confess his faith even before friend and foe." Just as the world in these last times makes a mockery of everything that is holy and boasts of its unbelief, so it is all the more the duty of a Christian to confess his faith unashamedly in word and deed everywhere. Lutheran Christians in particular are to fulfill this duty even toward false believers. This is expressly demanded by God's Word, the nature and character of faith, love of Christ, love of neighbor, and the example of Christ, His apostles.

It should be noted that Mr. Birkner himself addressed a letter to the Synod, in which he writes with a saddened heart that he asks the Synod for forgiveness and promises to compensate in full for the damage he has suffered. After he had signed over all his property to the Emigrant Missions Committee, almost 1700 dollars have already been paid in to partially cover the debt on the emigrant fund. The synod did not want to withhold the requested forgiveness from Mr. Birkner, but had to exhort him again to serious and heartfelt repentance, and wanted to pray with him that God would help Mr. Birkner to fulfill his given promise.

and all the saints. In the present time it is necessary to remember that every Christian proves himself to be a missionary and preacher by cheerfully confessing his faith, and he who truly loves his neighbor will beware of the Cain sense that says, "Shall I be my brother's keeper?"

The synodal report will provide more detailed information on this topic, which unfortunately could only be dealt with in part.

The items of business presented to the synod for discussion and deliberation were so numerous that there was hardly time to deal with everything. It should only be noted here that there were many pleasing reports about the missionary activity within our district. And especially gratifying was the fact that an unusually large number of pastors, teachers and congregations joined our synod; and these congregations were not only newly founded, but in part also those that had converted to us from false-believing communities. And this and many other things, despite the sad events mentioned above, filled the hearts of those present with renewed courage to work for God's kingdom and to say with joyful heart and mouth: "The Lord has done great things for us, we are glad!"

Chr. H.

**To the ecclesiastical chronicle.**

I. America.

Twenty-six new students have entered **our local Concordia Seminary** so far. Of these, 21 came from Fort Wayner High School, 3 from the Norwegian Synod.

Forty-two new students have entered **our high school in** Fort Wayne.

**In the practical seminary at** Springfield, Ill, classes have begun again, and in fact the new school year opened with 247 students.

**The Evangelical Fellowship (Albrecht Brothers) and the Methodist Church - twins.** The "Christian Messenger," the organ of the former society, in its number of September 7, says: "As regards the Evangelical Fellowship and the Methodist Church, they are known to be so closely related historically, theologically, and Christianly, that on closer examination they must be regarded not only as brothers, but rightly as twins."

**Secular Amusements for the Purpose of Promoting Church Institutions.** In the "Amerika", a local papist political newspaper, of August 27, we read under the heading: "*Sisters of the Good*

*Shepherd*", among other things, the following: "For the benefit of the above-mentioned benevolent sisters, a river trip will take place today, Thursday the 27th of this month. The sisters have left nothing undone to make tomorrow's excursion quite enjoyable for the numerous participants. Furthermore, from August 31 to September 5, benefit performances for the institution are to take place in Uhrig's Cave. The institution has been burdened with a special tax bill of almost H4000, which the good sisters are completely unprepared to pay. In view of the good cause, both the river trip and the theater performances should be attended by a large number of people, especially since the moderate price of 50 cents per ticket has been fixed. - That such a thing occurs in the Roman church and even among its nuns, who say that they have left the world, should not surprise us since

In the Roman church, as is well known, the Jesuit principle applies and the whole church is governed according to it: "The good end justifies the bad means." Unfortunately, many so-called Protestants also follow this principle, even those who call themselves Lutherans! But this is against God's clear word (Rom. 3, 7. 8.) and even against the morals of respectable pagans. W. [Walther]

**Roman is** said to have 64 churches in New York, 55 in Chicago, 46 in Brooklyn, 45 in Philadelphia, 43 in St. Louis, 38 in Boston, 36 in Cincinnati, 29 in New Orleans, 28 in Baltimore, 25 in Cleveland, 21 each in San Francisco and Louisville, 18 in Detroit, 13 each in Buffalo and Albany.

## II. abroad.

The regional editor of the "**Sächsischen Kirchen- und Schulbattes**" (Saxon Church and School Bulletin) has all kinds of criticisms to make of the Saxon **Free** Church in the number of August 21, but finally he writes: "There is no doubt that this community is firmly established in Saxony." While a dwindling of the Methodist, Irvingian 2c. While a dwindling of the Methodist and Irvingian 2c. congregations is conceivable, this is not to be expected from the Free Church according to human judgement. It will remain a stake, driven into the body of the national church, an irritation for it." We communicate this so that the brethren here do not think that they are sacrificing their gifts of love for the Saxon Free Church for a good but lost cause, doomed to inevitable destruction. Even the Saxon opponents of our confessors on the other side cannot conceal the fact that the Lutheran Free Church, which has arisen in their midst, is advancing, not at a rapid pace, but step by step, by the grace of God. Step by step by God's grace. W. [Walther]

**Saxony-Meiningen.** The "Pilgrim from Saxony" of August 30 writes: "It is reported that the regional synod now meeting in Meiningen has rejected an application for the granting of a mission Sunday with mission collect. Meiningen really seems to be 50 years behind in terms of church development."

**Also a sign of recent times.** A state school teacher in France named Frianette has written a prayer book for the edification of children. In order not to have to make a lot of new prayers, she parodied old ones, e.g. the Catholic Hail Mary in the following way: "Hail, Republic! You are full of justice. Public opinion is with thee, thou art given among the governments, and given is thy guardianship as the guardian of peace, of our right and property. O Republic, protect all who work; for praying leads to nothing, and the best is a capable tool (handicraft). Amen." The "Prayer Book" also contains a "Creed." In it, God is called Voltaire, which is the name of a religious mocker; according to this prayer book, the congregation of saints are the freethinkers; the kingdom of heaven is earthly enjoyment of life. - Ten commandments also find a place; the seventh, eighth and ninth are included: "You shall stand up for the preservation of the republic, even at the price of your property and blood. "You shall flee and curse priests and kings like serpents." "As a good Frenchman, you shall celebrate and honor July 14." So several sheets. July 14 is the day of the Bastille storm in 1789, when the abyss of the anti-Christian revolution opened. 2 Petr. 3, 3.

Thorns and thistles sting very much, false tongues even more. But I would rather wade in thorns and thistles than be burdened with false tongues.

(Val. Herberger.)

### **A victory of the cross over the crescent.**

In 1881, Christian street preaching was temporarily banned in Calcutta. When the ban had to be withdrawn and the right of public street preaching had to be released for the followers of any faith, the numerous Muhammadans there thought to exploit the right for their part for an energetic and, as they hoped, victorious fight against the Christian mission. For this purpose, they sent for a number of scientifically educated Mohammedan teachers (Maulwies), especially from Delhi, who had to preach every evening in one of Calcutta's open squares before large crowds. Not satisfied with the fact that these sermons really won some Hindus for Islam, they also wanted to have the triumph of converting Christians. And behold, after some time, a dozen Europeans are indeed publicly displayed in formal parade as the spoils of victory of Mohammedan missionary activity. But the rejoicing of the victors did not last long; for it soon became evident not only that the renegade Christians were men of the most depraved sort, but the same confessed that they had been bought into this comedy by money. And the defeat was to become even greater. Among the preaching Maulwies, one of the most eloquent was Abdul Hakk, the pride of the Mohammedans, since he, a Brahmin by birth, had converted to Islam years ago out of conviction and had been very active for it ever since. Into the hands of this Mohammedan chief agitator fell a Christian tract written as an answer to various Mohammedan vituperative writings, which answered the question: "Was Mohammed a sinner or was he sinless? This tract of the missionary Baumann, which was as moderately held as it was strikingly written, made Abdul Hakk, whom the reading of the Bible had already convinced that the alleged inspirations of Muhammad were not based on revelation, completely mistaken in his belief in the prophet, and induced him to seek out the author of the tract personally and to have a notice posted on the mosques of the city, in which he publicly declared that he was convinced by the Bible that Muhammad was not the prophet and that the Koran was not the word of God. "If anyone can make any defense of Islam within a week, let him do so, and prove it from the sayings of the Koran; if not, I shall become a Christian in eight days." Accompanied by a large crowd of Mohammedans, several of the most learned Maulwies then came to their former colleague; and since they achieved nothing by their disputation skills, they left him with insults and later sought to set fire to the house to which he had been moved for safety's sake. Meanwhile, in the same place where he had previously attacked Christianity, the former Maulwies had publicly renounced Islam and declared the Koran to be a fraud. Thereupon he received two months of in-depth Christian instruction and then, on September 11 of the previous year, holy baptism in Mirzapur.

(General Missionary Journal.)

### **The Miser.**

Once upon a time there was a miser who scraped together a lot of money, a big pot full. But he didn't think it was safe in his house. He didn't trust his own people and the neighbor could have reached through the wall if it was hidden there. Therefore, he carried it into the forest at night time, quite

into the thicket and darkness. There stood a large oak tree with strong prongs. Under this he dug a cave, put the pot in it and rolled a stone on it. Now there was a poor wretch in the same town, who had done what he could. He did not think of repentance and did not believe in God. Some days later he went into the forest. He did not take a pot of money with him, but a rope, because he wanted to hang himself. He came under the same oak tree. Its prongs were just as he was looking for, but a little too high. Therefore, he rolled the stone that closed the cave closer to the tree. While rolling away, he noticed the cave and examined what was in it. Finding and taking was one thing for him. He packed up all the money and put the rope in the pot. He rolled the stone back onto the hole. Shortly after, the burner came and wanted to see if the treasure was still there. How great was his terror to find a rope for his treasure! He knew no other advice than to drag the rope around the oak branch and hang himself from it. From this it can be seen that one should not hang one's heart on a pot full of money, because if it is stolen, one hangs one's heart on a rope.

(Messenger of peace from Alsace - Lorraine.)

### **Sacred desire for a true union.**

Scrifer writes: When a believing soul has to see that the wise Christianity is torn into many different clusters, some of which persecute the others with bitter hatred, yes, often attack each other with lies, affliction, fire and sword; when it has to see that God's word is either put out of sight and confused with man's statutes, reasonings and supposed revelations, or shamefully perverted and interpreted according to man's sense; that the loving, merciful, kind, faithful, holy and righteous God is ascribed such things that never entered his heart, thereby diminishing his glory and filling the heart with foolish, unholy and ungodly thoughts; that Jesus crucified, the only mediator between God and men, does not preach more loudly, that he is not assisted by mere men as mediators and intercessors with God, that the full power of his merit is doubted and obscured, his royal purple robe (his righteousness) is patched with beggar's rags (human merit and works), his love is diminished, his grace withdrawn, his divinity denied, his holy sacraments mutilated and uncertain in their power and effect, his whole doctrine adorned, mastered, and beclouded according to the conceit of reason, and so on. etc., - she can do nothing but weep, pray, contradict and oppose such a judgment with all her might. She says: "Oh, that I might have the hedges and the thorns, that I might pluck them out from under me and set them in a heap! (Isa. 27, 4.) She desires that all false teachers be rooted out, the deceived brought to justice, the erring enlightened and converted, all angry, godless bickering, all bitterness and persecution, all distant disruption of the churches, as well as all sects and cults, which blaspheme or diminish the honor of the divine name, pervert his word and deceive souls, be controlled by God's Spirit and power, and the worth of Christendom be of one mind after JESUS CHRIST, that it may with one accord and with one mouth praise God and the Father of our Lord JESUS CHRIST. She would not refuse, as Gregorius Nazianzenus once said, to be thrown into the sea like Jonah, if only the waves would subside and all impetuosity and tempests in Christendom would be calmed. She would willingly spill her blood, if only she could thereby fire, which has almost consumed the precious Christianity. For it grieves her heart to see that the devil's envy has made a bone of contention out of the holy word and teaching of the Lord Jesus, and that those who are all redeemed by the precious blood of the Son of God, and who should serve God with one mind and heart, have been divided by disunity, and have become enemies of one another, an offence to unbelievers, and a source of irritation to the weak. An example can be given by St. Paul, who opposes with great zeal the false apostles who confused the church of Christ and perverted the gospel, saying: "If we or an angel from heaven preach any other gospel to you than that which we have preached to you, let him be accursed! Would to God that they also were cut off who disturb you!" (Gal. 1, 7. 8. 5, 12.) .... No sincere, righteous love can be without zeal, as daily experience testifies. . So divine zeal is a thing that necessarily follows from the faith that unites with Christ. As it is the nature of a faithful spouse and a mother to love diligently, so also of the believing soul. The former comes and arises from nature, the latter from grace. And as the same woman who does not love her husband, as the mother who does not love her child warmly and zealously when the need arises, is not to be esteemed a faithful spouse and a righteous mother, so the soul that does not love God warmly and zealously for his honor when the occasion arises is not to be esteemed faithful and righteous.

(Soul Treasure. Th. III. 15. Eccles.)

### **Benefits of tract dissemination.**

On March 6, 1524, a poor and old clothier came to the market in Magdeburg in front of the statue of Emperor Otto with a pack of individual sheets and offered them for sale. He quickly sold them to the people streaming toward him, singing the songs printed on them: "Aus tiefer Noth ich schrei zu dir 2c." and "Es woll uns Gott genädig sein 2c." The mayor Hans Rubin had him thrown into prison for this. But 200 citizens came together and demanded his release. Yes, two parishes of the city, St. Ulrich and St. Johannes, declared: We want to take our refuge only in the eternal Lord and Bishop of our souls, the Lord Jesus Christ, who is confirmed with a divine oath. He is our captain, with him we want to fence chivalrously. - The clothier was given free and the right to say, sing and spread God's word in song was no longer denied to him.

G.

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### Ordinations and introductions.

On the 11th Sunday after Trinity, Candidate I. Harsch was ordained in his congregation in Traverse City, Mich. by order of the Honorable President Schmidt and was introduced the following day in Sum- mit City by H. J. Jüngel jr.

Address: Kov. klursoö, 1rs.vor8o 611<sup>A</sup>, remained.

Candidate Conrad Engelder, called by the Lutheran congregations at Marquette and Chocoday, Mich. was solemnly ordained and inducted in the midst of his congregations on the 13th Sunday after Trin. by order of the Honorable Presidency of the Wisconsin District. Ph. Wambsganß Jr.

**Address: Rev. Conrucl LnZeläer, Llarquotto, I. 8., remained.**

On the 12th Sunday after Trinity, Candidate F. Engelbert was ordained by the undersigned with the assistance of Prof. Hoppe and Messrs. P. Rösener, N. Bakke and G. Franke in the St. Johannis Church in New Orleans and was ordained into his office as a traveling preacher for Alabama.

T. Stiemke.

Address: Kev. b'. bwAsilbert, Oulllnu", Oulimun Oo., Llu.



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On the 10th Sunday after Trinity, Candidate Aug. Hering of Springfield was ordained by the undersigned in his congregation at Ellinwood, Kans. by order of the Honorable President Biltz, and on the afternoon of the same day was installed in his congregation at Clarence, Barton Co. and on the 13th Sunday after Trinity in his congregation near Stafford, Stafford Co.

A. Ehlers.

**Address: Rev. Heriva,  
Lox 61, LUllrvooä, Lurton 6o., L "ns.**

On the 12th Sunday after Trin, Candidate Th. Horst was ordained and introduced in the Lutheran congregations of St. Petri and St. Johann ts-Michaelis in Henry and Defiance Counties by order of Praeses Niemann.

G. M. Sugar.

**Address: Rev. 111th Lorst, l'loriäa, 6o., 0.**

Candidate Jos. H. Fischer, called by the congregation of Waterloo, Iowa, was ordained and inducted by the undersigned on the 12th Sunday after Trinity, by order of Praeses Crämer. I. Horn.

**Address: Rev. ^os. 8.l'isciller, Lox 700, waterloo, lorvu.**

The candidate of theology Georg König, called by the Dret- eintgkeits - Gemeinde zu New Uork as assistant pastor and city missionary, was ordained and introduced on the 13th Sunday after Trin by the undersigned under the assistance of the presidents Beyer, P. Henkel, P. Dir. Bohm and P. Hebler.

Br. King.

**Address: Rev. 6th LoeviZ, 602 L. 9tll 8tr, Xerv Vork 61t^.**

On the 14th Sunday after Trtn. Mr. Candidate E. Holm was ordained and introduced by the undersigned in the midst of his congregation at Scotta, Greely Co., Nebr. by order of the Honorable President I. Htlgendorf, at the same time as traveling preacher of Loup District.

**Address: Rev. L. Holm, Lcotiu, 6r "el^ 6o., Uedr.**

8L. At the same time, the worthy readers are asked to provide the traveling preacher with the addresses of acquaintances who have settled in that area. With little effort, one can save him a lot of trouble. Many a person will be found sooner than would be possible for the traveling preacher without his help. This is especially true of Custer and Loup County. C. G. Schroeder.

By order of the Honorable Mr. Praeses Wunder, Mr. k. G. Kühn, assisted by Mr. 8. A. Käselitz, in his congregation in Bishop Township, Effingham County, Ill, on the 13th Sunday after Trin. introduced by H. Kowert.

**Address: U "v. 6. luelm, vistricd, LI8r>Adam, Oo., Ill.**

Rev. I. Trinkleln, heretofore traveling preacher in Texas, was installed by order of Praeses Stiemke in the congregation at Houston, Tex. on the 13th Sunday after Trinity, Aug. 30, by the undersigned, assisted by Rev. E. H. Wtschmeyer.

**Address: Rev. Irinklelv, 61 l'exas ^v", Houston, lex.**

Rev. I. G. H iild was installed in the Bethlehem congregation, Effingham Co, Ill, on the 13th Sunday after Trin. tm the order of Mr. Praeses Wunder, Messrs. H. W. Heumann and G. I. Wegener asflstir. D. Count.

**Address: Usv. 6. 8ilä, ^ltamout, LKuAliLM 6o., Ill.**

On the 14th Sunday after Trin. the Rev. W. Brandes was introduced by the undersigned on behalf of the Honorable Pres. of the Iowa District in the midst of his congregations at Jmogene and Hastngs. A. C. D örrfler.

**Address: Kov. IV. Lrauäes,  
Lox 91, linoA6U6,1'remout Oo., lorvu.**

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## Church dedications.

On the 10th Sunday after Trinity, the Lutheran congregation of Christ in Jefferson, Ill, dedicated their newly built church to the service of the Triune God. Father A. Retnke preached in the morning and Father L. Hölter in the afternoon. The undersigned said the dedicatory prayer. E. Werfelmann.

On the 14th Sunday after Trinity, the Lutheran congregation of St. John of the undersigned in Sycamore, De Kalb Co., Ill, consecrated their church (with tower and bell), purchased from the Congregattonaltsten, to the service of the Triune God. Festive sermon! were: Father C. Steege, who preached in German, and Father G. Johannes, who preached in English. The former said the prayer of praise. W. Steffen.

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## Mission Festivals.

On the 9th Sunday after Trinity the Lutheran congregation at Omaha, Nebr. celebrated their annual mission festival, at which the pastors E. A. Frese and W. Oetting were festival preachers. Dir Collecte was -44.55. E. I. Frese.

On the 11th Sunday after Trtn. my congregation in West Bloomfield, Wis. celebrated its mission feast. Many guests from neighboring regions attended. Prof. Hamann and P. G. Rosenwinkel preached and Prof. Huth gave a historical lecture. The Collecte resulted in -93.81. C. Damm.

On the 12th Sunday after Trtn. the churches in Perry County and New Wells, Mo. celebrated their annual mission festival at Frohna. The festival preachers were Pastors B. Sievers and Bro. Meyr. The collecte was -151.00. W. Zsch 0 che.

On Aug. 16, the Davtds Star congregation in Ells- worth County, Kans. celebrated its mission feast with St. John's and Bethlehem congregations in Lincoln County. Preaching were Ck. W. Lüker and C. H. Lüker. Traveling preacher k. A. Ehlers gave a talk on his missionary work. Morning collection

for inner mission -15.00, afternoon collection for Jewish and Negro mission -12.13. E. Mähr.

On the 12th Sunday after Trin. the congregation of the undersigned at Lyons, Nebr. celebrated its first mission feast. The morning service was unfortunately prevented by rain. In the afternoon Messrs. kk. Kühnert and Wehking preached on inner and outer mission. The collection was -40.00.

W. C. H. Oetting.

The congregations of Altamont, Blue Point and Bethlehem celebrated this year's community mission festival with the participation of other fellow believers on the 12th Sunday after Trin. The festival preachers were ck. Brockmann, Brüggemann and Brunn. The congregation was -81.19. G. I. Wegener.

On the 12th Sunday after Trin. my congregation at Hobart, Ind., celebrated its mission feast in fellowship with Fr. Lange's congregation at Valparaiso. The festival preachers were Prof. Zucker and P. Lange. The collecte, after deduction of travel expenses, amounted to -41.44. E. H. Scheips.

On August 23, the congregations of Elkhart and Brach and the surrounding area celebrated a community mission festival. The festival preachers were dte kk. P. Schwan and P. Stamm. The collection was -68.00. W. Schwarz.

On the 12th Sunday after Trin. the Trinity congregation at Clark's Fork, Mo., celebrated its mission feast with the participation of the neighboring congregations. Preachers were ck. Schütte and Griebel; the latter in English. Collecte -103.25.

A. Rehwaldt.

On the 13th Sunday after Trin. the congregations at Towner and Grant Park, Ill., celebrated their mission feast of this year. The festival preachers were dte Messrs. kk. Noack and Kirchner. Dte collecte amounted to -36.40. P. Count.

On the 12th Sunday after Trin. the congregations in Carroll County, namely dte of Fr. H. Rohlfing and that of Fr. Scholz, celebrated their mission feast in the latter. The undersigned preached in the morning, Father H. Rohlfing in the afternoon in English, Father F. Rohlfing and Father Gräbner of St. Charles delivered discordant lectures. Dte Collecte amounted to -32.00 for the inner mission in the West. C. F. W. Scholz.

On the 12th Sunday after Trin. the congregations in Fort Wayne and the surrounding area held their mission festival at Concordia - College Grove. Preachers were Father Kähler and K. E. A. Brauer of Crete, Ill in the morning and Father Franke, Director Bischofs and Father Sauer in the afternoon. The Collecte, after deduction of all expenses, resulted in -641.00. C. Large.

The 13th Sunday after Trin. was the mission feast of the Lutheran Immanuel congregation in Sterling, Johnson Co, Nebraska. Festival preachers were A. W. Bergt and H. Frincke. Dte Collecte amounted -41.50. Joh. C. F. Burmeister.

On the 13th Sunday after Trin. the congregations of Elk Creek, Lancaster Co., Seward and Middle Creek, Seward Co, Nebraska, celebrated a mission feast at the latter place. Festival speakers were P. W. Brakhage and undersigned. The Collecte, -60.94, was designated for inner mission in the state of Nebraska.

C. E. Bode.

On the 13th Sunday after Trin. the congregation of Mr. ? Weber and dte meinte celebrated this year's mission feast in Boone, Iowa. I preached morning and afternoon. The collections amounted to 55.00. I. P. Guenther.

On August 30, dte congregations in Des Peres, Ellitsville and Central, Mo. celebrated their mission feast in Des Peres. Rev. A. W. Mueller and undersigned preached. Dte Collecte resulted -117.60. Theodor Mteßler.

On August 30, the congregation in Hanover Township, Crawford Co, Iowa, celebrated its mission feast, Rev. W. T. Strobel and undersigned preached. Collecte -30.80.

C. A. Bretscher.

On Sunday, Aug. 30, my congregation at Caldwell, Gage Co, Nebr. celebrated its mission feast. Guests had also arrived from neighboring congregations. Festival preachers were Messrs. k. I. Meyer, S. Meeske and I. Kaiser. The collecte was-131.25. Tr. Häßler.

On the 14th Sunday after Trin. the Lutheran Salems congregation at Neu-Bielefeld, Mo. celebrated a quite blessed mission feast in their church. Pastors Janzow and Mariens preached. Collecte -68.55. M. Meyer.

On the 14th Sunday after Trin. the congregations of Sauer, Schulze, Mertz and Kühn celebrated their mission feast in Dudley- town, Ind. It was preached by Fr. Schulze and undersigned. k. Mertz gave a historical lecture. The collections, which are to go for the most part to the general internal mission fund, amounted to -70.81. Hermann Kühn.

## **The Western District**

of the Synod of Missouri, Ohio a. St. will meet on October 14 at the congregation of Praeses Biltz at Concordia, La Fayette Co., Mo. Subject of doctrinal discussion : The two last theses of the 1883 paper on freedom of conscience. - Synod members are requested to report in a timely manner to Bro. Biltz. I. A. Mayer, Secr.

## **Ads.**

Mr. Wilhelm Klimme, until May of last year a teacher in Ortelsburg, East Prussia, has reported to the undersigned for colloquium in order to be admitted to the Synod.

Jos. Schmidt.

Teacher August Janz, who received his education at the teacher's seminary in Pr. Friedland, Prussia, and is currently employed at the school of Fr.

H. Sprengeler.

## **Addison, III.**

God willing, the dedication of the new building belonging to the local school teachers' seminary will take place on the afternoon of September 20. Father Engelbrecht from Chicago will preach the sermon.

Not only the dear neighboring communities, who will also be here on this day to celebrate the orphan festival, but also friends of our institution who live further away are cordially and urgently invited to celebrate this day of joy with us.

Addison, August 26, 1885.

E. A. W. Krauss.

## **Conference - Displays.**

The Southwest Indiana Districts conference will meet, s. G. w., Sept. 30-Oct. 2 bet P. Hafner at Darmstadt, Ind. - It is requested to report you time of arrival at Ingles Station.

I. G. Hafner.

The Buffalo District Conference will meet, s. G. w., October 6 and 7, at Farnham, Erie Co., N. U.

W. Bröcker.

The Northern and Western Michigan Conference will meet at Manistee, October 8-13. - Registration required 14 days in advance.

H. Lüngel.

The Pastoral and Teachers' Conference of Southern Michigan will meet at the parochial home of Father Spiegel in Jackson on October 8. - Please report immediately.

Ch. A. Weisel.

The mixed pastoral conference of the 3rd District of Minnesota will meet, s. G. w., bet he undersigned, October 20-22, at Good Thunder. I. Schulenburg.

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## **Personal.**

For all the delicious letters of comfort with which so many of my dear brothers and friends have refreshed me during the last weeks, I hereby take the liberty of publicly expressing my most sincere and humble thanks, since there were so many of them that I was hardly able to respond to each one in particular with thanks. Oh what a "cup of cold water" those letters were for me! How much comfort they gave me I cannot express. I myself cannot repay this great service of brotherly and friendly love rendered to me. But I will call upon the Lord all the more diligently, that He may remember all those who remembered me, a poor unworthy person, in every affliction of body or soul that befalls them, and that He may shower them with equally rich and sweet consolation and refresh them.

C. F. W. Walther.

#### Revenue to the Illinois District's coffers:

For the synodal treasury: Communion Collecte from?. Heumann's congregation in Farina -6.88. From?. Meyer's congregation in Lincoln 11.30. (p. -18.18.)

To the new building in Addison: From?. Great Gem. in Addt- son: by teacher Mrder of Ed. Firne 10.00, Wittwe C. Scha- per 8.00, I. Brackmann 2.50; by teacher Grewr from Prof. E. Homann 25.00; by teacher Wüllner from D. Hahn 10.00. ?. Müllers Gem. irr Sch<r "mll "rs, 4th Lhiss., SS.0S. Derrch Herm. Volberding from P. Sievtns Gem. in Uork Centre by E. Schumacher 5.00, H. Niemann 5.00, Ad. Fiene 2.00.?. Drögemüllers Gem. in Arenzville 2.00. By I. W. Diersen from P. Brauer's Gem. in Crete, 3rd plat., 168.25. P. Kühn's Gem. in Belleville, 4th plat, 14.50. by P. I. E. Baumgärtnr in Huntley 25.00. by Teacher Ritttmüller of P. Sapper's Gem. tn Bloomington 30.00. by Robert I. Firk of N. N. in Champaign 1.00. by John T. Bolz of P. Janzow's Gem. in St. Louis 31.00. by P. Meyer's Gem. in Lincoln 55.00. By teacher Garbisch from the Gem. in Elk Grove 15.00. By P. Wehrs' Gem. in Oak Glen 7.25. By P. Lenk in Millstadt from N. N. .50. By Chr. Scheiwe from P. Brauer's Gem. in Eaglr Lake 26.00. From Chicago: by P. Reinke from Ed. Langosch, Gust. Langosch, Herm. Eschenborst, W. Spannenberg, Mrs. Maria Zipperer, Ludw. Nagel, W. Fritz, Ad. Wolf 5.00 each, Karl Sylvester 5.00, Wittwe Behrens 1.00, Gust. Müller 2.00, Karl Rirck- hof 3.00, Frtedr. Stein 2.00, Rud. Kullas 2.00; by P. Höl- ter of Emil Wrndland 5.00. (S. -553.00.)

For inner mission in the West: Through Fr. Hölter in Chicago from N. N. (inserted in the collection bag) 3.00.

For inner mission: By I. W. Diersen in Crete, half of the Mission Festival Collecte, 61.00. Part of the Mission Festival Collecte of the congregations in Arenzville and Meredosia 10.00. P. Wagner's congregation in Chicago 32.00. By P. Wunder there from Mrs. C. Otto 4.00, L. Hacker 1.00, K. Mickow 7.00. P. Dorn's congregation in Pleasant Ridge 5.70. Part of the Mission Festival Collecte from k. Cämmerer's Gem. in Chandlerville 10.00. part of Chicago Gemm.'s Mission Festival Coll. on Aug. 16 778.37. by ?. Wagner in Chicago by N. N. 1.00. (S. -910.07.)

For Jewish mission: By I. W. Diersen in Crete, part of mission festival coll., 30.50. Part of mission festival coll. of congregations in Arenzville and Meredosia 10.00. P. Engelbrecht's congregation in Chicago 10.50. Part of mission festival coll. of k. Cämmerer's congregation in Chandlerville 5.00. (p. -56.00.)

For Negro Mission: By I. W. Diersen in Crete, part of the Mission Festival Coll, 30.50. Part of the Mission Festival Coll. of the Gemm. in Arenzville and Meredosia 8.00. P. Engelbrecht's Gem. in Chicago 10.50, Joh. Mertens .50, H. Junghans .50. Part of the Mission Festival Coll. of?. Cämmerer's Gem. in Chandler- vtlr 5.00. From Chicago: by P. Engrlbrecht .75; by k. Reinke of Mrs. Dor. Schönfeld .50; by P. Succop from F. Wakendorf 1.00, C. Bussett 1.00. (p. -58.25.)

For Emigr.-Misston in New Uork: Theil. of Mission Fest. coll. of Gemm. in Arenzville and Meredosia 3.00.

For Emigr. Mission in Balttmorr: part of the mission feast coll. of the Gemm. in Arenzville and Meredosia 3.00.

For poor students in St. Louis: Through Fr. Reinke in Chicago from the Young Friars' Association for Joh. Meyer 20.00.

For poor students in Springfield: From the collection bag of Fr. Brauer's congregation in Crete for Landsky 23.00. Part of the mission festival collection of the congregations in Arenzville and Meredosia for Alb. Trapp 10.00, for M. Grüber 6.75. From Fr. Mnnicke's congregation in Rock Island: from the women and virgins for A. Mennicke, F. Möller and F. Kroger 14.00 each, from the Missionary Society for the same 5.00 each. From Chtcaga: by Fr. Reinke from the Women's Society for C. Hubert 15.00; by Fr. Wunder for W. Licht from the women in the congregation 6.00 and "Amount of Krieg'- schm Legacy" 11.00, for D. Kosche "amount of Krieg'- schm legacy" 11.00; by P. Hölter for Ernst Starck from the Jüngl.-Veretrn 5.00 and 7.00, for Maas from the Jüngl.-Verein 18.00. (S. -169.75.)

For poor students in Fort Wayne: part of the mission festival coll. of the congregations in Arenzville and Meredosia for Chr. Dröge- .müller 10.00, for G. Büscher 10.00. Through Fr. Wagner in Chicago from the Young Men's Association for Fr. Eickstädt 20.00. From the congregation in Rock Island for G. Möller from the Women and Virgins 14.00, from the Missionary Association 5.00. Through Fr. Reinke in Chicago from the Young Men's Association for W. Schönfeld 9.00, for H. Bohl 9.00.Verein for W. Schönfeld 9.00, for H. Bohl 9.00. Part of the mission festival coll. from Fr. Cämmerer's congregation in Chandlerville for G. Büscher 5.00, for Chr. Drögemüller 5.00. By Fr. Hölter in Chicago from the Women's Association for Stark 19.35. (S. -106.35.)

For poor students in Addison: P. Müller's church in Schaumburg for Seidel 15.00, for Rauschert 10.00. By k. Wagner in Chicago for R. Erdmann from W. Walk 5.00. By k. Engelbrecht there from the Women's Association for Karl Kramp 15.00. (S. -45.00.)

For poor students in Milwaukee: part of the mission festival coll. of the congregations in Arenzville and Meredosia for Franz Buszin 10.00. By Fr. Wagner in Chicago from N. N. for A. Gram- bauer 4.00. From Fr. Mennicke's congreg. in Rock Island for E. Mennicke from the Women and Virgins 14.00, from the Missionary Society 5.00. Part of the Missionary Festival Coll. from Fr. Cämmerer's congreg. in Chandlerville 5.00. (S. -38.00.)

For salaries of professors in Milwaukee: Through k. Miracles in Chicago by K. Mickow 5.00. part of the Mission Festival Coll. of Chicago Gemm. on Aug. 16, 259.46. (S. -264.46.)

On the construction of the new professor's apartment in Milwaukee: From the gemm. of the kk.: Drögemüller in Arenzville 5.30, Lücke in Troy 11.90, Gräf in Palatine 10.50, Brüggemann in Willow Springs 10.66, Strikter in Proviso 20.00, Landgraf in Decatur 10.00, Heumann in Farina 5.23, Ottmann in Collinsville 8.35, Dorn in Pleasant Ridge 5.00, Loßner in Lake Zurich 6.40, Schall" in Red Bud 13.10, Rabe in Warsaw 10.00, Müller in Schaumburg 15.00, Meyer in Lincoln 16.75, Ramelow in Elk Grove 9.18, Hölter in Chicago 37.00. (pp. -194.37.)

For the building fund in Milwaukee : P. Brauer's Gem. in Brecher 20.00. P. Hölter's Gem. in Chicago, 4th Zhlg-, 44.00. By teacher Weder in Addison from Wittwe C. Schaper 2.00. From Chicago : P. Hölter's Gem. 23.50: by teacher Rose 2.00: by teacher Classen 1.00. (S. -92.50.)

ForPast. F. W. Eggerking: Theil der Missionsfest-Coll. der Gemm. in Ärenzville und Meredosia 5.00 und von P. Cämmerers Gem. in Chandlerville 3.44. (S. -8.44.)

For sick pastors and teachers: Through Fr. Succop in Chicago by Wittwe Brandenburg 1.00, Mrs. Landgraf 1.00. (S. -2.00.)

For the widow's fund: Fr. Grosses Gem. in Addison 54.17. Fr. Brauer's Gem. in Crete 20.17. By Fr. Kühn in Belleville of C. G. .25. Fr. Heumann's Gem. in Farina 11M0. Christian teaching coll. of St. John's congregation in Champaign 2.50. By ? Wunder in Chicago by K. Mickow 5.00. By Fr. Detzer in Evanston by Louis Rührdanz 3.00. Part of the Mission Festival Coll. of Fr. Cämmerer's congregation in Chandlerville 3.00. By k. Wagner in Chicago by N. N. 1.00. (p. -100.09.)

For the deaf and dumb: Theil of the mission feast coll. of the Gemm. in Ärenzville und Meredosia 6.00. Fr. Cämmerer's Gem. in Chandlerville 3.00. By Fr. Succop in Chicago from I. Schäfer's piggy bank.50. (S. -9.50.)

For studying orphans from Addison: Through Fr. Succop in Chicago from Fr. Nernitz 1.00.

For the comm. in Hubbard, Iowa: by C. G. Blum of P. Ottmann's comm. in Collinsville 6.25.

For support of the German Free Church in Saxony: k. Liebes Gem. in Wine Hill 8.00. Fr. Kühn's Gem. in Belleville 20.00. By Fr. Röder in Arlington Heights from D. Lührs 5.00. H. Oeblerking in Addison 2.00. Fr. Succop's Gem. in Chicago 115.35. (S. -150.35.)

Addison, Ill, Sept. 4, 1885; H. Bartling, Cassir.

#### Incoming to the Middle District Aaffe:

To the building in Addison: from Fr. Seemeyer's parish in Schumm -20.25. Fr. Scheips' parish in Hobart, 3rd plat., 15.00. Etl. members in Fr. Maisch's parish on Gar Creek 5.00. k. Schäfer's congreg. at Waymansville, 1st c., 13.00. From Louisville congreg. 1.00. Fr. Schumms congreg. at Kendall-ville 10.00. Mrs. Trove at Otis 2.00. W. Behm das. 5.00. Joh. Kettel das. 1.00. F. Lorenz das. 1.00. Fr. Trautmann's congreg. at Columbus, 2nd c., 30.00. Fr. Shel and members of sr. Gem. in Taylors Creek 16.00. Fr. Jox's Gem. in Logansport, 1st Zhlg., 70.00. Fr. Werfelmann's Gem. in Neu-Dettelsau 9.00. Fr. Evers' Gem. in Adams Co. 13.25. Fr. Kunschick's Gem. in Leslie 5.50. Fr. Seuel's Gem. in Indianapolis 220.00. Jak. Theobald in Peru 25.00, several other members das. 3.00. By Fr. List of Nie. W. 3.00, W. L. 2.00, M. Sch. 1.00. ? Hitler's congreg. in Minden, 2nd pl., 18.00. Fr. Berg's congreg. in Adams Co. 29.20. From Fr. Denninger's congreg. in Mt. Hope 2.00. Twietmeyer in Vincennes 10.00. Fr. Kolbe's congreg. in Independence, 2nd pl., 57.00. Fr. Henkel's congreg. in Aurora 25.00. Fr. Schmidt's congreg. in Indianapolis 200.00. (p. -812.20.)

For construction in St. Louis: Fr. Zschoches Gem. in Marion Tshp. 50.00.

For the Kansas City congregation: P. Maisch at Gar Creek 1.00. G. Porter at Zanesville ao.00. (S.-11.00.)

For the needy co-religionists in Saxony 2c.: From the Imm.P. Maisch's congregation at Gar Creek 3.00. Teacher Engelbrecht's congregation at Columbus 1.00. Ch. Herpolsheimer's congregation at New Carlisle 5.00. P. Werfelmann's congregation at Neu-Dettelsau 25.50. P. Evers' congregation at Adams Co. 8.63. P. Kunschick's congregation at Leslie 5.00. P. Schlesselmann's Gem. in Bremen 15.50. N. in North Dover 1.00. P. Lift's Gem. in Adams Co. 8.00. P. Zschoche's in Marion Tshp. 5.00. L. Scherer's the. 2.00. Collecte at a feast of the Women's Veretrn in Elyria 6.00. W. Röbbber's in Seymour 1.00. I. Muller's by I". Hunziker 2.00. Twietmeyer in Vincennes 2.00. Haartje das. 1.00. H. Neubert in Cleveland 1.00. (p. -95.63.)

For poor students in Fort Wayne: Wedding coll. at Roth in P. Trautmann's Gem. in Columbus for Gebr. Jüngel 6.10. Wedding coll. at H. Wischmeyer by P. Evers for Fr. Evers 20.85. By P. Sauer from widows W. and B. in Fort Wayne for Schäfer 34.00. (S. -60.95.)

For inner mission: Fr. Zschoches Gem. in Marion Tshp. 7.00. N. in North Dover 3.00. I. Schach through k. Koch 2.00. C. S. through Fr. Niemann in Cleveland 2.50. Theil of Mission Festcoll. in Hobart 20.00. (S. -34.50.)

For sick pastors and teachers: Fr. Seemeyer's Gem. in Schumm 15.00. Mrs. M. Badschuck in Navarre .50. (S. -15.50.)

For Jewish mission: Mrs. M. Badschuck in Navarre .50th part of mission festival coll. in Hobart 10.00. (p. -10.50.)

For Negro mission: N. N. through Fr. Gross in Fort Wayne .55. Fr. Schumm Sr. through Fr. Seemeyer 2.00. N. in North Dover for New Orleans 1.00. Zschoches Gem. in Marion Tshp. 14.00. B.B. Society in?.. Zorn's Gem. in Cleveland 5.00. part of Mission Festcoll. in Hobart 11.44. (p. -33.99.)

For poor students in St. Louis: For Ad. Schmid: by Fr. Frank in Zanesville from sr. Gem. 14.00, wedding coll. at W. Blankenbühler das. 5.36, from the sewing club das. 10.64. (S. -30.00.)

For the synod treasury: Fr. Schtnnerer in Schumm 10.00. Fr. Zimmermann in Purcells Station 2.00. Fr. Fischer's parish in Napoleon 4.80. Fr. Evers' parish in Adams Co. 8.88. Kirchweihcoll. in Neu-Dettelsau 26.75. Fr. Jüngel's parish at White Creek 7.85. Fr. Diemer's parish in Peru 6.86. Fr. Rupprecht's parish in North Dover 29.00. i?. Zschoches Gem. in Marion Tshp. 17.00. Fr. Dröges Joh. - Gem. in Auglaize Co. 8.00. Fr. Daib's Gem. surplus from synod travel money, 6.75. Mrs. M. Badschuck in Navarre 1.00. Fr. Niemann's Gem. in Cleveland 175.50. Fr. Kunschick's Gem. in Leslie 3.50. (p. -307.89.)

For poor students in Springfield: wedding scoll. bet E. Heckmann through Evers 10.62. Widows B. and W. through Sauer in Fort Wayne 32.00. Virgin Society in Fr. Seuel's parish in Indianapolis for Karl Schleicher 16.00. By k. Sauer in Font Wayne for E. Klawitter, wedding coll. bet H. Beadle, 8.00. (S. -66.62.)

For Emtgr. mission in New Dort: Fr. Evers' Gem. in Adams Co. 4.16. Fr. Evil's Gem. at Ridge 11.20. (S. -15.36.)

For the orphanage near St. Louis : Mrs. A. Weber in Vincennes 2.00.

For the deaf and dumb: P. Evers' Gem. in Adams Co. 4.82. N. N. in N. 1.50. B.B. Association in P. Zorn's Gem. in Cleveland 5.00. (S. -11.32.)

For the widows' fund: P. Seemeyer's parish at Schumm 15.00. P. Thieme's parish at Columbia City 5.50. P. Maisch's parish at Gar Creek 2.00. P. Siek's parish at Taylor's Creek 4.00. Teacher Engelbrecht at Columbus 4.00. P. Zimmermann at Purcell's Station 3.00. P. Jor at Logansport 5.00, wedding coll. at A. Zech das. 2.50, H. Engel das. 2.50. I. A. Vollrath in Neu-Dettelsau .50, M. Jordan das. .25. From k. Evers' Gem. in Adams Co. of N. N. 1.00, N. N. 1.00, L. Bultemeyer 1.00. from Denninger's gem. in Mount Hope 3.00. gem. in Kendallville 10.00. E. H. Junghans in Vincennes 7.00. C. S. in P. Niemann's gem. in Cleveland 2.50. ? Mertz's Gem. bet Brownstown 6.45. (p. -76.20.)

Correction.

In the receipt dated August 1 of this year, the heading "To Build in Addison" from P. Thiemes Petri-Gem. near Columbia City reads -5.00 instead of -15.00.

Fort Wayne, Sept. 1, 1885. d. W. Röscher, Cassirer.

#### Entered the Aaffe of the Nebraska District:

For the orphanage in Addison: By teacher Reinhardt from A. Morner -2.50.

To the new building in Addison: By Fr. Meyer of sr. Beth-lehem parish 15.50. By Fr. Oetting of sr. Gem. 5.00. By teacher Reinhardt from A. Morner 2.50. (S. -23.00.)

For the widow's fund: P. Oetting 1.00, whose Gem. 5.00.

For inner mission: By Fr. I. Meyer, Mission Festival Coll. sr. Bethlehem - Gem., 14.20, by Mrs. N. N. 1.00. By Fr. Burmeister, Mission Festival Coll. sr. Gem., 25.00. By Fr. E. I. Frese from Mrs. A. S. 2.00, W. Brommer .25. By Fr. Hilgendorf, evening meal - Coll. sr. Gem., 5.00. By Fr. Hoffmann, mission feast coll. sr. Joh.-Gem., 27.58. By Oetting, Mission Feast Coll. sr. Gem., 30.00. By ? Häßler, desgl., 75.00. (p. -180.03.)

For Negro Mission: By Fr. I. Meyer, Mission Festival Coll. sr. Bethlehem Community, 7.10. By Fr. Huber from Fr. Sanddrink 6.00. By Fr. Burmeister, Mission Festival Coll. Gem., 15.00. By Fr. Bergt Jr. of Jak. Rink 1.00. By k. Oetting, Mission Festival Coll. sr. By Fr. Häßler, the same, 40.00. (p. -74.10)^

For Jewish mission: By Fr. Schröder from Mr. Jas- per at Kearney, 1.00. By Oetting, mission festival coll. sr. Gem., 5.00. Through Fr. Häßler, desgl., 16.25. (S. -22.25.)

For the deaf and dumb: By Fr. Huber from Unnamed 2.00.

For the Free Church in Saxony: Through P. Hofius from sr. Gem. 6.50.

To the household in Fort Wayne: By Fr. Biedermann of sr. Gem. 4.00.

Omaha, Sept. 4, 1885. F. C. Festner, Cassirer.

#### Revenue to the Eastern District's coffers:

(From July 23 to August 23, 1885.)

For the synodal treasury: From the congregation in College Point, N. D., -4.80. By Fr. König von sr. Gem. in New York City, 20.10. By Fr. Graves of sr. Gem. in Meriden, Conn. 7.85. By Fr. Leemhuis of sr. St. John's parish in Brooklyn 14.25. By Fr. Steup of St. John's parish in New York City, 4.00. By Fr. Joh.-Gem. in New Dort City 16.44. By Fr. Senne of the Trifold! - Gem. in Buffalo 18.37. By Mr. I. Btrkner of N. N. 1.00. By Fr. C. Frtncke, reimbursed travel funds, 17.00. By Fr. Bernreuther of the Gem. in Olean, N. N."> 9.51 and of the Gem. in Allegany, N. U., 7.58. By Fr. Gram of sr. Gem. in Tonawanda, N. U., 8.05. By Fr. Pechtold from sr. Gem. in Dulaneys Valley, Md., 4.50. By I. Trapp Sr. 2.00. By Fr. Weidmann of the Gem. in Ashford, N. A., 2.75. By Fr. Stutz of sr. Gem. tn Albany, N. A., 24.00. Martint-Gem. in Baltimore 16.50. George T. Dirtz 5.00. By Fr. Walker from sr. Gem. in York, Pa., 18.50. Teacher A. Dornfeld 2.00. Gem. in Philadelphia 20.00. By Mr. Ph. Pabst of P. Frey's Gem. in Albany 25.00. (P. -249.20.)

For the Progymnasium in New York: By Fr. Kanold of sr. Gem. in Ellicottsvtllle, N. A-- 5.30. By Fr. Frey from his parish in Brooklyn 25.00. By Director E. Bohm of the Mission Festival of the congregations in New York and Brooklyn 50.00. (p. -81.30.)

To the new building in Addison: By Fr. S. Keyl of the parish in Port Rtchmond, N. N-, 75.00. By Fr. Gram of sr. Gem. in Tonawanda Oct. 21 (p. -96.10.)

For the Emigrant Mission in New York: By Kassirer Grahl 88.18. By P. A. E. Frey 15.00. From the Mission Festival of the congregations in New York and Brooklyn 34.00. By P. Dorn from his congregation in Johannsburg, N. A. 20.00. From the Young Men's Association of Joh. Johannsburg, N. A., 20.00. From the Young Men's Association of St. John's Parish, Brooklyn 10.00. From the Trinity Parish, Buffalo 35.00. Through Fr. Gram, surplus from the trip to the mission feast, 8.05. I. Trapp, Sr. 1.00. Through Fr. Sahlinger from St. Martin's Parish 10.15. Martins-Gem. 10.15. (p. -221.38.)

For emigrant mission in Baltimore: I. Trapp sen. 2.00.

ForJudenmisston: Through Kassirer Grahl 258.79. Through k. A. E. Frey 25.00. From the Gemm. mission festival in New York and Brooklyn 33.00. By Fr. Schulze from sr. Gem. in Scke- nectady, N. N-> 15.40. By Lina Nitzschmann 2.00. By ?. Dorn from sr. Gem. in Johannsburg, N. A-> 27.50. By Kassirer H. H. Meyer 86.87. N. N. in Indianapolis 2.50. By P. Bohn in East Saginaw 14.00. R. Kießltng 10.00. By P. I. W. Gram 10.00. P. Gram himself 2.00. I. Trapp sen. 1.00. By P. Stutz from Mrs. T. 1.00. Mrs. Rieber 1.00. (S. -490.06.)

For mission in New York City: Fr. Frey of sr. Gem. in Brooklyn 25.00. Sunday School Fr. Steups in New York City 3.50. (p. -28.50.)

For inner mission: L.Burmeister 1.00. F.R. Schäfer 1.00. H. Schäfer 5.00. P. Körner's Sunday School in Brooklyn

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3.00. By Fr. Rademacher from his congregation in Cambria and Wilson 5.25. From the mission festival of the congregation at Buffalo 57.45. I. Trapp Sr. 2.00. Through Fr. Stutz from Mrs. T. .25. (p. -74.95.)

For Negro Mission: Durck Fr. Senne by H. G. Wolter 3.50. Fr. Körner's Sunday School in Brooklyn 3.00. By k. A. E. Frey 25.00. From the Gemm. mission festival in New York and Brooklyn 33.00. By P. H. Dorn 27.50. From oer D reif alt. -Gem. in Buffalo, N. U., 34.97. I. Trapp, Sr. 1.00. (p. -127.97.)

For the orphanage in West Roxbury, Mass. Rotschkt 1.00. By P. S. Keyl of the congregation at Port Richmond, N. A., 7.66. By P. I. W. Gram 5.00. By? Pechtold of sr. Gem. 7.50. I. Trapp sen. 2.00. Gerh. Bräuhalm 1.00. (S. -24.16.)

For an orphanage to be founded near New York: From the mission festival of the congregation in New York and Brooklyn 15.65. Sunday school of the congregation of St. John in New York 3.50. (p. -19.15.)

For the orphanage near Pittsburg, Pa: H. G. Wolter in Buffalo 3.50. Mrs. Luski in Buffalo 2.00.

For the Deaf and Dumb Institution: By P. A. E. Frey 25.00. By I. Birkner from N. N. 1.00.

For the Widows' Fund: By P. A. Senne from H. G. Wolter 5.00. By P. Leemhuis from sr. Gem. in North East, Pa., 4.03 and by himself 4.00. By the Gem. in Port Richmond, N. U., 7.28. Gem. in Bayonne, N. I., 10.00. by P. Gram 5.00. by P. Pechtold 7.00. by I. Trapp, Sr. 2.00. by P. Stutz of N. N. .25. by P. Walker of Friedr. Westerhold 5.00. (p. -49.56.)

For the Free Church in Germany: Fr. Körner's Sunday School in Brooklyn 2.00. By? Großberger of sr. Gem. in Martinsville, N. A.- 5.00. Fr. Ebendick of sr. Gem. in College Point, N. A., 5.10. By Fr. Senne from Mr. Beyer in Buffalo 2.00. By I. Birkner from N. N. 1.00. By k. Weidmann from sr. Gem. in Ashford, N. P., 4.35. By k. StUH from N. N. .25. By P. Sanders from sr. Gem. in Cohocton, N. A., 8.65. Karl Größer in Buffalo 1.00. (S. -29.35.)

For Gentile Mission: By Fr. König from H. Schäfer in New York City 5.00. Miss Ziealer's class in Buffalo 1.25. I. Trapp Sr. 1.00. By Fr. Stutz from N. N. .25. (S. -7.50.)

For the Wartburg Heimath in EastNew York: By k. S. Keyl of the Gem. in Port Richmond, N. U., 6.23.

For poor students in St. Louis: By I. Birkner from N. N. 1.00. At the wedding of Gottl. Reitz in Allegany, N. U., ges. for angels 4.50. Through Fr. Pechtold of sr. Gem. in Dulaney's Valley, Md., 7.00. I. Trapp Sr. 2.00. (S. -14.50.)

For poor students in Springfield: by P. Dahlke in Seneca, N. U., 1.50.

For poor sch ildren in Fort Wayne: N. N. through I. Birkner 1.00.

For the comm. in Hubbard, Iowa: P. Ebendick's comm. in College Point, N. A., 2.25.

For the congregation in Detroit, Becker Co., Minn: From the Gem. mission festival in Buffalo 25.00. By Fr. Senne from several individuals 14.50.

For the congregation in Lockport, N. A.: From the mission festival of the congregation in Buffalo 14.33.

For sick pastors and teachers: I. Trapp Sr. 4.00. By Fr. Stutz of N. N. .25. I. Fr. Bey er.

### Revenue to the Western District's coffers:

For the synodal treasury: By Mr. Hörmann from ? Janzow's congregation in N. St. Louts -17.80. By Fr. Bühler's St. Paul's congregation in San Francisco 100.00. By Mr. Geissler from Fr. Krämer's congregation in Humboldt 5.30. By I. Umbach in Prairie City by sr. Gem. 2.85, from the branch 1.90. (p. -127.85.)

For inner mission in the West: By Praeses Biltz in Concordia from Fr. R. 1.25. By Mr. Baden from N. N. in Jndependence, Kans., 50.00. From the Jungfrauen-Verein in k. Links Gem. in St. Louis 20.00. Mr. Christ. Volkmann in Clinton 1.20. Part of the Missionsfestcollecte der Gem. k. Mährs and the congregation in Lincoln Co. 15.00. Part of the mission festival collection in Mießler's congregation in Des Peres 50.00. Part of the mission festival collection in Concordia by Praeses Biltz 56.35. Part of the mission festival collection in P. Rehwaldt's congregation in Clarks Fork 40.00. Mission festival collection of the congregation of? Scholz and Rohlfing in Carroll Co. 32.00. (p. -265.80.)

For new building in Addison: P. Polack's congregation in Union Town, 2nd session, 15.00. P. Heyne's congregation in Lake Creek, 3rd session, 25.00. By P. Proft of A. Blockberger 2.00. By K. Pennekamp in Topeka, Coll. Gem. 7.00. Fr. Matches' Gem. in Jackson 10.00. (S. -70.01.)

For Jewish mission: By President Biltz of Fr. R. 1.25. By Mr. Baden of N. N. in Jndependence 25.00. Christ. Volkmann in Clinton 1.00. By Fr. Mähr, part of the missionary festival coll. of sr. Gem. and Gemm. in Lincoln Co. 6.05. Part of the Mission Festival Coll. of the Gem. of Fr. Rehwaldt in Clarks Fork 15.00. Fr. Falle's Gem. in Glasgow 3.55. By k. Stemmermann, part of the Mission Festival Coll. in Onaga, 6.00. (p. -57.85.)

For the English mission: part of the mission festival bill of the congregation 1?. Mießler's in Des Peres 16.70. Part of the mission feast coll. in Concordia by Praeses Biltz 10.00.

For Negro Mission: By Praeses Biltz from sr. Gem. 5.00, from Fr. R. 1.25. By Mr. Baden from N. N. in Jndependence 25.00. By Mr. Christ. Volkmann in Clinton 1.00. Durcy P. Mähr, Theil der Missionsfestcoll. sr. Gem. and the Gemm. in Lincoln Co., 6.08. By Mr. Geissler of Mrs. Gerten, Fritz Gerken and Karl Geissler each 1.00. Part of mission feast coll. in Fr. Mießler's parish in Des Peres 17.00. By PrLies Biltz, part of mission feast coll. in Concordia, 10.00. Part of the mission festival tax in Fr. Rehwaldt's parish in Clarks Fork 20.00. Part of the mission festival tax) in Onaga by k. Stemmermann 9.93. (p. -98.26.)

For heathen mission: By Praeses Biltz from Wittwe Kleustermeyer 1.00.

For Emigr. mission in New York: part of mission feast coll. in Fr. Mießler's parish in Des Peres 17.00. part of mission feast coll. in Fr. Rehwaldt's parish in Clarks Fork 10.00. part of mission feast coll. in Onaga by Fr. Stemmermann 6.00. (S. -33.00.)

For Emigr. - Mission in Baltimore: part of the Mtssions festcoll. in Fr. Mießler's parish in Des Peres 17.00. part of the Missions festcoll. in Fr. Rehwaldt's parish in Clarks Fork 6.25. (S. -23.25.)

For the widow's fund: From Praeses Biltz 4.00, from sr. Gem. 10.00, from H. D. Bruns 1.50. From "Unknown" in Leavenworth 5.00. N. N. in St. Louts 1.00. St. Louis Teachers' Conference 6.50. Prof. Pieper in St. Louis 6.00. Through teacher Günther from G. F. in St. Louis 5.00. (S. -39.00.)

For the orphanage near St. Louis: By Mr. Geißler from the piggy bank of the parish of Father Krämer in Humboldt 3.15. By Father Stemmermann from his parish in Onaga 2.85. Gem. in Onaga 2.85, by Mart. Schwankt and Ferd. Kühl each .20. (p. -6.40.)

For the Progymnasium in Concordia: part of the Mission Festival Coll. in Onaga by Fr. Stemmermann 6.00.

For needy fellow believers in Germany: Mr. Christ. Volkmann in Clinton 1.00. Through Fr. Umbach in Prairie City from F. L. 1.00.

For the Kansas City congregation: Through Praeses Biltz by H. D. Bruns 1.50. Part of the mission festival coll. at Stover 50.00. Part of the mission festival coll. at Onaga by P. Stemmermann 6.00. (S. -57.50.)

For poor students in St. Louis: By Mr. Hörmann from Mrs. N. N. in St. Louis 2.00. By Fr. Umbach, coll. on Mr. Groothers wedding, 4.25.

St. Louts, Sept. 6, 1885. H. H. Meyer, Cassirer.

### Revenue into the Wisconsin - District's coffers:

For the building fund of the Progymnasium in Milwaukee: From U. Kothe's upper parish -14.25. P. G. Loeber's parish in Milwaukee 8.00. L. Mallet in Racine 2.00. (S. -24.25.)

For profefsor salaries of progymnasium inMilwaukee: nothing.

For emigrant mission in Baltimore: P. Wambsganß' Gem. in Adell 3.23.

For Emigr. Mission in New York: Fr. Wambsganß' Gem. in Adell 6.45. Mtsstonsfestcoll in Milwaukee 60.00. (S. -66.45.)

For Jewish mission: mission feast coll. in Shawano 6.00.

For Wisconsin-Distr. inner mission: H. Mueller in Adell. 50th Mission Festcoll. in Shawano 16.77, in Milwaukee 277.38. (S. 294.67.)

For Negro Mission: mission feast coll. in Shawano 10.00, in Milwaukee 60.00. (S. -70.00.)

For poor students in Milwaukee: baptismal coll. at Raden 1.82. Mrs. Seider at Adell 2.00. (p. -3.82.)

For the Orphans' Home in Addison: Wed. coll. at Fr. Nehm 4.00. Fr. Wambsganß' Gem. in Batavta 4.26. (p. -8.26.)

For the widow's fund: P. Ottes Gem. in Dorchester 2.50. P. Claus 4.00. P. Wolbrecht 5.00. (P. 11.50.)

To the new building in Addison: From the Dreieinig! - Gem. in Milwaukee 233.00, Immanuels-Gem. 150.00. P. Herzers Gem. in Plymouth 32.00.

From Janesville of teacher Zink's pupils 1.00, Minna Rehfeld 1.00, A. Barz 2.00, Fr. Kahlow 3.00, Fr. Rehfeld 1.00, I. Karberg 4.50, Karl Rosch 3.00, Fr. Lüttke 3.00, Fr. Wichmann's Gem. in Freistadt 20.00, Fr. G. Löber's Gem. in Milwaukee, 2nd Sdg, 31.35, Fr. Wambsganß' congreg. in Adell 16.00, Fr. Wolbrecht's congreg. in Sheboygan, 3rd Sdg., 79.00. (p. -579.85.)

For poor and sick pastors and teachers of the Wisconsin- District: Fr. Herzers Gem. in Plymouth 12.77.

For the Free Church in Saxony: D. Riedelmann 5.00, Fräul. Sickert 2.00, C. Schubert 1.00, P. Wichmann's congreg. in Freistadt 17.67, P. Wambsganß' congreg. in Adell 15.00, W. Riemer in Watertown 1.00, P. Wolbrecht's congreg. in Sheboygan 26.69, N. N. from Zions congreg. in Milwaukee 2.00. (S. -70.36.)

Milwaukee, August 31, 1885. c. Eißfeldt, Kassirer.

**For the benefit of our needy confessors in Germany,** from Aug. 6 to Sept. 12 of this year, we received the following donations J.

by Fr. v. Brandt in Albany dte Kirchencollecte sr. Immanuel congregation-9.00, by? Brakhage in Malcolm, Nebr. 3.00, by k. Keller at Palmer, Kans. by sr. Gem. 10.00, by P. Frese at Omaha, Nebr. from Mrs. A. S. 1.05, by teacher Gotsch tn Springfield, Ill, from his school children 3.25, by N. N. tn L. 5.01, by P. Rumsck at Uankton, Dak., by an unnamed person 10.00, by P. Osterhus in Town Milwaukee, Wis-, by F. Müller 2.00, desgl. by I. Jäger 1.00, desgl. from the L-- and A. treasury sr. Gem. 2.00, by P. Nething in Lincoln, Mo-, by I. Wenig .50, by L. Kunolt .50, and by H. A. Gerken .25, by P. Mähr in Ellsworth, Kans-, by W. Hillmer 2.00, by an unnamed farmer in Minnesota 5.00, by ? Pflanz in Memphis, Tenn, by sr. Gem. 18.25, by W. Dummeyer in Warren Co, Mo, 1.00, by Wittwe Kopp in Lowden, Iowa, 1.00, by P. Fackler in Adrian, Mich. 31.50, by P. Fritze in Cowling, Ill, from an unnamed 1.00, by P. Hömann in Aecident, Md, from sr. Gem. 5.00. (Summa-112.13, fourth dispatch, dispatched Sept. 15.) C. F. W. Walther.

For poor students received with thanks from Mr. Christ. Volkmann in Clinton, Henry Co., Mo., -3.00. Through k. Achenbach here from Mr. Heinrichsmeier -2.00.

C. F. W. Walther.

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**Correction.**

JnNo. 14, p. 109, column 1 below should read: "The pastor in Allendorf a. d. Ulm".



## Fifth Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1885.

This report contains doctrinal discussions on a wonderful, important subject: the doctrine of the certainty of blessedness in its importance for the spiritual life. The theses discussed are as follows: 1. That a Christian should be certain of his blessedness by faith is one of the first letters of Christian doctrine, and the denial of this doctrine is an antichristian! error. 2) The certainty of salvation is not harmful for the Christian, but rather gives the right form, power and strength to his spiritual life. In particular, according to the Scriptures, assurance of salvation is a source of a. praise to God, d. diligence in good works, o. contempt and rebuke of the lust of this world, 6. right use of the goods of this world, o. steadfastness in tribulation, L. overcoming death already in this life. Therefore, every Christian should avoid with all seriousness everything that overthrows his certainty of blessedness. - May the report find many, many readers.

The price of the 68-page report is 15 cents.

### "Night school."

At the end of last month, this journal began its 32nd year. It is true that it is not a synodal journal, but is published only within our synod, and that it had deviated somewhat from its original program for some time; but to our great joy it has returned to the same program for some time, and the first numbers of the new volume show that the editor is really very serious about it. The paper has never been a religious edification or an ecclesiastical teaching paper, but a paper written in a Christian spirit for general "instruction" and at the same time for useful "entertainment". And this it is now not only in every respect, but the editor has also made such arrangements which enable him, with God's help, to continue the paper in the newly started excellent manner. He has spared no effort and no expense to enlist the best forces that could be obtained and to produce such a journal of its kind as Christians desire and as it can be recommended to them. Therefore, in view of the need and the important influence of such publications, the undersigned editorial staff considers it its duty to repeat the recommendations of our "Abendschule" which appeared earlier in our "Lutheraner". May the new "Evening School" drive not only all other obviously bad entertainment papers, but also those more and more out of the homes of Lutheran families, which, in order to find admission among Christians, have made the word "Christian" their signboard, but which are of such a nature that they, precisely through the appearance of Christianity they assume, cause the Christian-minded readers all the greater damage to their souls. Lutheran families, too, should not be content to accept into their homes only a newspaper for general instruction and useful entertainment, and should not allow themselves to be deterred by this from keeping, above all, an orthodox church-religious newspaper; For as high and valuable as we hold our dear "Abendschule," we must nevertheless say that a church-religious paper, which directly serves the kingdom of God, is the more necessary, in which, as we know, the editor of the "Abendschule" also heartily agrees with us.

We cannot fail to take this opportunity to draw attention to the political paper published by the same publishing house, the "Rundschau". It is true that the "Lutheran" has neither profession nor inclination to get involved in politics. But since almost all German political papers of this country are edited in the spirit of the most obvious unbelief and therefore, where they are eagerly read, have an effect on the souls like the sweat cloth of someone who died of the plague, we consider it our duty to point out the St. Louis "Rundschau". The fact that it is smaller in volume than other political papers only serves to recommend it all the more; for it is impossible to say how much noble time is wasted by reading the large papers and is taken away from reading the Word of God, while the "Rundschau" offers everything worth knowing about current events in pleasant brevity. By the way, we are far from wanting to make it a sin for those who, for professional reasons, have to read a major secular newspaper.

The editorial staff of the "Lutheran".

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Luborsä ab blis i?osb Olllee ab 8b. Louis, ülo., as sseonä-olass mabbsr.

## Luther in Worms.

**1521.**

Now that the time has come for Luther to freely confess the Lord Jesus Christ before all the world, he shows himself to be a hero. Many friends would advise him against it, thought they could fry him in Worms, as had happened to the hut; but no fear made Luther see. He spoke confidently and cheerfully: "And they made a blaze of fire from Worms to Wittenberg all here, Which reached almost to heaven, So I still want to ride through, God will guide me safely on the way. And if there were as many devils as bricks in Worms, be in no doubt, I would kick the behemoth in the mouth in faith in my God. This is my Lord Jesus Christ, who is my help and refuge.

So he went on his way, considered the Scriptures on the way, and in prayer early and late found strength, comfort and advice. Soon he came to Worms, where he was welcomed by young and old; for everyone wanted to see the hero, who was now to stand before emperor and empire. The people flocked from all sides to accompany him to the inn. In the evening, as he always does, Luther sends a hot prayer to God; One hears him plead aloud in his chamber: "My God, in whom I trust, Hear my shrine in heaven, You can do it, only you alone!

The matter and honor, Lord Jesus Christ, is not mine, but yours.

How do people open their mouths? How will they muffle the truth? But however they rage, I trust in you! My God, my God, save me!

And if my body should fall to ruins, My soul shall stand before thee, Because thy Son's own blood comes to me poor sinner. O Lord God, in thy name I walk the walk, help me, Amen."

So, as was clearly heard, before God's throne his prayers came. The next morning he then started the difficult journey with joy. As he approached the door of the hall, the knight Frundsberg stepped forward, laid his hand on his shoulder, his eye firmly turned on him. "God greet thee," he said, "brave hero! To thee I will willingly clear the field. For though I have dared life and limb in many a battle, I have seen no foe like the one you will face today. You've got a tough walk ahead of you; But monk, monk, do not be afraid. If your cause is bad and stretching, God will protect his servant. Drive your road with confidence: no one will harm a hair on your head.

In the hall the emperor on his throne is already waiting for the little monk, and around the emperor the princes all, the counts and lords without number, bishops, priests and spiritual lords, who gathered from near and far. Luther was supposed to answer whether he had written the books that lay on a table there.

He did not think about it for long and started to say: "I have written all the books, I have always stuck to God's word. Then one would ask him to another, whether he did not want to strike himself and recant his cursed heresy frankly and freely. Luther replied: "Yes, if one proves to me from the Scriptures with clear reason that I have erred - otherwise nothing will come of the recantation; Because it is never advisable, O lords and high potentates, that a Christian should do anything that is against his conscience. I cannot help it, stand here and say: Amen! God help me."

He was silent. No mouth has contradicted.

Luther then set out on his journey again and with power accomplished the noble work of faith, which even today every child knows to tell about.

Fritz Schwerin.

(Sent by G. G.)

## **"Keep us, O Lord, by thy word, And prevent the murder of the Pabst and the Turk."**

Luther, at the instigation of the Holy Spirit, gave this hymn to Christendom with great care and earnestness, and through this hymn great miracles have been and will be wrought. Oh, it is a delicious, a powerful, a mighty little song, which has so far stopped many misfortunes. And great treasures of divine and heavenly goods have been preserved and protected with it, which the devil also noticed very well and in time, and what damage was done to him by it, and for this reason he also tried many things against it, either with cunning to change such a song and to bring out the name of the pope, or to prevent it by force and ungodly prohibition and to help it completely. (C. Spangenberg in the preface to Cithara Lutheri 1601.) This song belongs, as an old Pomeranian theologian says, "among the heroic songs and heroic psalms, which we should not take, nor let ourselves catch, nor change or pervert anything from it. Luther sings here with the souls redeemed from prison, like Moses with the liberated Jews on the shore of the Reed Sea and like Joshua who overthrew Jericho's walls with a field cry. It is also prophesied of Babel, i.e. of the antichristian stronghold (Revelation 18), that it will fall at the cry of the church angel sent by God. This happened when, through Luther's sermons, writings and songs, the word of the Lord came on the scene. "I pray every day," Luther himself wrote, "that God will tread the Pabst and the Turk under our feet. ... But I notice and experience that this prayer of mine and of the whole church drives back and holds the Turk, Pabst and his followers, and it is a great blessing of God that the rage of the enemies is held down, who day and night exercise all their powers and arts in shedding innocent blood." David's slingshot struck Goliath so that he lay deadlly prostrate.

Luther made this song in the last period of his life as "a children's song, to be sung against

the two hereditary enemies of Christ and His Holy Church, the Pope and the Turks. It is found in the hymnal printed in Wittenberg in 1543, but was already known before. On September 1 and 2, 1542, it was sung at the introduction of the Gospel in Hildesheim. In 1542, the preacher Conr. Cordatus in Zwickau published it for the sake of the Turkish war and wrote under it: "Dear Christian children, sing and pray confidently against the two right and greatest hereditary enemies of Christ and his members, that God, the merciful Father, for Christ's sake, may henceforth give peace to his holy church.... Do the best in this; for alas! there are few of the old people who are earnestly concerned about this. Grow in the grace and knowledge of our Lord and Savior Jesus Christ. Amen." Yes, God would that this song were in the mouths of all our children! The babbling cries of the underage should be a strong wall for us. "Schoolmasters and teachers," writes an old theologian, "should keep their pupils so that early and late, yes, every hour, with their simple voices, they call to God diligently and forever: -Hold us, Lord, by your word!\* ... The whimpering and murmuring of the young children will soften the heart of the Lord God, so that he will put the rod behind the nail for a while and give us peace within our borders in our time, as the Lord himself declares to the prophet Jonam chapter 4: -Shall I not mourn Nineveh, that great city, in which there are more than 120,000 people, who do not know the difference between right and left\*, i.e. young children! As David also says in the 8th Psalm: -Out of the mouth of young children and infants you have prepared a power for the sake of your enemies, to destroy the enemy and the avenger.\* Such power has been felt by the Turk long ago. There is a general clamor that the Turkish emperor should have summoned his scholars and asked them whether he would also have luck against Christianity. They are said to have answered that he would have luck in the field, when he would fight with his people as a man against men, but that there were still many young children in Germany who were always chirping: "Keep us, O Lord, by your word and prevent the murder of the Pope and the Turks"; they would beat him without arms and weapons and drive him back again. The cry be true or not, yet we Christians know that it is true and must come to pass." Let no one despise the prayer of the children. In the 17th century, the papists of Eiðfeld had it so far that the city had to give them a bell. They were granted the so-called storm bell. But when they read the inscription: "Preserve us, Lord," 2c., they were so afraid of the children's song that they gave thanks for the gift. When Luther, Melanchthon and other scholars once conferred in the parsonage at Torgau about the attacks of the papists, Melanchthon was exceedingly fainthearted. He was called out to dispatch a messenger. On this occasion he came into a room where the wives of the pastor and the two deacons were sitting, nursing their children and teaching them to pray. He was particularly moved by the sight of a deacon's wife nursing a child and preparing food for her husband, while an older son stood in front of her and prayed the catechism. "O three holy labors, where God delights!" Melanchthon exclaimed, remembering the words: "Out of the mouths of young children," and so on. With joyful

When Luther asked him about the cause of his change, he said: "Let us not be fainthearted, for I have now seen the heroes who will preserve us against all danger and hardship, so that we will remain well and be invincible! When Luther wanted to know who these captains were, Melanchthon answered: "They are our wives and little children, whose prayers I have now heard, which God will certainly not spurn, as He has not yet done and will not do in the future, if we only trust Him. This comfort made the gentlemen all cheerful and courageous. Such is the strengthening of the whole orthodox church when it hears its children sing and pray, "Keep us, O Lord, in thy word."

Justus Jonas added two more verses to the three Luther had composed "on the Trent devilish Concilium". When the godly Elector John Frederick of Saxony was imprisoned by the emperor, his wife Sibylla ordered that the verse be added to the song:

"Also, O Lord, let our sovereign, the servant of thine, be commanded unto thee. In steadfast faith uphold him, And deliver him from the power of the enemy."

After the faithful God heard her daily request, she and other Christians often praised Him with this verse:

"We thank thee, O faithful God, that thou hast so graciously turned our sovereign's distress.  
Govern him blessedly henceforth."

The Lutheran Church has always held this little children's song very highly. It was soon translated several times into Latin, Greek, Hebrew, French, English, Dutch and other newer languages. According to the Mecklenburg Church Order of 1552, it was to be sung on all Saturdays and every afternoon service was to be closed with it. This song resounded from many thousands of throats in the cathedral church of Magdeburg, when on the first Sunday of Advent in 1567 the papal abomination was removed from it. Elector August of Saxony had chosen the words: "Keep us, O Lord, at thy word" 2c. as his symbol, and the Saxon high court preacher Jak. Weller sang this hymn shortly before his death and then said to his own: "I shall sleep soundly until the last day; but how the poor church will fare, I know not." On jubilee and penitential days of the Lutheran Church, this song was always in use. It was often sung by children kneeling at communion. When King Gustav Adolph entered Mainz on December 13, 1631, he had a sermon of thanksgiving preached in the castle church, singing: "Keep us, O Lord, by thy word." Count Ernst von Mansfeld did the same when he stormed the city of Pilsen in Bohemia in November 1618. When in the last century the Lutherans were forced to emigrate from the archbishopric of Salzburg, they were met in many places by the ringing of all bells and greeted with the chant: "Keep us, O Lord, by thy word, and prevent the murder of the Pope and the Turk. The Thürmer of Frankenberg in Saxony blew this welcome to them as soon as he saw them approaching.

What wonder that the devil and his faithful are bitter to this nursery rhyme! He has probably very

soon noticed and felt that this little song had done him no small harm. That is why he has "tried many things against it, has caused parish priests and schoolmasters who sing it in churches and schools to be chased away and deprived of their services, has often had it forbidden to sing and speak by ungodly authorities, has brought pious, Christian subjects into misery because of it, and has also brought some into severe imprisonment and even to death. Satan, through his cronies, has somehow managed to court the world with the name of his whore child, the pope, just as if the pope were better and not nine times worse than the Turk. Satan would rather suffer that one would ask against him sixth, than against his faithful son and obedient pious, the rat king of Rome and his followers... If only people did not warn the pope,... he wanted to do more harm to Christianity through them under a good pretense than through himself. On this blow, the evil enemy and the thousand-favored one went." (Spangenberg.) When the emperor emerged victorious from the Schmalkaldic War, the singing of this song was immediately banned. Olearius mentions a Bavarian prince who said to his subjects: "Fressets, saufets, hurets und bubets; werdet nur nicht lutherisch und singet das heillose Lied nicht: Erhalt uns, HErr, bei deinem Wort." (Eat, drink, whore and bubet; do not become Lutheran and do not sing the unholy song: keep us, HErr, by your word.) On December 16, 1548, it was banned in Strasbourg under penalty of life, and everywhere the papists had the power to do so, similar things were tried. The Jesuits call it a godless, a seditious, a blasphemous song, a song full of cursing and lying, by which the Lutherans show their bitter temper against the authorities and blaspheme the majesties. "The preachers (Lutheran preachers) act against the religious peace," wrote such a liar, "because they shout without ceasing: Preserve us, Lord 2c.; item: Out of deep distress strike the priests dead and do not let a monk live. The preachers cry out thus without ceasing, and drive their hearers to cry out thus also." (C. Vetter's Puffer 1601.) Another: "They ring the religious peace with all bells to the grave; for what is their daily or hourly clamor or cry: What is their daily or hourly clamor or cry, 'Steur des Pabsts und Türken Mord!' different from what Luther cried out, since he wanted to incite all princes and estates against the papacy in the most abominable way?" By such blasphemies, these murderers have always tried to incite the princes and thus proved all the more how necessary it is for us to pray against the pope and his helpers. In 1628, the imperial colonel announced to the preachers in Schmalkalden that they would be flogged as often as they sang this or similar songs. On May 10, 1631, the imperial commander Tilly had taken the city of Magdeburg by storm. His warriors lived terribly. Babies were put on spits and roasted on the fire. The schoolchildren marched in long lines through the market and sang: "Keep us, O Lord, by thy word and prevent the murder of the Pabst and the Turk. But the monster cut them all down and slaughtered more than 20,000 people in two days. "How often were we expelled Magdeburgers told," writes an eyewitness, "when the city was still burning: Sing from your strong castle: 'Keep us, Lord, with you,' and so on. Such taunts penetrate to the heart, but one must either keep quiet with the Israelites about them or

answer with little. God will finally avenge the blasphemy and wickedness so often and sharply forbidden in His holy Word." And the Lord did not leave himself unwitnessed. From that moment on, fortune left Tilly, who had been invincible until then.

The only thing to be lamented is the compliance of so many respected theologians after Luther's death, who even advised that this hymn be dropped as a mediocrity. Politicians and lawyers later worked into the hands of the papists by gathering all kinds of reasons to prove that a Roman prince could forbid his subjects to sing this hymn of faith without offending their consciences. Some wanted to have it forbidden even in Lutheran countries, so as not to offend the ears of the papists. That the pope annually curses and condemns us Lutherans on Maundy Thursday was not offended; but that Christians pray against his diabolical counsels had to be against the peace of the land. How delicious, on the other hand, was the reply of Duke Ernst of Brunswick-Lüneburg, which he gave in 1558 to an envoy who complained that in church hymns the pope was compared with the Turk! "I have nothing to say to my preachers about this," said the duke; "they will know how to proceed in such matters, especially since the ancients did not set this in vain. I cannot forbid you to sing this song. If you do not want to hear it, stay out of the churches or go home."

It is a disgraceful denial, if one has falsified the song today almost generally in such a way that the pope and Turk have disappeared from it. It sounds deplorable enough when the Bavarian Consistorialrath Kraußold justifies this falsification: "As the circumstances of the two churches of the Occident have been and are since the Peace of Westphalia, a hymnal with "The Murder of the Pope and the Turk" would have to renounce from the outset ever being accepted in a regional church and especially in the Bavarian regional church. Where a Protestant church regime pays such compliments to the Antichrist that it even prosecutes the confession that the Pope is the Antichrist as an "insult to the Catholic sister church," there is nothing left of Luther's spirit. Luther, on the other hand, preaches: "Yes, say Pabst, bishops and the wise and the mighty of this world, we do not want to suffer this. Well then, if you are evil, resist it. Christ came to the Jews, did not ask them beforehand whether he should come or not, and set up a tumult in their land, and they could not prevent it. Now he has come to us through his gospel without our knowledge and will, and is also causing a commotion. If thou art wicked, forbid it; or if thou art wise, advise the cause..... Those who want to advise this cause through human wisdom will not achieve anything else, except that they will not only fall and never endure, but will also have to fail. For they want to make Christ different from what God the Father has ordained and ordained him." False compliance only increases the triumph of the Antichrist. A faithful servant of the Antichrist, Peter Carbonarius of Prague, prophesied as early as 1590 that the song "Preserve us, O Lord," etc. would soon be given out, for nothing was closer to its downfall than Lutheranism. Whoever observes the suppleness of today's so-called Lutheran theologians of Germany in

one might think that the fulfillment of this papist prophecy is not far off, if one did not know that the word of the Lord endures forever. In the time of the Interim after Luther's death, many witnesses stood up against the toadyism of the court theologians. The people sang: "Interim has the mischief behind him. Beware, pious Christian, for the cats that lick in front and scratch behind." A son of the imprisoned Elector John Frederick, who was sentenced to death, prayed: "God knows my father's heart and all his thoughts; it was his earnestness and not his jest, therefore, God, let him not waver. Keep him, O Lord, by thy word, and strengthen his faith, and avenge the murder of the papists, who rob us of thy word." The Elector himself bore faithful witness during his five years of imprisonment. In 1566, his famous singer Joh. Walther published "the Christian children's song Dr. Martini Lutheri" in six-part harmony and wrote in the preface: "In this last very annual time, I have often thought of the prophecy of the venerable Lord and man of God Lutheri. He foretold that God would punish Germany severely with blindness, all kinds of error and plagues because of her ingratitude, as these punishments often fall upon us according to his prophecy. Reminds me now that the dear man not without special cause made his dear and almost last song: 'Sustain us, O Lord, at thy word' 2c., and left it behind him as a warning to all Christians, to exhort them to prayer."

(Conclusion follows.)

### **Faith and feeling.**

(Conclusion.)

(2) It is true that the enthusiasts think that with them alone souls can come to the certainty of their salvation, that with the Lutherans, who are dead people, one cannot be certain of one's salvation, and even many souls who would like to be saved are deceived and deceived by them. For only the Lutheran doctrine, the doctrine of the Bible, makes souls truly certain of their salvation; because it does not base the certainty of salvation on wavering feelings, but on the unchanging word of the divine promise. But this does not mean that we are unfeeling people who have nothing to say about the feeling and experience of faith. We, too, work to lead people to blessed experience, to make them taste and see how kind the Lord is. But we do not do this on the wrong path of the enthusiasts, but on the right path marked out by God's Word. The wrong way of the enthusiasts is this: First feel and fight for the feelings, where they are not present, and then believe. The right, biblical way is this: First believe, childlike believe the word, and then feel, and that when and where the Lord graciously bestows it. Feeling and experience are glorious consequences of faith. Where, as in our church, after the preaching of the law, the gospel is presented with all its consolation, where the riches of divine mercy are praised, where Christ in all his kindness is painted before the eyes of the people, then the hours of refreshment will not be lacking and will be given by the Lord to whom, where and when he wills. "He knows the right hours of joy, he knows when it is useful. These are then also hours of true refreshment, these are then not self-produced, self-fought, feigned feelings, but feelings of grace produced and given by the Holy Spirit through the word of grace. Where true faith is wrought through the gospel, that one believes the word, like the royal one, John 4:50, then, as with this royal one, experience will also follow, v. 52.

Let us also listen to our Luther about this. In a sermon on the Gospel on the Sunday of Estomihi, he says: "But you should know and be able to know that there is a Christian heart that not only hears God's word about the forgiveness of sins, but also firmly believes it and does not doubt it, even if it does not feel or see anything about it. For the same shall be found and follow afterward. When we have firmly believed, the experience will also be found that we will say: Oh, good for me that I have believed!" (Erl. A. 2, 127.) In the magnificent interpretation of the 15th chapter of Paul's first epistle to the Corinthians he writes: "How so? If it is to be true, then experience must come to it and be felt? Yes, that is right; but it is said that feeling must follow, but faith must be there before, without and above feeling." (Erl. A. 51, 91.) In the sermon on the Gospel of the Ten Lepers already quoted, he says: "Faith adheres to things which it does not see, feel, or sense, neither in body nor soul; but as it has a good suspicion of God, it surrenders to it, and defends itself against it, not doubting that it will happen to it as it presumes; so it certainly does happen to it, and the feeling and sensation come to it unsought and unearned, precisely in and through such presumption or faith." (Erl. A. 14, 43.)



That our Lutheran doctrine does not make callous people who know nothing to say about the experience of faith, that it leads precisely to the right, true tasting of the kindness of the Lord, is proven by the many heartfelt songs of Jesus that our church, the singing church, has to offer. We remember the wonderful songs:

O JEsu sweet, who remembers thee, Whose heart is overwhelmed with joy, But sweeter still is all, Where thou, O JEsu, art thyself." 2c.

I am well, O friend of souls, when I rest in your love. 2c. 2c.

(3) That the Lutheran doctrine of faith and feeling does not make unfeeling people, we can finally also prove from the fact that we seriously reproach those who know of no spiritual experience at all, who walk along unfeeling, secure, cold and unconcerned about their salvation and misuse the Lutheran doctrine of feeling, thinking they are good Christians because feeling is not important. We call their attention to their unfortunate condition. We tell them that although the feeling of grace is not always found in the Christian life, it must be sad for a person who never feels anything in his heart; that they should therefore not be satisfied with this state, but should be frightened and ask God for grace; for in a person who is partaker of grace, grace must somehow express itself, and where no such expression can be perceived, one must doubt the existence of grace.

Doubt grace. Luther writes: "There is a great, strong, powerful and active thing about God's grace; it does not lie in the soul, as the dream preachers fable, and sleep or let itself be carried, as a painted board carries its color. No, not so, it carries, it leads, it drives, it draws, it walks, it works everything in man, and can well be felt and experienced. It is hidden, but its works are unconcealed. Work and word show where it is." (Erl. A. 7,170.) Regarding the words of Christ Joh. 14, 21. he remarks: "So this is a sermon not only of words but of experience. For he begins with the word, that he lets us hear the gospel, baptize, and receive the sacrament; but after that, the devil is soon there, who wants to challenge and hinder us everywhere, so that it does not remain and continues. Now experience must come, so that a Christian can say: "Until now I have heard and believed that Christ is my Savior, who overcame my sin and death; now I also know that it is so. For I am now and have often been in fear of death and the devil's snares, but he has helped me out and revealed himself to me in such a way that I can now

I see and know that he loves me and that it is true, as I believe. (Erl. A. 49,197 f.) He therefore addresses the callous, cold people in a Christmas sermon very seriously. After he has explained the sweet content of the Christmas message, he continues: "Whoever hears such things and feels no comfort and joy from them, may well consider himself an unhappy person. For what can make a heart joyful, if it does not want to rejoice in what the angel says here, and which he himself calls great joy (which must be a joy above all joys): To you the Savior is born! Who does not want to improve and become more devout to this sermon, yes, to whom this malmsey does not taste and this fire the heart does not the executioner may make him more pious, otherwise he cannot be helped. Therefore, learn to be a little afraid of yourself, where you find yourself so cold and frozen, and ask God from the bottom of your heart for mercy, so that he may change your heart and set it on fire through his Holy Spirit; And then take this sermon of the angel before you, think and meditate on what unspeakable goodness God shows you through this birth and lets it be proclaimed to you, so that your heart may be awakened by it, both to repentance or godliness, and to faith, which takes comfort in this Savior." (Erl A. 1, 213.)

**Therefore, dear reader, let us sing happily:** "I believe what JEsu's word promises, I feel it, or feel it not";

but also confidently ask for the gift of the Holy Spirit,

"That I may taste and feel the peace of God, And sing and play in his heart for it."

**G.**

## **To the "ecclesiastical" chronicle.**

### **I. America.**

**The growth of the Lutheran Church in America.** The Independent, a New York religious paper, after describing the birth of the Lutheran Church in the United States, has the following to say about it: One hundred years ago there were about two

Dozen pastors in this country, whose congregations numbered about 6000 members. Now their list of names contains 3700 pastors, but the membership of their communicants is about 900,000. In the last fifty years this church has doubled on average, in pastors every ten years and in members every fourteen years. In recent years its membership has increased proportionately more than that of any other community in this country. A careful statistician says that it grows by 62,000 members and about 320 congregations every year, or by almost one congregation and 160 members every day of the year. - —

Its growth is, of course, largely due to immigration, and to the credit of the Lutheran Church it should be said here that in this respect it understands its profession very well and takes every effort and care to do justice to it.

be. A remarkable example in this respect is provided by the Missouri Synod, ... . \*) which has a history of successes to tell, as hardly any other religious body of this country. - About five and thirty years ago †) a small colony of Saxon Lutherans, who had left their homes and everything for the sake of their faith, settled in Missouri, south of St. Louis. They came with the intention of planting the flag of a confessional Lutheranism there; the propagation of the "pure doctrine" has been their program, which she held on to with admirable tenacity and perseverance. From that small acorn a mighty oak has

now grown up. The Missouri Synod now counts (according to its statistical yearbook, according to which Einsender corrected) 857 pastors including professors, 573 teachers, 1198 congregations including those that do not yet belong to the Synod but are served by its pastors, 897 parochial schools and about 205,000 communicants. It has one of the finest Lutheran theological institutions in St. Louis, a large high school in Fort Wayne, six or seven preparatory schools, a number of orphanages, an institution for the deaf and dumb, hospitals and a magnificent publication house, etc. Its congregations extend from Boston to San Francisco and from Duluth, Minnesota, to New Orleans. Weisel.

**Teaching institutions within the Synodical Conference.** The progymnasium in the little town of Concordia, La Fayette Co., Mo., now numbers 24 pupils, four of the same having transferred this year to Fort Wayner and two to Milwaukier Grammar School, and one to Addison School Teachers' Seminary. - The teaching institution of the Venerable Minnesota Synod at New Ulm is also, we read, flourishing. Of the total costs of the institution, which amount to -21,000, -14,000 have already been paid by the small synod! Three professors are employed there. - About the seminary of the Hon. Wisconsin Synod in Milwaukee, the Ev.-Luth. Gemeindeblatt reports the following: "Our theological seminary has opened its present academic year with a larger number of students than in any previous year. Since the negotiations with the prospect of a possible relocation of the institution to

\*) Here the writer in the "*Independent*" says that the Missouri Synod is now under "a cloud" because of Calvinistic teaching of some spokesmen concerning predestination. By this he probably means a threatening and ruinous thundercloud! We can assure him and others, however, that it has long since disappeared and that the Synod is out of all danger since the synergists have renounced it and the doctrine they denounced as Calvinistic was recognized with great enthusiasm by the entire Synod in 1881 as the only correct and confessional Lutheran doctrine of the election by grace.

†) Should read: 45.

the city limits, the thorough repair and completion of the old seminary building was started in August, and at relatively little cost, the building has become much more functional and attractive than it has ever been for quite a number of years." - Wonderful! The more the synodal conference is "falsely lied to" and blasphemed, partly by spiritually blind Pharisees, partly by wanton enemies of the truth, the more the dear Lord promotes the work assigned to it. Ps. 109, 28. W. [Walther]

**Lutheran Concordia Synod.** This synod, which belongs to the Synodal Conference, numbers, as we see from the synodal report before us, 14 pastors, 4 teachers, and 22 congregations. At their meeting this year, they were engaged in discussing the relationship of the doctrine of election to the doctrine of justification. The president of this synod is Pastor P. Brand in Pittsburg. She owns the Concordia Orphanage near Pittsburg. G.

**New Testament Price in Australia.** The New Testament is now translated into the Mortlok language. It was printed in America and is sold to the inhabitants of that island for the price of 150 coconuts. (Luth. Volksblatt.)

**Women in Church Council.** In St. Lucas Parish of the Protestant Episcopal Church at Chadds Fort, Delaware Co., Pennsylvania, two women were recently elected to the church council. This is the first time such a thing has taken place in America. So reports the Philadelphian "Luth. Kirchenblatt". The Bible is now considered an old-fashioned book, which is not to be followed in these enlightened times. See 1 Cor. 14, 33-35. 1 Tim. 2, 12. W. [Walther].

**Methodism.** At a Methodist conference in Berea, O., it was proposed that the conference declare that no Methodist preacher who understands a congregation has a right to seek political office. One of the preachers presently seeking political office threatened to resign if the proposal was adopted. Bishop Merrill of Chicago declared that no Methodist preacher had a right to interfere in politics. The proposal was - (by 57 votes to 53) defeated.

**Cheeky Methodist lie in a Methodist paper.** In the "Family Friend", the paper of the Southern Methodist Church, we find the following in No. 22: "In the Hanoverian hymnal is the following verse from Luther:

"You chase me poor sin sow With your mercy dogs!

With thy comb of sin, root down thy lice of sin; Show me thy sponge of grace, That I may die blessed."

Is not the Methodist, who wants to be perfectly holy, ashamed of the shameful lie that Luther made such a verse? Or is he so stupid and simple-minded that he accepts the lies of the anti-Christ press as truth?

G.

**For a large Roman Catholic University,** a Papist Miss Caldwell has donated \$300,000. The Concil, held some time ago at Baltimore, accepted the gift, voted to establish a university, and appointed an authority composed of bishops, priests, and laymen to carry it out. This authority has chosen Washington, D.C., as the site on which the university is to be built, and has already purchased 65 acres of land at the beginning of Lincoln Avenue, opposite the eastern entrance to the Soldiers' Home. Now, as the donated sum is not deemed sufficient, the said authority has issued an "Appeal to the Catholics of the

United States," calling for further contributions. However, this appeal seems to have met with little response. The local "Herald of the Faith" writes in No. 49: "As can be sufficiently seen from German newspapers, there is still no spark of the anticipated enthusiasm for the planned university among the German-speaking Catholics of this country. It remains to be seen whether English-language newspapers will go into the stuff for it. The less numerous nationalities: French, Polish, Bohemian, etc., have to provide for their immediate, most urgent needs, i.e. parochial schools - just like the English and German speaking Catholics. - In the previous number, the "Herald of Faith" says: "In 4162 parishes of this country, the so indispensably necessary parish school is still missing .

## **II. foreign countries.**

**Deceitful baptisms.** Under this heading, the "Neue Zeitblatt" of August 26 writes: "According to Warneck's report, the Society of the Catholic Heathen Mission has its field of work with 604 priests in Japan, China, Tongking, the rear and front of India, and there, in the years from 1876 to 1881, no less than 1,447,000 heathen children were baptized. This was done in the following way. Special schools for "Anabaptist doctors" have been established, who have access to the heathen families as doctors and baptize them. In addition, thousands of Christians are engaged in the business of baptizing. These sneak into the pagan homes,' and with "pious deceit," as the Catholic yearbooks put it, "unnoticed" perform baptism on the children, without the parents suspecting it. "This work requires much prudence," writes Father Rawarz, "especially where there are Protestant Gentile Christians." He relates that he kept two very similar vials, one filled with fragrant water, the other with baptismal water. Called as a doctor to the children, he pours a few drops from the first vial on the child's forehead at the beginning and tells the mother to rub it in; then he secretly exchanges the vials and pours baptismal water on the child's forehead, whereby he is born again without anyone noticing. Such stories are told in abundance by the Jesuit papers. They declare: "the impossibility of administering the holy sacrament in any other way makes this kind of baptism permissible even if its validity is doubtful," and only remark, for instance: "Certainly the missionary dipped his fingers so strongly that it was a sufficient washing away and thus a valid baptism." - The end justifies the means. But the prophet says: Woe to him who builds his house with sins!

**Opportunity for German missionaries to carry out heathen missionary work.** On August 25, the first "Missionary Conference of the Clergy of the Duchy of Saxony-Altenburg (Western District)" took place in Roda with 30 participants, including some guests from neighboring countries, led by the chairman of the previous conference. The lectures were partly informative about the history of missions, partly of a practical nature. In his lecture on the "Bismarck Archipelago and the Mission", Father Kurze gave a description of this "paradise inhabited by devils", especially the island group of New Britain, where German commercial agents have settled for a long time, but since 1874 the (Wesleyan) mission has also been successfully active among the natives, who have sunk into the most horrible cannibalism. With regard to the new German colonial acquisitions, the assembly agreed that German missionaries should be sent there as soon as possible. (General Comment)

(Submitted.)

### **A new orphanage in Wisconsin.**

A few years ago an association was formed in Wisconsin to establish a high school in Wittenberg, Shawano Co, Wisconsin. With God's help, a school building was erected and the institution opened. But soon misfortune struck this school, as the building burned down. In addition, the school lost its director, who had to resign due to illness. A new building was erected, but it cost more than had been expected, so that the association retained a debt of 550 dollars on its property. When a new director was appointed, great difficulties were encountered. Since some other causes were added, the association saw itself forced to drop the matter.

The question now arose as to what the building could most easily be used for in the future. There was an opportunity to sell it, but it was not so easy to decide. Since it was known that the orphanage in Addison near Chicago was completely full, and that the Missouri Synod had no orphanage in the entire Northwest north of Chicago, the further question arose whether the building was not suitable as an orphanage and could and should be used as such. The Wittenberg Association was willing to give its property to an orphanage under certain conditions. This matter was discussed at two pastoral conferences of pastors of our synod in Wisconsin and on August 22nd an orphan society was founded, which was immediately joined by a large number of pastors. All present promised to do their utmost to advocate the cause in their congregations. For the time being, the management of this matter was handed over to a committee. This committee has already incorporated the society 2c.

The Association is heartily willing to extend the hand of mercy, as far as means and space permit, to all poor orphans and, under certain conditions, also to accept such orphans whose parents were not Lutherans; the same love and mercy shall be extended to them as to the other children. Especially orphans from congregations of the Missouri, Wisconsin and Minnesota Synods should be welcome. Gal. 6, 10.

In the meantime, anyone who has orphans to register should contact the undersigned. Trusting in Him who calls Himself the Father of orphans, and out of love for Him who came into the world to make sinners blessed, let us open our orphanage and receive orphans in the name of Him who said, "Whoever receives a little child in my name receives me."

But now we also need the support of our fellow Christians, which is asked for herewith in the name of Him who loved us all unto death, and who said, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Therefore, my dear fellow Christian, if God has also given you children and has left you and your wife with them according to his grace, so that you could raise them yourself in discipline and admonition to the Lord, thank your God for it. Or you, who still have uneducated children, if you think that you and your wife could be taken from them before they are educated, what else would you desire from your heart but that God would awaken Christian hearts, which would take care of your children with true love and mercy, in order to provide for their physical, spiritual and eternal welfare? What else would you desire than that hands

Would you like to reach out to true Christians to serve and care for your children in your stead? Wouldn't that be your desire? Well then, if God has given you the means, help us, who with God's help want to do this work of love and mercy for poor orphans, to do this work, and then also ask God for His blessing for it.

We can use the support in various ways, consisting of cash, food, clothing, bedding and household utensils. Money should be sent to No. 0. Eissfeldt, 418 & 420 Last ^Vatsr 8tr., Milwaukee, stating: "For the Martin Luther Orphanage' at Wittenberg, Shawano Co., Wis." Food 2c. please send at the address: *„Martin Luther Waissoüaus", Wittenberg, Shawano Co., ^Vis.* Since there is also a Norwegian Lutheran orphanage in Wittenberg, please give the exact name of all items sent there for our orphanage: "Martin Luther Orphanage," Wittenberg 2c.

Finally, it should be noted that teacher Bodemer and his wife have been called as our orphan parents. Whether they will follow this call, the undersigned cannot say at this moment. But may the Lord our God be kind to us and promote the work of our hands with us; yes, may He promote the work of our hands!

P. H. Dicke.

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**Angel Service.**

In Saargemünd, on Saturday, July 25, from the window of the 3rd floor, the 18-month-old baby of a worker fell onto the sidewalk, without suffering even an external injury, and is now walking around, as before, healthy and happy. God's angels were on duty! - —

A 71 year old little mother went daily from Rome to the countryside, looking for herbs and selling them to the fishmongers. One day she did not return. They searched and searched, but in vain. At last, after persistent searching, the police, alerted by a cry for help from the depths, discovered her in an old empty well. She had fallen in without harming herself and spent eight days in the dark depths, eking out a living from the herbs she had collected. She soon recovered completely in the hospital.  
(Elsasser Messenger of Peace.)

### **Reformation in Lippe.**

Luther's 95 theses soon came to Lemgo. One of the first to defend them there was a venerable old man, the magister and town secretary Engelbert Preine. When a monk in the pulpit defended the cause of the pope with the words: "Christ is the head of the church and at the same time Peter and then the pope," Preine shouted with a loud voice: "So the church is a three-headed monster! Two teachers at the high school were avid readers of Luther's writings and spread them among the citizens of Lemgo. The Reformation had also found its way into neighboring Herford around 1524. Several local citizens brought back Luther's writings from their travels in Saxony and spread them. Doctor Johann Dreyer, a native of Lemgo, of great learning and eloquence, Luther's personal friend, first preached the Gospel in Herford, and in 1525 the citizens of Lemgo began to go there to hear the teaching of the Gospel. Since the priests ? and monks in Lemgo remained stubbornly papist, so

the citizens began to sing Luther's German hymns in the churches, especially: "Keep us, O Lord, by thy word, and prevent the murder of the Pope and the Turks," "Ein feste Burg ist unser Gott," etc. Count Simon V., as well as the council and mayor of Lemgo, now wanted to suppress the teaching of the gospel by force. The latter therefore had the servants inquire who were those who sang the German hymns in the assembled congregation; but the servants reported, "Mr. Mayor, they are all singing!" Then the mayor said, "Ei, all lost!" After the death of the zealously papist count, the Reformation spread over the rest of the country.

### **Papal Infallibility.**

Pope Clement XIV abolished the Jesuit Order by a bull in 1773, "forever," declaring that "the bull shall never, under any pretext, for any occasion or cause, be censured, revoked, and abrogated, but it shall always and constantly be and remain in force, in effect, and preserve and maintain its full and entire effect, and shall be observed inviolably for the future by all and sundry to whom it has and will in any way have reference.

Pope Pius VII restored the Jesuit Order in 1814, with explicit revocation and annulment of the bull of Pope Clement XIV by another bull.

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### **Mary in the Pabstthum.**

In a Roman prayer book "Heavenly Orchard", published in Cologne in 1819 with the permission of the episcopal vicar general, it says: "O Mother of Mercy, just as it is natural for a child to run to its mother in all its troubles, so it is also natural for me to run to you in all my troubles and to hide from the wrath of God in your bosom. - "Protect me, O Mary, now and at my end from the **wrath of your angry Son!**" Who does not realize that the Pope is the Antichrist?

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(Submitted.)

### **Declaration and revocation.**

The undersigned has never expressed doubts, but believes that God alone forgives sins, for the sake of His dear Son Jesus Christ, for the sake of His blood, to all the repentant and faithful through the ordained ministers of His divine Word and stewards of God's mysteries in the preaching of the Gospel, absolution, and the holy sacraments. The Lutheran Church has laid down this truth in the well-known and customary formula:

"Upon such confession, I proclaim the grace of God to all of you who heartily repent of your sins, believe in JESUS Christ, and have a good and earnest resolution to amend your sinful lives henceforth by the assistance of His Holy Spirit, by virtue of my office, as a called and ordained minister of the Word, and in place of and by the command of my Lord JESUS Christ, forgive you all your sin in the name of God the Father, God the Son, God the Holy Spirit. Amen."

Undersigned hereby recant everything in a sermon preached and printed by him, and then in a public disputation had with Pastor Love at Wine Hill, Ill, contrary to this declaration made herein and to the Holy Scriptures.

F. F. Weißgerber, pastor emeritus.

### **Ordinations and introductions.**

By order of the Honorable President of the Minnesota and Dakota Districts, Candidate Paul Wichmann was ordained and inducted in the congregation at Green Meadow, Minn. by the undersigned on the 13th Sunday after Trin. C. Angel.  
Address: Rev. Raul Wtettmann, Norwan 60., 5 Inn.

On the 14th Sunday after Trinity, Candidate F. Dröge - müller was ordained and inducted by order of the Honorable President of the Western District at St. John's Lutheran Parish bet Millwood, Kans. C. Hafner.  
Address: Rev. R. vroexemueller,

öllil^voott, Reaveurvortü 60., Laus.



On the 14th Sunday after Trinity, Pastor 8. v. Schenck was introduced to his congregations in Ottawa and Marseilles by the undersigned on behalf of the Honorable President Wunder with the assistance of Mr. P. A. Sippe!

H. F. Früchtentcht.

**Address: Rev. R. von Lekenek, OttarvL, Ru 8aUo 6o., Ill.**

On the 15th Sunday after Trin. Mr. PastorH. Stute was installed in his office at St. John's parish tn Town Ahnapee, WiS., by the undersigned on behalf of the Honorable Pres. of the Wisconsin Dststrict. A. G. Doehler.

**Address: Rev. 8th Mare, ^.üLLpee, V71s.**

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## Church dedications.

On the 10th Sunday after Trin. the Lutheran Trinity congregation in Minneapolis, Minn. celebrated the feast of the solemn dedication of their enlarged and newly-renewed house of worship, the local pastor preaching on the church dedication gospel and Mr. R. Rolf of St. Paul preaching on the church dedication gospel.

May our German Lutherans living here or moving here be admonished and urged by their distant relatives or acquaintances to remain faithful to the orthodox church here as well and therefore to adhere either to our Missouri congregation or to the Minnesota congregation of Mr. R. Quehl, which is faithfully associated with us!

Friedrich Sievers, Pastor.

On the 15th Sunday after Trin. the Lutheran Ztons congregation on Cuming Creek, Nebr. dedicated its new church to the service of the Triune God.  
W. Harms.

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## Mission Festivals.

On the 11th Sunday after Trin. the Missourian congregations of Milwaukee, Wis., celebrated their annual community mission festival on the college square there. The festival preachers were Rk. L. Lochner, E. A. Brauer and I. Schütte. The collecte amounted to nearly -400. I. Penalties.

On the 12th Sunday after Trinity, the congregations in and around CapeGtrardeau, Mo. celebrated their annual mission festival. The festival preachers were Mr. R. I. L. Janzow and Mr. P. W. Achenbach. The total cost, after deduction of travel expenses, was -63.55.

H. F. Grupe.

On the 12th Sunday after Trin. the congregations of Benton and Morgan Countv, Mo., celebrated their joint mission feast of this year. The festival preachers, besides Prof. A. Bähler, were Rk. I. M. Hahn, Th. Mteßler and E. Zehn. Collecte: -99.23. Otto Mencke.

On the 13th Sunday in Trin. the congregations of k. G. Polack, Sr. and the undersigned celebrated their annual mission feast at Horseshoe Creek, Washington Co, Kans. Festival preachers were RR. E. I. Frese and I. G. B. Keller. The collecte was -100.00. E. A. Frese.

On the 13th Sunday after Trin. my congregation at Chandlerville, Ill, celebrated its mission feast of this year. The festival preachers were Messrs. kk. I. Drögemüller and F. P. Mer- bttz. Collecte: -52.04. M. Cämmerer.

On August 30, the Lutheran Immanuel congregation at Mount Olive, Ill, celebrated its mission feast in fellowship with the congregation of R C Schröder, which was also attended by some guests from Staunton and Worden. The festival preachers were RR. L. Zahn and C. Schröder. The attendance was nearly -80.00. H. Weisbrodt.

On August 30, St. Paul's Lutheran parish at Woodworth, Jroquois Co, Ill, celebrated its mission feast this year. The collec t was -54.00. C. F. Hartmann.

On September 6, the congregation of the undersigned at Buckley, Ill, celebrated their mission feast. The festival preachers were Messrs. RR. F. Av6-Lallemant and C. F. Hartmann. The collecte was -28.55. G. Blanken.

On September 6, my Trinity parish near Neelyville, Ill, celebrated its second mission feast. Festival preachers were dte kk. Knief and Merbitz. The collection was -38.00.

I. H. Haake.

On the 14th Sunday after Trin: my congregations in McPherson County, Kans. celebrated their annual mission festival. Missionary P. A. Ehlers preached on inner mission, and Custor Lovl preached on mission in general. The collection, after deducting the missionary's travel expenses, was -11.00.

I. H. F. Hoyer.

On the 14th Sunday after Trinity, a mission feast was celebrated in the congregation at Luzerne, Iowa, in which members of S? Bayer's congregation participated, Father Bayer preached and the undersigned delivered a message. Collecte: -32.00. Ph. Studt.

On the 14th Sunday after Trin. my church in Rv- b in, Iowa, celebrated its first mission feast with the neighboring Gemeinde (k. Reinhardt). Festival preachers were Baumhöfener and Rri- singer. Collecte, after deduction of travel expenses, -63.00, of which two-thirds for inner mtssion in Iowa, the remainder for Negro and Jewish mission. I. Aron.

On the 14th Sunday after Trin. the congregations of South Chicago, Colehour, Washington Heights, Roseland, Lansing, Thomson and Dolton held their community mission feast at Rtverdale, Ill. ES preached the kk. I. Niethammer and I. Streckfuß. Dte Collecte with surplus of edibles amounted to -177.88. C. Noa ck.

On the 14th Sunday after Trin. the St. John's congregation at Braver Creek, Nebraska, celebrated its mission feast. Speakers at the feast were ck. Biedermann and Gans, and Candidate Biedermann. Unfortunately, the celebration was so disturbed by rain that only a small number of guests gathered both in the outdoor celebration area and in the church. Amount of the Collecte ea. -20.00. G. Endres.

On the 14th Sunday after Trinity, my congregation at H an- cvck, L. S., Mich., celebrated a mission festival, in which the congregation at Calumet also participated. Festival preachers: I. Herzer and F. Arnold. Collecte: -40.00. Ph. Wambsganß jr.

On the 15th Sunday after Trtn. the Zions Gemeiy.de bet Marysville, Nebr. celebrated in fellowship with the congregations of the G. and Th. Grüber and with the Immanuel's congregation in Butler County a mission feast. In the morning Rev. Th. Grüber preached, in the afternoon undersigned gave a historical lecture. The collecte was -78.00. G. Weller.

On the 15th Sunday after Trin. the St. Paul's congregation at Ktnsville, Md. celebrated its annual mission feast with the congregation of Mr. P. Pechtold. The festival preachers were Mr. k. Pechtold and undersigned. - Collecte -32.00. I. H er.

On the 15th Sunday after Trin. the congregations of the k. Fischer and dte of the undersigned celebrated their mission festival at Columbus, Nebr. festival preachers were dte kk. Th. Möllering and H. Bremer. The collection was -84.49. H. Mießler.

On the 15th Sunday after Trin. the congregation of the undersigned at Röchest er, Minn. celebrated its mission feast. The festival preachers were kk. A. Dubberstein, M. Stülpnagel and undersigned. Collecte: -33.35. C. Nickels.

On the 15th Sunday after Trin. the St. Paul's Lutheran congregation at Leavenworth, Kans. celebrated a mission feast in fellowship with the congregation at Millwood and the Kansas City congregation. The collecte was -61.37, three-fourths of which was assigned to the Kansas City congregation. Festival preachers were ck. E. Zehn, F. Pennekamp and C. Hafner.

On the 15th Sunday after Trin. the Sherrills Mount and Dubuque congregations celebrated their mission feast at Sherrills Mount, Iowa. Fr. Brust and undersigned preachedm. Collecte: -SS.00. A. Lohr.

On the 15th Sunday after Trin. a mission feast was held in Grand Rapids, Mich. Preaching were the ck. Bur- mester, H. O. Schmidt and I. G. Schliepstek. The collections, after deduction of expenses, amounted to about -75.00.

C. I. T. Frtncke.

On the 15th Sunday after Trin. the congregation at Hun- tington, Ind., celebrated its mission feast, Rev. E. W. Kähler and Prof. F. Zucker being the festival preachers. The collecte was -26.90. S. Hassold.

On the 15th Sunday after Trin. the Lutheran congregation at Tobias, Nebr. celebrated its mission feast. Mr. kk. Tr. Häßler and A. Ude preached. Collecte: -24.00. S. MeeSke.

On the 15th Sunday after Trin. the congregations of the? Hallerberg and the undersigned celebrated their mission festival in Quincy, Ill. Festival sermon were Messrs? Drögemüller, Fackler, Rabe and Haake. Also present were Messrs.?? Wolf, Bode and Liese. The collection amounted to - 100.03.

A. Willner.

On the 15th Sunday after Trinity, the congregation of Effingham, Ill, celebrated its annual mission festival. Preachers were dte?? H. Kowert and G. I. Wegener. The congregation amounted to -29.05.

W. Lewerenz.

On the 16th Sunday after Trin. my congregation at Beardstown, Ill, celebrated its mission feast of this year with the attendance of a number of guests from Arenzville, Indian Creek, Chandlerville and Bethel. The festival preachers were: Prof. G. Schaller and Messrs.? Willner and Beck. The total attendance was-120.22.

F. P. Merbitz.

On the 16th Sunday after Trin. dte congregations in Randolph County, Ill, celebrated its mission feast in the church at Bremen, at which the?? H. Bartels and I. A. Mayer preached and Mr?. Sapper gave an account of the negro slaveret and -mission. Collecte after deduction of travel expenses - 63.40.

A. H. Mayer.

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## The Western District

of the Synod of Missouri, Ohio, &c. St. assembled at the congregation of Mr. Praeses Biltz at Concordia, La Fayette Co. on Oct. 14, Mo. Subject of doctrinal proceedings: The two last theses of the 1883 paper on freedom of conscience. - Synod members are requested to report in a timely manner to Bro. Biltz. I. A. Mayer, Secr.

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## Announcement,

Regarding the Synod of the Western District.

The Lehigh Valley railroad sells tickets at unusually cheap prices to all who visit the synod at Concordia, Mo. Round trip tickets can be purchased only on advance of a week from S. to 14 October, both in the offices of the railroad company, as well as at the Union Depots. The tickets are valid for the outward journey from 12 to 14 October inclusive, and for the return journey for any day until 24 October inclusive. Trains leave Union Depot for St. Louis 9 a.m. (arriving Concordia 5:40 p.m.) and 8:30 p.m. (arriving Concordia 5:57 a.m.). Trains leave Kansas City 5 a.m. (arriving at Concordia 8.15 a.m.) and 6.15 p.m. (arriving 8.32 p.m.). On the trains leaving St. Louis and Kansas City on October 13 evening, special arrangements will be made to accommodate visitors to the Synod. No one should forget to obtain a "return ticket".

C. H. F. Rohlfing.

## Urgent request to the cantors and organists of our Synod.

On behalf of the Concordia publishing house, the undersigned has compiled a chorale book with the kind assistance of Dr. C. F. W. Walther, Pastor F. Lochner, Prof. K. Brauer and teacher I. G. Kunz, which contains all the original melodies of our hymnal, the prayer treasure, as well as the Passion and Easter book, as far as they could be obtained. Since it is very important that the book also meets all reasonable requirements, all organists and experts in our circles are hereby kindly requested to send their wishes regarding the editing of the old and inclusion of new melodies and liturgical movements, pitch, setting 2c. to the following address. Please send us any information by November 1. H. Hölter.

3711 Locust Ave., St. Louis, Mo.

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### Incoming to Illinois District Coffee:

For the synod treasury: By Fr. Böttcher's congregation in Mount Pulaski -5.00. By Fr. Müller's congregation in Echester 7.00. By Fr. Willner, part of the Missionary Society of the congregation in Quincy, 10.00. (S. -22.00.)

For the new building in Addison: From Chicago: by P. Streckfuß of Petri-Gem., 2. Zhl., 127.00; by P. Bartling of Christ. Zuber 10.00, Emil Reinhardt 2.00, Joach. Hink 1.00, Ferd. Schultz 2.00; by H. C. Zuttermeister from? Wagners Gem. 46.00; by P. Reinke from Ernst Stanzer, Gust. Gojjarwe, Fr. Schröder, Aug. Gast, Alb. Lübeck, Fr. Gäbe, Aug. Klotz, W. Garatz, Aug. Biang, Ad. Fick, Karl Stenzel, Ferd. Kormann, W. Deutschmann, Aug. Kormann 1.00 each, Bro. Beckmann 1.50, Ferd. Bösel, Mrs. N., Bro. Manzel, Ernstne Sonntag, Peter Römer, Herm. Biang, Karl Abendroth,

Wittwe Domke, Karl Hallmann, Franz Schulz, Joh. Krepel, Joh. Gersinsky<Herm. Mielke, Joh. Reeske, Gust. Meyer, Joh. Schwichtenberg, Gust. Abraham, Mrs. Henr. Ztercke, Herm. Paradies, W. Manzel, Heinr. Biang, Ferd. Behnke, Joach. Westendorf, Aug. Schalm, Fr. Birr, W. Doß, W. Patzer, Ernst Sielaff, Alb. Behnke, Gust. Birr, Gust. Bartasch, Wittwe Greinke 2.00 each, Karl Draeger, Karl Sagert, Heinr. Bach, W. Ebert, Aug. Spruth, Heinr. Birr, C. B., Herm. Greinke, W. Drögemüller, Ed. Remus, Joh. Klück each 3.00, Joh. Zur, Ferd. Raddatz, Gust. Pictraskhe, Heinr. Krause, Rud. Back, Alb. Hill- mcmn, Herm. Peetz, Karl Mielke, Joh. Krüger 5.00 each, Albert Troyke 10.00. From the congregation in Addison: by teacher Bäder from H. Plagge 5.00; by teacher Greve from L. Hohmeyer 2.00. By P. Röder in Arlington Heights from W. Meyer 1.00, C. Schönbeck 5.00, H. Kirchhoff 10.00. P. Böttcher's congregation in Mount Pulaski, 1 st cent, 30.00. P. Fritzes Gem. in Cowltng 8.75. P. Mueller's Gem. in Ehester 45.75. (S. -463.00.)

On the new building in St. Louis : By Fr. Reinke in Chicago by Frtedr. Rohde 5.00.

For inner mission: By F. Holzmann, part of the mission festival coll. of P. Gräfs congregation in Grant Park and k. Wangerins congregation in Solltt, 18.20. By P. Böttchers congregation in Mount Pulaski 10.00. By?. Knies in Golden 20.00. part of the mission feast coll. of Fr. Hauke's congreg. in Chaptn 4.00. By Fr. Döderlein in Homewood of N. N. .50. By?. Willner, part of the mission feast coll. of the congreg. in Quincy, 20.00. (p. -72.70.)

For English Mission: By Fr. Willner, part of the Mission Festival Coll. of Gemm. in Quincy, 8.62.

For Jewish mission: By F. Holzmann, part of the mission feast coll. of P. Gräfs congregation in Grant Park and k. Wangerin's congregation near Solltt, 9.10. By P. Böttcher's congregation in Mount Pulaski 10.00. By Fr. Knief in Golden 10.00. Part of mission feast coll. of Fr. Haake's congreg. in Chaptn 5.00. By Fr. Willner, part of mission feast coll. of congreg. in Quincy, 5.00. (S. -39.10.)

For Negro Mission: By F. Holzmann, part of the Mission Feast Coll. of Gräfs congregation at Grant Park and P. Wan- gerin's congregation at Solltt, 9.10. By P. Böttcher's congregation at Mount Pulaski 15.00. By P. Knief at Golden 10.00. Part of the Mission Feast Coll. of P. Haake's congregation at Ehaptn 5.00. By ? Willner, part of the mission feast coll. of the congregation in Quincy, 5.00. (p.-44.10.)

For emigr. mission in New Dork: Fr. Böttcher's Gem. in Mount Pulaski 5.00. By Fr. Knief in Golden 4.11. (S. -9.11.)

For Emtgr.-Misston in Baltimore: By Fr. Knief in Golden 4.00. By Fr. Willner, Theil. of the Mission Festival Coll. of Gemm. in Quincy, 5.00. (S. -9.00.)

For poor students in St. Louis: part of Mtssions- fest- coll. of Fr. Haakes Gem. in Chaptn 5.00.

FürdtWaschkassett Springfield: Theil der Missionsfest Coll. von P. Haakes Gem. in Chaptn 1.60.

For poor students in Springfield: P. Döderleins Gem. in Homewood 6.73 and 3.47. (p. -10.20.)

To the household in Springfield: By Willner, Theil. of the Mission Fest Coll. of Gems. in Quincy, 5.00.

For poor students in Fort Wayne: part of the mission festival coll. of P. Haake's church in Chaptn for Chr. Büscher 3.00. By P. Kntrf in Golden, part of the wedding coll. at Menne Dierks, for Chr. Drögemüller 3.00. (S.-9.00.)

For the wash lass in Addtson: L. Heinemann in Addt- son 3.00.

For poor students in Addison: Fr. Dödrlein's parish in Homewood 7.87. Fr. Brauer's parish in Eagle Lake for Gottl. Nuoffer 10.00. (p. -17.87.)

To the household in Addison: By Fr. Willner, Theil. of the Mission Fest. coll. of Gemm. in Quincy, 5.00.

For dte Collegebaukaffe in Milwaukee: Fr. Piffels Gem. 10.00.

For the construction of the profeffor housing in Milwaukee: Coll. of P. Brauer's Gem. in Brecher 12.00. P. Böttcher's Gem. tn Mount Pulaski 10.00. I". Fritzes Gem. in Cowltng 8.00. ? Brauer's Gem. in Eagle Lake 29.00. (p. -59.00.)

For poor students in Milwaukee: Fr. Brauer's Gem. in Eagle Lake for Karl Nuoffer 10.00. By Knief in Golden, Theil of wedding scoll. bet Menne Dierks, for Franz Busztn 2.05. (S. -12.05.)

For salary of professors in Milwaukee: By ? Bartling in Chicago by H. Ärüdigam 1.00.

For sick pastors and teachers: Fr. Böttcher's congregation in Mount Pulaski, 3.95. By Fr. Knief in Golden, 3.69. Part of Haake's congregation's mission feast coll. in Chapin, 6.00. By Fr. Reinke in Chicago from Mrs. Rosine K., 2.00. By ?. Willner, part of mission feast coll. of Gemm. in Quincv, 10.00. (p. -25.64.)

FürdtWittwenkasse: From the Chicago Teachers' Conference 25.00. By Fr. Döderlein in Homewood from H. Benzemann 2.00, Chr. Hibbing 5.00. By Fr. Müller in Ehester, Coll. at Miss Anna Boger's wedding, 3.30. Grupes Gem. in Rodenberg 9.25. Fr. Rabe's Gem. bet Yorkville 15.00. By ?. Willner, part of mission feast coll. of Gemm. in Quincy, 10.00. (p. -69.55.)

For the deaf and dumb: Böttcher's Gem. in Mount Pulaski 3.00. By Fr. Frederking of sr. Gem. bet Dwtght 5.50, by Ph. Weiker .50. By Fr. Willner, Theil. of Mis- stonsfest-Coll. of Gemm. in Quincy, 5.00. (S. -14.00.)

For the orphanage near St. Louis: Teacher Schwachen- wald's students in Bethlehem 6.00.

FLr studying orphans from Addison: From the students from the West District (1st Klaffe) in Addtson 1.63. Through Bartling in Chicago from Wittwe Wlth. Schultz 3.00, Emil Reinhardt 1.00, Christ. Freund.50, Mich. Murowske.25, Jas- per Mau 2.50, Karl Bruder 1.00. (S. -9.88.)

For support of the German Free Church: By Fr. Frederking at Dwtght from A. Burk 1.00. By Fr. Böttcher at Mount Pulaski from H. Henn 5.00, Matth. Renschler 1.00. By Fr. Döderlein at Homewood from N. N. 1.00, N. N. 2.00. >1". Grupes Gem. in Rodenberg 11.55. (S. -21.55.)

Addison, Ill, Sept. 16, 1885. h. bartling, cassirer.

#### Incoming into the Kaffe deS Michigan - Districts:

For the synodal treasury: From the congregation in Sebrwaing -9.73. congregation in Montague 5.00. (Summa -14.73.)

To the new building in Addison: Gem. in Adrian 7.50, 3.50 and 16.00. By P. Frincke from Mrs. Chr. Schröder 1.00. Gem. tn Frankenlust 21.00. Gem. in Monitor 12.75. Gem. in Cale- donia 23.25. Gem. in Montague 7.00. Gem. in Frankenmuth 18.00. Gem. in Burr Oak 9.00. By 1". Markworth by H. Asmus 1.00. Chr. Stützer 1.00. (p.-121.00.)

For inner mission: congregation in Grand Rapids 22.00. God's box in Caledonia 2.03. Through Fr. Hahn, sent on M. F. Gremel's infant baptism, 2.70. By Fr. C. Franke of Mrs. M. Katz 2.00. M. Schmidt 1.00. Congregation in Monroe 18.22. By Fr. Stamm, Mission Festival Collecte, 37.00. Congregation in Monitor 5.35. Congregation in Montague 5.00. Congregation in Alpena 3.67. (P. -98.97.)

For inner discord in the West: G. Minkus Jr. 1.00.

For widow's fund: G. Minkus Jr. 1.00. comm. in Big Rapids 2.67. God's box in Caledonia .25. comm. in Amelth 4.08. By Fr. Hahn of Mrs. Also 2.00. comm. in Sebewatng 9.71. comm. in Burr Oak 5.00. comm. in Frankenmuth 36.41, on I. P. White's wedding coll. 12.50. Gem. in Kilmanaah 2.00. (p. -75.62.)

For the deaf and dumb: By P. Partenfelder, on Jul. Skulz' squat time s., 3.35. Gem. in Ruth 4.00. (S. -7.35.)

For poor sophomores from Michigan: Through Fr. Frincke by Mrs. Chr. Schroeder 1.00. Comm. in Bay City 3.00. (S. -16.00.)

For poor students and pupils: 1) for F. and H. Hahn: by Hahn from Mrs. Strikter 2.00, Wittwe Bach 3.00, W. Emmert 5.00, I. Ltken 5.00, R. Martini 5.00, C. Liken2.50, F. Bach 2.50, I. Strikter 2.00, together -27.00; 2) for S. Gempel: Women's Club in Adrian 9.50; 3) for F. Prange: Women's Club in Adrian 9.50.

For the Negro Mission: Gem. in Reed City 3.00. Gem. in Amelth 2.28. God's Box in Caledonta .50. Wittwe Rühs 1.00. By Fr. Hahn of Fr. Also 2.00. Fr. Hüglis Gem. 8.11. Gem. in Monitor 1.25. (S.-18.14.)

For the Jewish Mission: Gem. in Fräser 5.00. Gem. in Amelth 5.06. ThroughHeinrke, Kindtaufcoll. bet Fr. Beyer, 2.00. Through Fr. Hahn by Mrs. Auch 2.00. Gem. in Frankenmuth 19.00. (S.-33.06.)

For the Hospital in St. Louis: By Sievers sr. of I. M. Forester 1.00.

For the Kansas City comm.: ByC. Franke by G. Mathes 1.00.

For the German Free Church: By Fr. Hahn from Wittwe Bach 25.00. By i?. Schliepsiek from I. Schantzsr. 1.00. Gem. in Frankenlust 12.00. By Fr. Hahn from Fr. Auch 3.00. By Fr. Fackler from N. N. 1.00. Mrs. C. Schmidt 1.00. By Fr. C. Franke from G. Mathes 2.00. (S. -45.00.)

For sick pastors and teachers: Gem. in Clay Bank 1.27.

Detroit, September 15, 1885.

Chr. Schmalzriedt, Kassirer.

**Incoming to the Minnesota and Dakota District coffees:**

For the synod treasury: from Clöter's congregation to Valley Creek -4.21.  
To the seminary building in Addtson: P. Hy. Müller's congregation, part of a mission festival collection, 10.00. P. Streckfuß's congregation 5.00. ? Rolf's congregation in St. Paul 8.00. Fr. Sievers' congregation in Mtn- neapolis 28.50. (p. -51.50.)  
For the Milwaukee Progymnasium, Fr. Ross' congregation at Arlington 14.00, its branch 8.30. Fr. Schulz' congregation at Faribault 6.38. Fr. Rolf 's congregation at St. Paul 4.00. Fr. Fackler' congregation at Maple Grove 9.76. (S. -42.44.)  
For the Free Church in Saxony: By Fr. Lange from Heinr. Helmeke 1.00. By Fr. Sievers from Mrs. Brandes in Pine City 1.00. By Fr. Vomhof from sr. Job. congreg. 5.61, Christ and John Allers each 1.00, H. Hölst and F. Stevert each 1.00, Dietrich Reese .75, Joh. Lühmann .50. by P. Clöter's congreg. at Valley Creek 5.78. by P. Landeck from N. N. at Benton 5.00. by P. Rolf 1.00. by Heinr. Buschmann at St. Paul 1.00. (p. -25.64.)  
For mission to Jews: Fr. Hy. Mueller's Gem. 5.00. Mrs. C. Messer' in St. Paul 1.00. (S. -6.00.)  
For the widow's fund: By Fr. Otto from Mrs. Pau- lthe Zeitschel in Braver, Dak., 1.00. Fr. Dubberstein 2.00. k. Landecks Gem. near Hamburg 10.00. Gratitude offering by Mrs. C. Schmied in St. Paul 2.00. (S. -15.00.)  
For the orphanage at St-Louis: Langes Gem. to Hay Creek 4.20.  
For Negro mission: Hy. Mueller's congreg. part of a mission feast coll., 10.00. Fr. Kollmorgen's congreg. at Atwater, part of a mission feast coll., 6.25. Mrs. C. Messer' at St. Paul 1.00. Fr. Clöter's congreg. at Valley Creek 3.32. Fr. Landeck's congreg. at Hamburg 3.00. Fr. Clöter's congreg. at Woodbury 4.35. Schulz' congreg. at Faribault 10.00. (p. -37.92.)  
For Emtgr. mission: P. Hy. Müllers Gem., part of a mission feast coll., 5.00.  
For the deaf and dumb: Fr. Sievers' Gem. in Minne- apolis 7.30.  
For dte Gem. in Council Bluffs, Iowa: Friedrichs Gem. in Waconta 6.00.  
For poor Minnesota and Dakota students: Rolf's Gem. in St. Paul 4.65 and 2.53. Coll. on Mr. Franz Jösting's wedding in St. Paul 5.00. (p. -12.18.)  
For inner discord in Minnesota and Dakota: P. Hy. Mueller's congregation, Mission Fest coll, 50.00. P. Kollmorgen's congregation, same, 16.39. P. Bernthal's congregation at Lewiston 13.50. By ?. Sievers by Mrs. Brandes at Pine City, 4.00. P. Zahn's Petri's Gem. at Elystan, 6.56. and 3.00. P. Dubberstein's Gem. at Wykoff, 4.75. P. Horst's Gem. at Courtland, 10.00. By Mr. Aug. Stolt at Nicollet, 5.00. P. Clöter's comm. at Valley Creek 4.39. P. Friedrich's comm. at Waconta 10.00. P. Bösche's three communes 3.00. P. Landeck's comm. bet Hamburg 42.00 and 6.00. By P. Rupprecht of Geo. Schaupp 3.00, C. Wolfram, H. Block and H. Trester 1.00 each, Fr. Kasch and Chr. Brandt

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1.50 each, Jac. Staicke and A. Miller each .50, Church Collecte 5.00. By H. Harms of the Gem. in Benton 17.50. P. Krum- siegs Gem. bet Waseca 14.00. P. A. Hertwig's Gem. 5.00, Gem. in Leaf Valley 11.73, at Effingham 4.05. P. Engel's Gem. 6.63. by dens. of N. N. 5.02. by P. Sievers of M. Kin at Minneapolis .50. P. Ross' Gem. at Arlington 6.25, by dens. of Sam. Tönn there 1.00. P. Heyer's gem. at Minnesota Lake 6.50. P. Schulz's gem. at Faribault 22.00.

A. Pfotenhauer's Gem. at Johnson 6.20, bet Mendota 6.35. (p. -306.32.)  
St. Paul, Minn, Sept. 21, 1885.

T. H. Menk, Kassirer.

### Revenue to the Western District's coffers:

To the seminary building in St. Louis: From Wittwe Zacher in St. Louis -2.00.  
For the new building in Addison: Prof. Pieper in St. Louis, 2nd part, 10.00. Fr. Wille's congregation in Concordia, 3rd part, 28.00. Joh. Fried. Büsing in St. Louts, 2nd platoon, 5.00. By Mr. Setbel of Fr. Zschoche's congregation in Frohna, 2nd platoon, 25.00. (p. -68.00.)  
For inner mission in the West: By Fr. Mencke in Stover 11.30. By Fr. Grupe in Eisleben, part of a mission festival collection, 29.25. Part of the mission festival collection in Hanover by Fr. E. A. Frese 70.00. Mission festival collection in Fr. Hoyer's congregation in Spring Valley 11.00. Thanksgiving offering by Mrs. Rtepel here 2.00. Part of the mission festival collection in Frohna by Mr. Zschoche 100.00. Part of the mission festival collection in Neu-Bielefeld by Mr. Poggemöller 50.00. By? Hafner in Leavenworth, part of a mission festival coll., 13.37, coll. in a mission service 3.85. By Bühler of St. Paul's congregation in San Francisco 50.00. I? Grimm's congreg. in Washington 11.00. (p.-351.77.)  
For the Negro mission: By Father Mencke in Stover 11.30. By Father Grupe in Eisleben, part of a mission festival coll, 14.65. By Fr. E. A. Frese, part of a mission festival coll. in Hanover, 24.00. By Fr. Polack in Untontown of N. N. 1.00. Part of the mission festival coll. in Frohna by Fr. Zschoche 50.00. Part of the mission festival coll. in Neu - Bielefeld by Mr. Poggemöller 5.00. (p. -105.95.)  
For Jewish mission: part of the mission festival coll. in Neu-Bielefeld by Mr. Pöggemöller 5.00.  
For English Mission: By Fr. Grupe, part of the Mission Festival Coll. in Eisleben, 5.00. By Fr. Zschoche, part of the Mission Festival Coll. in Frohna, 11.10. By Mr. Poggemöller, part of the Mission Festival Coll. in Neu-Bielefeld, 10.00. (S. -26.10.)  
For poor fellow believers in Germany: By ?. Polack in Untontown from N. N. 1.00. By P. Mießler in Des Peres from Gottf. Mertz and Joh. Lochhaas each .50.  
For emigrant mission: Through Fr. Grupe in Eisleben, part of a mission feast coll.  
For widow's fund: P. Gräbner in St. Charles 4.00. P. Lehmann's Gem. at Tandy Creek 3.10. P. Heyne's Gem. at Lake Creek 6.00. By P. Falke in Glasgow from Mrs. Sander 1.00. (S. -14.10.)  
For the orphanage bet St. Louis: By Kassirer Tiarks 11.52.  
For the Lutheran Hospital in St. Louis: By? Grimm from the Women's Association sr. Gem. 3.60.  
For the Kansas City congregation: part of the Mission Festival Coll. in Leavenworth 46.00.  
St. Louts, Sept. 22, 1885. H. H. Meyer, Cassirer.

### For poor students from Minnesota

I received from May 1 to August 31, 1885: -111.58, namely: By Kassirer Menk 40.13; Teacher Rüdiger's wedding coll. 16.00; Synodal coll. at Lewiston 12.75; Gem. at Arlington 10.00; Sennschalls Hochzrits-Coll. at Atwater 7.65; Schwarz' Hockzeits-Coll. at Willow Creek 6.80; P. v. Brandt's Gemetnden 6.75; P. v. Dcstnion's Hochzetts-Coll. 5.00; Hitzemann and Gem. 4.00; Vomhof 1.50; P. Landeck 1.00. (Stand Marc. 12, 41-44. Luc. 19, 2. 8. 1 Tim. 6, 17-19.!)  
Ms. Sievers.

### Received for the English Lutheran mission in the West:

By Prof. M. Günther of sr. By Prof. M. Günther from his congregation in Kirk- wood, Mo., -6.65. By Mr. Kassirer H. H. Meyer 41.20.  
C. F. Lange, Cassirer.  
From Mr. Hüntchen from St. Louis for the household with heartfelt thanks received 1 dozen mattresses.  
St. Louts. Hoffmann, property manager.  
For poor students received with thanks from an unnamed person within the Cross District here -2.00; by ?. Heid in South Bend, Ind, from Mrs. M. Hauenstetn tn Mshawaka-8.00. C. F. W. Walther.  
To Skulbau in Kansas City: by P. Hafner-5.00; by P. Strafen, collected at Mr. Böverförden's wedding, 11.00.  
Many thanks! E. Jehn.

## New Printed Matter."

### American calendar for German Lutherans for the year 1886 after the birth of our Lord Jesus Christ. Concordia Lutheran Publishers. St. Louis, Mo.

By God's grace, this calendar of ours for next year has turned out quite excellently. Containing everything that every calendar must contain, it gives at the same time as an ecclesiastical calendar, as always before, an exact list of the addresses of all pastors, professors, school teachers and other officials of the synods of the Lutheran Synodal Conference, as well as of the pastors and teachers abroad who are connected with us, likewise a list of the pastors and teachers of the Lutheran Synodal Conference.

of all ecclesiastical periodicals published within the aforementioned ecclesiastical community and of the teaching and love institutions located therein. Since one often knows the location of a congregation of our faith, but does not know the name of the current pastor, this time a list of these places has been added in alphabetical order. The diverse reading material included is not only worthy of an ecclesiastical calendar, but also edifying, faith-strengthening and awakening to the highest degree, as well as interesting. The main article is the conclusion of the biography of the highly famous Würtemberg reformer Johannes Brenz. We can affirm with a clear conscience that we have never read anything more glorious of this kind of story. This article alone is, as they say, worth its thaler among brothers, yes - what am I saying? - its value cannot be balanced at all with gold and silver. Our Synod is indebted to Pastor Gößwein, the respective editor of the calendar, for this. May every Lutheran acquire this substantial yearbook. He will not regret it. The price is, as before, 10 cents a copy.  
W. [Walther]

### Luther Memorial. Consisting of sermons, dispositions, songs, and descriptions of the festivities held on the occasion of the 400th anniversary of the birth of Dr. M. Luther on November 10, 1883, within the Lutheran Synodal Conference of North America and the Synod of the Lutheran Free Church in Saxony and other states. Collected and promoted for printing by W. G. Hugo Hanser, pastor of the German Lutheran St. Paul's Church at Baltimore, Md. Baltimore, Md. Printed by Isaak Friedenwald. 1884. price: -2.00. Available from Lestaumlööl, 205 l'rs wont 8tr, Baltimore, N6th, or from Concordia Publishers.

As the Reformation feast approaches once again, we take the liberty of drawing the attention of our dear Lutheran readers to this excellent book, the contents of which are so intimately related to the great subject of the Reformation feast. It contains 46 complete sermons, among others by Dr. C. F. W. Walther, Lic. Stöckhardt, Pastor Sieker 2c., 13 more detailed sermon sketches and dispositions, more detailed descriptions of the festivities, songs, poems, and so on. What gives this extremely rich collection a very special importance and such a high value in the eyes of a faithful Lutheran is that it is not only a Luther memorial in the noblest sense of the word, but that it is at the same time a lasting memorial of the perfect unity of doctrine and faith, which God's wonderful grace has worked and preserved in the Lutheran Synodal Conference over there, as well as in the Synod of the Lutheran Free Church over there. Exactly the same doctrine, the same faith, the same pure Lutheran confession confronts us everywhere throughout the entire book

from beginning to end in a truly overwhelming manner, and the great theme of the jubilee in question unfolds before our eyes in German, and in part also in English, in the most varied turns of phrase and in the most diverse ways. With all our heart we therefore agree with the wish of the dear, now blessed editor of this Luther memorial, when he writes in the preface to it, among other things, thus: "May then Luther's spiritual picture, life and work, which the reader finds drawn and described in this book, not only from one side, but from many, not from one hand and one head and heart, but from many, namely from those who have not only made fleeting acquaintance with Luther, but have read and studied his writings and works most diligently for years, who thus know him, - may this image serve, under God's blessing, that Luther will not only become great to us, but that we will also be moved by it to rightly follow his faith, his love and his faithfulness. - Finally and above all, may it help us to recognize ever more gratefully the great grace that God has bestowed upon His Church through Luther, His chosen instrument, and that we therefore humbly worship Him, who alone made Luther what he is and was, praise His omnipotence, love, and faithfulness, and offer Him alone all honor, glory, and praise for everything in time and eternity. Praise be to God! This is the response of all readers to all the glorious things they read in this book by Luther. God be the judge of that. Amen." - Finally, it should only be pointed out that in fifty or a hundred years this book will be read with far greater interest than may now be the case, and that those who now acquire a copy of it from the only moderate stock of this book will leave their family a fine treasure. G. S.

**In's Stammbuch.** Collection of 340 sayings and verses for family books and albums of Christian friends. Second increased edition. Saint Louis, Mo., 1885. published by F. Dette.

The fact that this most beloved little book, which appeared in its first edition four years ago, has now appeared in its second edition, is a sure proof that it has really met a much felt need. The new edition is not, however, a mere new reprint. With many new "sayings", some prosaic, some poetic, most of them original, it is offered to all those who, with Gesenius, can thank the Lord that He has given them so much, "In addition also a faithful friend, Who means me in fortune and misfortune."

While the first edition contained only 32 pages, this new edition contains just twice as many. Therefore, those who already own the first edition will do well to purchase the second one. The price is low. Car

The booklet costs only 20 cents on paper and 35 cents in gilt-edged canvas. It is excellently suited for birthday and Christmas presents, for which, of course, the gold-edged edition is especially recommended. By the way, some will also enjoy the many pearls of witty sayings in German, English and Latin contained therein, even if they do not intend to use them for inscription in a family book. W. [Walther]

## For the Reformation Festival

the "Lutheran" brings to mind the following writings already recommended earlier:

**Fick, C. J. H.** Das Lutherbuch, oder Leben und Thaten des theuren Mann Gottes, Dr. Martin Luther. Price: Illustrated 30 Cts.

**Mathesius, Joh.** Dr. Martin Luther's Life. New edition, revised from the original prints, with a complete index. Commemorative publication for the jubilee year 1883. Price: \$1.25.

**Junius, Chr. F.** Kurz gefaßte Reformationgeschichte, aus des Herrn Veit Ludwigs von Seckendorf 8i- 8toria l'utRsransltni. Baltimore. Price: \$5.00.

**Möller, Johann.** Der vertheidigte Luther, that is: Thorough refutation of what the popes accuse Dr. Martin Luther's person of his parents, birth, profession, ordination, doctorate, marital status, fornication, perjury, blasphemy, heresy, court, drunkenness, insolence, volatility, sedition, lies, communion with the devil, falsification of the Scriptures, death, burial 2c., and what else concerns his writings, works, manners and speeches. Price: 75 Cts.

**Fick, C. J. H.** Das Geheimnis der Wickheit im römischen Pabstthum, aus seinen Lehren und Werken dargethan. Price: 75 Cts.

**Hoe von Hoenegg, Matth.** Evangelisches Handbüchlein, darinnen irrefutably aus einigen heiliger Schrift erwiesen wird, wie der lutherische Glaube recht katholisch, der Pabstler Lehre aber im Grunde irrig und wider das Wort Gottes sei. For the salvation of heavenly truth. Price: 60 Cts.

**Passional Christi und Antichrists** By Dr. Martin Luther. With pictures by Lucas Kranach the Elder. Price: Softcover. 20 cts.; hardcover 30 cts.

**Pfeiffer, Dr. Aug.** Lutherthum vor Luther. 75 Cts.

**Frey, A. E.** Luther and his friends. Beautifully bound \$1.00.

**Luther picture.** Lithograph. After **Wehle.** \$1.00.

"Photography. Oabinst 8i?s. 50 Cts. " Bust. Oil color dr. 20 X15^ 75 Cts.  
35X19. \$1.00.

" by G. Pfau. 35 Cts.

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**A Day of the Lord in our Negro Mission.**

The more Satan allows himself to break the kingdom of Christ through his instruments, the more powerfully Christ breaks through. Before he should be lacking in the kingdom, Egypt must come and the distant land of the Moors must pay homage to him (Ps. 68, 32.). For thus saith the Lord (Isa. 45:14.), "The trade of Egypt, and the trade of the Moors, and the long people of Sheba, shall yield themselves unto thee, and be thine own; they shall follow thee, they shall go in bonds, and shall fall down before thee, and beseech thee: for with thee is God, and there is no other God." This promise, which God made to His Church, remains in force and truth even in this last, sorrowful time. Or is it not wonderful that just in this time, in which the thoughts of so many hearts are revealed, in which our Lord Christ has become a stumbling block to so many, in which many have turned from the incomprehensible and unfathomable sermon of grace to the finer or coarser synergism and to the faith of reason, in which many a one has gone out from us, because he was with us, but not of us, - that just in this time the eternal gospel finds an open door and powerful entrance among a people who lay despised at our feet and whose heart seemed to be completely closed to the unvarnished, unadulterated gospel? Who does not remember the many discouraging, often even mocking remarks that were made from many quarters when the Venerable Synodal Conference decided to begin the work of the mission among the Negroes? Nothing but failure was predicted. Even more serious Christians and dear children of God had their doubts as to whether it was possible to tear the poor, neglected Negroes partly out of pagan blindness, partly out of not much better fanatical habits and after-Christianity, and to bring them to sit quietly at God's feet, to become humble listeners to the simple, childlike truth and to form orderly, Christian congregations. And despite all this, what has happened? Come and see, and you will agree that our Negro congregations are

put many white churches to shame. The word Rom. 1:16: "The gospel is the power of God that saves all who believe in it," and the promise Isa. 55:11: "The word that comes out of my mouth shall not return to me void, but shall do what pleases me, and it shall prosper when I send it," made the honorable synodal conference continue to work calmly and unperturbed. And behold, God's judgment proved to be stronger and higher than the judgments of all the learned and perverse!

Because so many prejudices had to be overcome, it is not surprising that here and there there is still a certain distrust of the success of the Negro mission. It is thought that on ceremonial occasions, when foreign pastors preach, when a mission chapel is inaugurated or a new missionary is introduced, a good number of Negroes can be brought together; otherwise, however, the services will probably be poorly enough attended. The undersigned, who was asked to write a report on the introduction of our new Negro missionary A. Burgdorf in New Orleans, often has the opportunity to attend the mission services, and went to the Negro church on the Sunday before the introduction with the express intention of seeing whether only a small crowd of listeners could be found shortly before such a great celebration. The opposite was the case. The service was very well attended, over 100 listeners were present, and 14 adult communicants received Holy Communion. The service now differs in nothing more externally from that of our other congregations than in language alone. At the voluntary request and decision of the congregation, the beautiful old Lutheran order of service has now been introduced. The congregation sings the responses to the antiphons and the Amen after the collects and the benediction; likewise, the full, delicious communion liturgy is now in use; the congregation members themselves have contributed their mites to the purchase of a choir robe, which was worn for the first time at the introduction and ordination of the new missionary. Thus, through the word of God, the doctrine of Christian freedom in outward ceremonies has been naturalized among the Lutheran Negroes.

and has induced them to desire and decide on agreement with the other congregations in this matter as well. One can imagine how joyfully the members of our local congregations, who appeared in large numbers on the feast day, were surprised and how they felt all the more at home among their dark-colored fellow believers. In general, the Lutheran Negroes are well aware, with grateful hearts, of the treasure offered to them in God's pure word. "We have no *humbug*, we have no shouting and stamping in our church, with us there is serious word of God and pure teaching", with these words a Lutheran Negro woman recently expressed to one of our congregation members the contrast between her and the sectarian Negro churches.

With thanksgiving to God and great joy the Negroes celebrated the festive day - October 4 - on which they were given a new worker in the vineyard of the Lord. The rich and tasteful decoration of their house of worship beautifully testified to this. Especially the altar and its surroundings were so magnificently adorned with the splendid colors of southern flora that many came closer after the service to feast their eyes on them.

Long before the service began, the nave of the brightly lit church and the organ loft were packed. A wonderful, indescribable impression was made by the sight of such a variety of people, sitting in colorful confusion and separated only by gender. In front were the little black wool heads, on the right the boys, on the left the girls, with expectantly flashing eyes, restraining their impatience under the stern look of the teacher. There were wealthier Negroes and Negroesses in pleasing costumes - the bright colors so popular with vain Negroes were almost completely absent - in which they could well place themselves at the side of the wealthier whites. There were also blood-poor Negroes represented, dressed in the simplest of clothes; especially the whimsical turbans and shawls wound around the heads of poorer women were conspicuous. There were also very old men and women, adorned with the crown of honor of old age, the gray hair. One of them was himself

Once a preacher among the Negroes, he has now become a student again and earns his daily bread by chopping wood. And this is a Negro of 78 years. And between them all sat the members of our other congregations, without separation, young and old, large and small, rich and poor, who themselves came here from all over the world and were united into congregations. But no one thinks that our German congregations, as once at the beginning of the mission, would have made up the majority of the audience. No. As numerous as they were represented, this time the Negroes formed the great, predominant majority. This whole colorful mixture of peoples, outwardly as different as black and white, as night and day, was gathered there in true unity of spirit, in one faith, washed with one baptism, sprinkled with one blood of the Savior, in one confession, in one praise and glory, full of the one precious Holy Spirit. This was a blessed hour, a foretaste of the glory of heaven, in which all difference will disappear completely and God will be all in all.

But now the service begins. The solemn tones of the melody begin the prelude. The pastors come out of the sacristy in their official attire, leading the candidate to be ordained in their midst, and sit down in front of the altar on chairs that have been prepared. An astonished: "Oh, oh!" is heard from many Negroes who had never seen such a procession before. Jubilantly the wonderful verses of the hymn are heard, "Dearest JESU! we are here to hear you and your word." Missionary Bakke approaches the altar. His intonation, "The LORD be with you," results in the congregation's joyful responsory, "And with your spirit." To the antiphon, "This is the day the LORD has made, Hallelujah," resounds the joyful response, "Let us rejoice and be glad in it, Hallelujah." The pastor's collecte concludes the many-hundred-voiced "Amen." After reading the Scripture passage (1 Cor. 4:1-5.) and reciting the Christian faith together, the large congregation sings, "Ah, abide with us, HErr JESU Christ!" Then the sermon of divine word, held by missionary Bakke, on Isa. 41, 10. His topic is: "The glorious and comforting promise of God to His servant: Fear not, I am with you. 1. Why did God give this promise? 2. What does this promise consist of? and 3. What joy does this promise give a servant to begin and continue the work? In the first part, the great difficulties and trials, the responsibility and the dear cross, which a servant of the Lord has to expect in his ministry, were pointed out. Therefore, God has given this comforting promise out of grace. In the second part, the promise itself was brought to light, especially that the great God Himself wants to be with him, with strength, with help, with preservation in all dangers and hardships. In the third part, finally, it was shown that this promise gives the right joy to begin his work. For if God is with his servant, the work cannot be in vain. But it also gives joy to continue in spite of all obstacles, as apostles and church teachers have always been equipped by it with bold, blessed defiance against all God's enemies and with high heroism.

"The Lord is in His holy temple; let all the earth be silent before Him" (Habak. 3:20.) These words are probably the right description of the church.

while devoutly listening to the sermon. It is true that there is not much time and opportunity for observation, for the dear, dear Word of God now occupies all attention and lays itself powerfully and comfortingly on the heart. But so much is certain that, apart from a few small children, there is not the slightest disturbance or commotion during the sermon. And as the word moves the heart, so it resounds out of the mouth after the sermon is over; deeply moved, the congregation pledges itself to the Lord with the holy song: "Let me be and remain thine, thou faithful God and Lord!" Now the venerable president, Pastor Stiemke, goes to the altar, and the ordinand, surrounded by the assisting pastors, steps before him. The dear young missionary is solemnly presented with the high obligations and glorious promises of the holy ministry of preaching, and as he kneels to pledge fidelity in doctrine and life, fidelity to the Lutheran confession until his death, no heart remains unmoved, and many an eye cannot restrain the tears of joy. The assisting pastors lay their blessing hand on the head of the young warrior and give him an accompanying word of God on the way into his difficult office. The ordination and sending out concludes with a heartfelt "Amen". Like rejoicing choirs of angels, the voices of the singing choir of the German Zion congregation, which is not only united with the Zion congregation of the Negroes by faith and confession, but also by local neighborhood and common name, rise. The end of the celebration is the

well-known liturgical service. To the words of the pastor, "The teachers shall shine as the brightness of heaven, hallelujah," the congregation responds, "And the many shall point to righteousness as the stars forever and ever, hallelujah"; and upon the collect and benediction, the strong, full-sounding Amen is given by the congregation. After singing a short doxology and silent prayer of the heart, the beautiful, unforgettable service closes.

Numerous members of the missionary congregation remain behind to exchange cordial words with the dear missionary who has now been introduced and to exchange Christian brotherly greetings with the members of the German congregations present, most of whom have long since become known to them. The Negro congregation did not miss the opportunity to invite as many Negroes as could be reached; as a result, such a large audience gathered that many of the pastors present sighed: Would that God would supply me with such multitudes to whom I could impress the sweet gospel!

Thus ended the blessed day, a day of the Lord in our Negro mission. It undoubtedly made a great impression on many, who for the first time attended such a simple and yet powerful, so simple and yet shattering service, and who for the first time experienced such a lovely gathering of Christians without distinction of origin, class and skin color, and heard them praising and glorifying God with one mouth. God will certainly hear the many, many sighs and prayers that reached the heavenly throne for the dear, new missionary, and will make him a blessing for many, will strengthen and comfort him in all difficulties and struggles, and crown him with grace, as with a shield. Let all of us who may experience the joyful time when the Gospel also prevails over the great

Let us also not forget to give thanks that the effort and work done so far has not been in vain, but has been blessed by God with delicious fruits. May the zeal and the first love of the new missionary community also inspire us to ever new zeal and never tiring love, and may the bright light rising over the Negroes also cast its rays back upon us and kindle in us ever new desire and strength for the work of the mission. Yes, daily let us stretch out our hands and sing to our God:

Come, Holy Spirit! Lord God! Fill with thy gracious good Thy faithful heart, courage, and mind, Thy ardent love kindle in them! O Lord, by the brightness of thy light Thou hast gathered to faith The people of all the tongues of the world;  
This is sung in praise of you, O Lord. Hallelujah! Hallelujah!

P. R.

### **Message from our mission to the Jews.**

The following is written to us by our dear Jewish missionary Daniel Landsmann in New York under September 28 :

"Ecclesiastes ch. 11, v. 1. says: 'Let your bread pass over the water, and you will find it for a long time.' This text is truth; this has been proven many times, and especially we were able to witness and experience it last night, as the 17th Sunday after Trinity. This was a glorious evening especially for me. My nephew, my only sister's son, H. R., 19 years old, was able to receive Holy Baptism this evening in the local St. Matthew's Church through the dear Pastor Sieker, in order to be incorporated into the holy Christian Church. God the Lord has led the dear man quite wonderfully. In 1875 his parents came with four small children from Cairo in Egypt to Constantinople, where I was at that time. For ten years they had not heard from me because they were angry that I had disgraced them by becoming a Christian. I had written to them many times, but never received a reply. And now, after they had lost everything in Cairo, they came poor to the brother, the "apostate," to receive help from him. So, as befits a Christian and a brother, I did everything in my power to help them. I was especially distressed by the four poor little children. I therefore asked the parents if they would not leave the older two children of eight to nine years (a boy and a girl) to me for their upbringing. However, the parents did not want to accept this, because they were afraid that I would baptize the children secretly. I then assured them that there was no question of baptizing them, that I only wanted to bring them up as Christians, and I undertook to return the children to them unbaptized after 7 years. The parents accepted this. The matter was then concluded by contract. So I confidently took in both children, in the cheerful hope that the Lord would not let his holy word come back empty again. After a two-year stay with me, I sent the boy to Jerusalem to the local

I kept the girl with me and she went to the mission school with us. Before my departure for America in 1881, however, I had to return the girl to her parents; they did not want me to take her with me to America; but the boy remained in Jerusalem and made good progress in Christianity.

"Last year, the parents turned to the *Alliance Israelite* (Israelitenbund) and demanded their son from Jerusalem, as the seven years were already over. - The *Alliance Israelite*, in order to save a soul from Christianity, took the matter vigorously in hand, wrote a letter to the *Chacham Basche* (Meberrabbi) in Jerusalem, and demanded that he take legal steps to save the boy. The Chief Rabbi, who plays a great political role throughout Turkey, demanded the boy from the Alliance, the latter from the English Consul, and the Consul from Rev. H. Friedländer. The boy had to appear before the *Alliance Israelite*, who is also in Jerusalem. She told him that he had to go back to his parents, otherwise violence would be needed. The travel expenses etc. were already ready. The boy, then 18 years old, said: I don't need your money and you don't need to use force, I will go to my parents myself and preach Jesus Christ to them, maybe they will be converted; with God all things are possible". Then he went to Rev. Frödländer, the missionary, and told them everything he had talked to them about. The mission gave him the money and he now went to his parents in Adrianople. He stayed with them for seven weeks. They spent everything to bring him back, but the longer the more he became a thorn in their side, since he freely confessed his Savior. The fanatical parents could do nothing with him, so they finally gave him up. Now he traveled back to Jerusalem and was employed here as a substitute teacher at the mission school. He then wrote to me from Jerusalem that I should allow him to be baptized or take him to be baptized with us. But I did not want him to be baptized there. But the Lord miraculously gave me the means through some friends here to let him come to New York. He arrived here on July 24. That was a joy! That was a reunion! We all thanked God for this great grace. Now he went to dear Pastor Sieker's Lutheran catechism class while I went through the letters to the Romans, Galatians and Hebrews with him again. And lo! Praise God! Yesterday he was able to receive Holy Baptism with a joyful heart.

"Thus the word Eccl. 11:1. has been proved and gloriously fulfilled. I will send him to Addison, since he wants to become a teacher. May the Lord preserve him and keep him for eternal life by his grace. Amen.

"So then, thank God! Our mission to the Jews is progressing slowly, but it is progressing nonetheless. I have not lost my courage, in spite of all the difficulties and in spite of some harsh expressions against the mission to the Jews that I hear, although it has hurt me very much many times. I do not work to see fruits, I only work at the command of my Savior: 'Go into all the world and preach the gospel to every creature. If the Lord gives me fruit, I thank him; but if not, I think, 'That is none of my business,' and keep to his word.

should not come back empty. Pray for me and for my hard work, and I know that you are praying.

"With warm greetings and respect

Your

weak fellow pilgrim in One Hope in Christo

D. Landsman."

W. [Walther]

(Submitted.)

### **Who has a heart and a hand and a mouth for our practical theological institution in Springfield?**

On the 13th Sunday after Trinity, the congregation in Springfield, Ill., in conjunction with several neighboring congregations invited to attend, once again held a mission festival in the beautiful, shady park of our local practical theological seminary. Unfortunately, the weather was unfavorable the day before, and the morning service had to be held inside the seminary building. Also, only the sister congregations that had access to the railroad, the congregations of Decatur, Berlin and Jacksonville, were able to attend, while the members of the neighboring rural congregations, who had been looking forward to this celebration for a long time, mostly had to stay at home, much to their regret. Nevertheless, the collected collections of the morning and afternoon services amounted to 120 dollars and 14 cents, of which the pastors and presidents of the celebrating congregations, as their representatives, allocated 72 dollars and 90 cents to the support fund for poor students of this institution and thus especially gladdened the heart of the administrator of this fund, Professor Crämer. In the morning, Pastor and Professor Stöckhardt of St. Louis, Mo., preached on inner mission, in the afternoon, Pastor Schmidt of Indianapolis, Ind., preached on negro mission. At the end, however, Professor Crämer thanked the congregation especially for the gift given to the support fund, and heartily asked the congregation to continue to support the institution and thus also this fund with love, especially since the latter is now more than ever in need of brotherly support.

There is no doubt that his request, as well as this whole feast, will bear its further fruit. But this request has only been heard by those who attended the festival. Well, I will carry it out through the "Lutheran" into our whole synod and say one thing and another to justify it.

The practical theological seminary will soon be in its 40th year. Professor Crämer has been working at the same seminary for more than 35 years! How many workers for the great work of the inner mission commanded by the Lord to the American Lutheran Church have gone out from this institution to the great field of Errnte since then, as the number of students who sat here at the feet of their teachers for several or quite a few years increased from year to year. But never before have there been so many students at the beginning of a new school year as in this one. Think of it, dear reader, when the usual opening ceremony took place at the end of August, the institution counted 244 students, to whom some more have come since then and perhaps some more will come! Behold the further answer to the request for workers for the great harvest.

As is well known, the majority of students in all our institutions do not come from rich or well-to-do families.

There are therefore many needy people everywhere. This is especially the case in Springfield at the present time, and among them there are a large number of students who have not been helped by one or the other community, by one or the other friend, who do not know where to find the means to cover the expenses for clothing, books, etc., and even for food, as the food allowance is relatively low at the present time due to our good house administration, and who therefore see themselves referred in whole or in part to the support fund administered by Professor Crämer. Since, however, the donations to this fund have always been insufficient and even greater demands are being made on it this year, I feel compelled to bring this emergency to the attention of our local support fund.

The same is the case with their branch fund. Although on average the fifth part of the families belonging to the congregation takes care of the weekly cleaning and mending of the underwear of the

poor students, and in addition the women's association contributes regularly, this assistance from the congregation is still far from sufficient, since the number of students exceeds that of the voting members of the congregation by a factor of two. For the remaining students in need of help, I therefore established a special laundry fund a few years ago and handed over its administration to my wife. To her delight, she was able to pay the monthly amount from the fund for a long time. However, since the number of beneficiaries had increased in the past school year to such an extent that the monthly expenditure amounted to an average of 28-30 dollars, while the income became sparser towards the end of the year, not only was there a complete void in the treasury, but also a deficit of 16 dollars gradually arose. This deficit has been eliminated by donations received in the meantime, and since the beginning of October there are again 4 dollars and 83 cents in the treasury, but until then nothing could be done for the poorest from this treasury, and some of them probably owe their amount to the washerwoman, and what is in our hands will already be spent in a few days. But how painful for the administrator to have to answer again and again that the cash box is still empty!

So, now the dear readers know how the support fund for poor students here and the laundry fund stand. Want to hold me the same now still the further to good.

Consider, then, dear readers, that the young men and youths admitted to the institution here were mostly already in a certain profession in which they could at least earn their daily bread and did not need the support of other people. Why have they given up their temporary occupation and to a large extent have ended up in their present meager situation? Like the Galilean fishermen of old, they followed the call: "Follow me, and I will make you fishers of men." Indirectly, through the mouths of our General Praeses and Pastor Hanser in particular, who in his time so agitatedly asked for workers in the "Lutheran", this call came to them. To some it penetrated the heart of their own accord, so that they said: "Here I am, Lord, send me!", others let themselves be stirred by their pastors and teachers, or their parents and other Christians, to follow it in their turn. And now, after they have responded to the call of the Lord sent through us



have come in such large numbers from all parts of this country and even some from over there, where our old warm friend Brunn is at the Sendlingsarbeit, which is so dear to his heart - now should we leave the poor among them in distress? Let that be far away!

Now then, whoever has recognized what our practical theological institution is meant to be and what it has been for the church up to now and what it will have to be for the church for years to come, let him show it all the more a warm heart and a charitable hand and, where it is necessary, also open his mouth for it. Would the young people in our congregations also recognize it as their special task to help those of their youth comrades who, following the call of the Lord, have renounced earthly gain for the time of their preparation; would they also "consider" the Springfield support fund from their earnings! And the members of the women's and virgins' associations would also like to make the local laundry fund the object of their special care!

One more thing! If I have taken the floor for those two funds in the foregoing, it is not with the opinion that the seminary budget does not need support more, or at least less, than in the past. Just then our steward will be able to supply the students with all the cheaper good food, if also in this harvest year the members of our rural communities, especially those in the rich arable state of Illinois, take the farmer as a model, who remembered the meager disciples of the prophet Elisha in Gilgal during his harvest, and of whom it is written in 2 Kings 4:42-44: "Now there came a man from Baal Salishah, and brought the man God's firstfruits-bread, that is, twenty barley loaves, and new grain in his garment. And he said, Give unto the people, that they may eat. For thus saith the LORD, They shall eat, and shall be left over. And he set it before them, that they might eat, and remain over, according to the word of the LORD."

Springfield, October 2, 1885.

F. Lochner.

Postscript. Even before the closing words were written down, the mail brought 8 dollars from the mission festival in Tallula, Ills. for the laundry fund. There are now 12 dollars and 83 cents in it. How faith-strengthening this experience was!

F. L.

(Submitted.)

### **Rev. J. R. Moser †.**

On September 10 of this year, at Gravelton, Wayne Co., Mo., after many years of suffering, pastor emeritus I. R. Moser, a member of the English Lutheran Conference of Missouri, died. May these few lines serve to make the memory of this man dear to us, and move us also to give our attention to the cause for which he labored and which he repeatedly asked us so urgently to promote.

Jonathan R. Moser was born in North Carolina on September 10, 1813. His father was Pastor Daniel Moser, one of the fathers of the Evangelical Lutheran Tennessee Synod. In 1837 entered I. R. Moser entered the sacred preaching ministry after preaching before Pastors Ambrose Henkel, H. Goodman, and W.

Hancher of the Tennessee Synod had passed his exams. In the forties, in the interest of the English Lutheran Church in this country, he engaged with great zeal in translations of core Lutheran writings into English. Thus, when Henkel Bros. of New Market, Va., conceived and carried out the plan to publish the Lutheran Concordia Book in English, he participated in this enterprise, so important to the English Lutheran Church in this country, by providing the original translation of the Concordia Formula from German into English. In the publication of several of Luther's core writings in English, he translated about the third part of the Epistle Sermons in the Church Postilion.

In 1851, Moser migrated west with his family to work as a pioneer among the scattered English co-religionists there. In the southeastern part of Missouri, in Wayne County, he took up residence and gathered a small group of English Lutherans around him, whom he served with Word and Sacrament. He continued to preside over this congregation until the Civil War, and from time to time sought out other English Lutherans scattered in the surrounding counties. During the Civil War, a lamentable political split occurred between him and the members of his congregation, which meant that he could no longer

administer his ministry to this congregation. With all his faithfulness, however, he saw to it that his former congregation again received a preacher and pastor in the person of Pastor P. C. Henkel, who served the congregation until the year 1876. *Pastor emeritus* Moser, however, although he did not again take over the service of a congregation because of increasing weakness of memory, was not idle, but sought with the liveliest zeal to promote the growth of the English Lutheran Church in the West. As early as 1856, he had attended the meetings of the Western District of our Synod at Altenburg, Perry Co, Mo. in an effort to enlist the Synod's support for mission among English Lutherans in the West. Although the Synod at that time was not yet in a position to think of missionary work among the brethren of the English tongue, Moser was not discouraged, but worked at the attainment of this goal, wherever he had the opportunity, by word and writing. He did not shy away from long, arduous journeys overland to attend our conference or synodal meetings, or to discuss matters with individual brothers, if he could only hope to find an opportunity to put in a good word for the English mission and to encourage it. In 1871 Moser was again present at the synodal meetings of the Western District in Altenburg, accompanied by Pastor P. C. Henkel. In heartfelt words he described the sad situation of the English Lutherans who had emigrated from Tennessee and the Carolinas to the southern and southwestern parts of Missouri, and implored the synod to take care of them and hire an English traveling preacher for them; The Synod, which was so highly pardoned by God through the pure doctrine, should not turn away from the distress of the brethren who spoke a language other than German, but let them participate in the blessing of the pure doctrine bestowed by God. Unfortunately, the synod could not yet fulfill this request due to a lack of suitable personnel.

Moser's first effort was to unite the English Lutherans living in southern Missouri into a body based on the pure confession. At his instigation, a free English Lutheran conference was held in Gravelton, Wayne Co., Mo. in August 1872, in which members of our Synod (among them Dr. Walther), of the Norwegian Synod, former members of the Tennessee and Holston Synods participated. It became apparent on this occasion that the English brethren "agreed" with the Missouri Synod in doctrine and practice, and the result of this free conference was the establishment of a small English Lutheran Conference in Missouri. After this small body had come into being, Moser set all the levers in motion so that it would now also be strengthened from the Missouri Synod. He always suggested that we send delegates to the meetings of the small English-Lutheran Conference in order to strengthen the brethren, to give advice in difficult cases, to instruct in the right way to raise up and lead congregations, to establish proper English-Lutheran schools, and the like. He was tireless in his ideas that they, the English brethren themselves, did not have the suitable people to work with real success among the Americans and to bring them pure Lutheranism, that people from our midst had to enter into this work, and so on. He was royally pleased when, finally, in 1880, the Western District decided to undertake the mission among the English-speaking brethren together with the brethren of the English Conference, and when this decision was carried out.

It grieved him greatly that the plan of maintaining an English traveling preacher for the large area proved impractical; but he was all the more warmly in favor of the plan that such preachers as are attached to English congregations already established should be enabled, so far as their time and powers permit, to take up suitable mission fields in the surrounding counties.

Although the deceased did not see any great successes in his endeavors, he experienced a double joy, namely, that the English Lutheran Conference of Missouri counted 7 congregations and 5 pastors, one of whom, who is trained at our seminary in St. Louis, is especially concerned with the English mission in addition to serving his own English congregation, and secondly, that the Missouri Synod is now taking care of the neglected English co-religionists in the West with real zeal. "With this the goal of all my striving is reached," he once said to the writer of these lines, "only I would like you to place even more emphasis on the English mission than you do."

Truly, the perseverance with which he pursued his goal is a noble one, worthy of praise. From the year 1881 on, he carried himself with the thought of translating Dr. Walther's delicious "Pastorale" into the English language for the good of the English Lutheran Church. He also made a start, translated about the first 115 pages - but this work was put to an end in 1882 by a stroke which paralyzed his right side. Leiver's work remained unfinished, since Moser remained paralyzed until the end of his life, and in the last year and a half of his life he could hardly spend any time on minutes.

I was not able to get up from the bed, because the stroke was renewed.

From 1879 on, Schreiber had many written and oral conversations with the immortalized man. Besides the main topic of such conversations, the mission among the Americans, many other matters of the Kingdom of God were discussed. When we discussed this doctrine on the basis of the 11th article of the Concordia formula in Gravelton in the spring of 1881, he exclaimed: "I see quite clearly what causes this sad dispute. One confuses God's 'foreknowledge' with his 'eternal election', one does not want to be satisfied with the fact that the 'eternal election' of God is a mystery offensive to reason; therefore one would like to explain it by God's 'foreknowledge'. I believe it will yet be seen that the advocates of 'in view of faith' in the doctrine of conversion do after all ascribe something to the powers of the natural man." Several times he praised it to the writer as "a miracle of grace" that he had come to faith in his Savior. He still could not "comprehend" that such a wretched man as he should be "pardoned" and that he could believe this. Repeatedly he testified that he had come to clear knowledge of the pure doctrine through the writings of our Synod, "and therefore," he usually then added, "I desire so much that you should adopt the English, for I know what you have."

Despite his infirmities, the deceased often proved his childlike simple-minded faith in the most unquestionable way. The last word which Schreiber heard in November 1884 on the occasion of the meetings of the English Conference in Gravelton, after Moser, although he suffered much pain and his senses were sometimes benumbed, had expressed his joy that the English Lutherans of the West would now be provided with the doctrine of the pure confession and had repeatedly testified his faith in his Savior on his bed of pain, was: "Farewell here; I will soon go home; goodbye before the throne of the Lamb.

He had to spend almost another year on his bed of pain until he was called home. On September 10, Moser's birthday, it pleased the Lord to call him home. On the 11th the funeral took place with great congregation. The funeral sermon was held by Pastor L. M. Wagner on 2 Tim. 4, 7. 8.

May the memory of this man remain a blessing among us and drive us to warmly embrace the English brethren. May God do so.

C. L. Janzow.

### **The Canada District**

of our Synod held its sessions this year in the midst of the congregation of Mr. Pastor Andres in Berlin from September 9 to 14. Exceptionally, the opening service took place the evening before. It was only a pity that some members of the congregation could not come because of the inclement weather, because it was really a delicious service, during which the Reverend General Praeses held a moving sermon. The Synod asked the General Praeses to publish it in the "Lutherisches Volksblatt". - As

The work "Der Christ in seinem irdischen Beruf" (The Christian in his earthly profession), which was diligently completed by Herm Pastor Frosch, served as a model for the morning teaching sessions. Since there was little business to be transacted, most of the time of the afternoon sessions was devoted to doctrinal discussion, for which Pastor Bente had given an excellent paper on "Pulpit Fellowship. - The names of these two important subjects alone should awaken in every Lutheran reader the desire to obtain the synodal report as soon as it appears. - The attendance of the synod was good, for with the exception of one pastor and two congregational deputies, all synod members were present. Three pastors, one teacher and two congregations were admitted. God willing, our District will meet next September in the congregation of Mr. District Praeses Dubpernell at Sebringville. H. B.

### **The Nebraska District**

of our Synod held its meeting this year at the congregation of the Rev. G. Weller at Marysville, Seward Co., Nebr. The sessions lasted from Sept. 30 to Oct. 6 incl. The morning sessions, five in number, were devoted to the discussion of theses on absolution presented by Professor Pieper. To the great joy of the Synod, Professor Pieper himself appeared to present his theses.

In the afternoon sessions, some of the proposals of the General Synod were discussed and related resolutions were passed. The plight of the Saxon Free Church was brought to the Synod's attention. The Mission Committee reported favorably on the work of the inner mission in the state. At present, seven traveling preachers and missionaries are maintained and supported from the mission fund. Necessarily, two more wetter traveling preachers should be hired for western southern and central Nebraska, since many Germans reside there. This whole matter was turned over to the Mission Committee to act according to their best judgment and with consideration of the wishes of the Synod in this matter. The Synod also recommended that collections be held in all congregations of this district for the benefit of the congregations in Omaha and Lincoln, as these two missionary congregations are in great need of support.

A report by Prof. Pieper on the status of the Negro mission warmed hearts for this blessed work as well. It was especially pointed out that much could be accomplished through small but regular contributions.

The result of the election was: President: Pastor J. Hilgendorf; Vice President: Pastor G. Bürger; Treasurer: F. C. Festner.

Many guests from neighboring communities attended the meetings and followed the proceedings with great interest.

H. Frincke.

### **To the ecclesiastical chronicle.**

I. America.

**The progymnasium** at Milwaukee, Wis. currently has 166 students: 29 in tertia, 53 in quarta, 38 in quinta and 46 in sexta.

**Concerning the orphanage hei Pittsburg**, which was reported in the last number to belong to the Concordia Synod, Pastor P. Brand writes: "The orphanage in question is only under the control of the Concordia Synod. It belongs to the Lutheran congregations in and around Pittsburg, which, according to the provisions of the äesä ok trugt, are entitled to elect members to the administrative council."

**A pastor of the so-called "Ministry of New York", named Nicum**, writes in the paper "Herold und Zeitschrift" of October 3: "That there are dangers connected with the Missourian doctrine of election by grace is now also publicly admitted by Dr. Walther." With these words Pastor Nimm obviously wants to create the thought in his readers that I, the undersigned, have finally seen for myself and now also have to admit publicly that we have gone too far in the doctrine of election by grace. It is true that I wrote in the September issue of "Lehre und Wehre" that it is dangerous to present the correct doctrine of the election of grace. Pastor Nicum, however, adds that this is "quite the same" as what he had already written in "Herold und Zeitschrift" of June 20: namely, "the old experience has again proven itself in Missouri, that extremes give birth to extremes," that is, Missouri had fallen into the opposite error in the fight against one error, namely, our opponents had attributed too much to man, but Missouri too little to man. Pastor Nicum

thus concludes: Whoever admits that a doctrine is connected with the danger that one goes too far in the fight for it, also admits that he has gone too far. But Walther has recently publicly admitted this danger in relation to the doctrine of the election of grace. So Walther himself has finally admitted publicly that he went too far in the doctrine of the election of grace or, as the scholars say, fell from one extreme to the other. Truly, a gruesome conclusion! Whether Pastor Nicum was aware that he was making a wrong conclusion, I cannot say, of course, since I cannot see into his heart. But his conclusion is approximately this: Whoever admits that he walked on a narrow path, where there was great danger of going astray, also admits that he went astray. He and he admits that. So he also admits this. - Whoever draws such conclusions from a lack of clarity of thought should, I think, rather keep silent. Luther writes in his famous interpretation of the letter to the Galatians in relation to the doctrine of justification: "It is very difficult and dangerous that one should teach that we are justified without works, by faith alone, and yet also teach that one should do works. If there are not faithful and wise servants of Christ and stewards of God's mysteries who know how to rightly divulge the word of truth, faith and works will soon be mixed together. Both doctrines, faith and works, should and must be taught and practiced diligently and faithfully in Christendom, but in such a way that no one goes too far." (Walch, Tom. VIII, p. 2705 f.) According to this, even Luther, if Pastor Nicum's logic (doctrine of thought) is correct, has publicly admitted that in his doctrine of justification, which he calls a "dangerous" one, he has fallen from one extreme into the other.

W. [Walther]

In the **so-called "Augsburg Synod"**, which also wants to be counted among the Lutheran synods of this country, things must indeed look quite frightening. The Philadelphian "Luth. Kirchenblatt" of October 3 writes: "That the 'Messenger of Peace', which appears in the New York and Canada District of the so-called Augsburg Synod and serves it, is not well disposed towards the New York Ministry and expresses this in abundance, is quite natural. The same has

declares the President of this New York and Canada District unworthy of the office of preacher in the Lutheran Church, because he has repeatedly been convicted of being a liar and a drunkard, which he also publicly admitted at the synod in Rochester, N.Y.". - Furthermore, in "Herold und Zeitschrift" of the same date we find the following "Bekanntmachung des Präses der ev.-Lutheran Augustana Synod": "Since the two presidents of the Cincinnati and St. Louis District Conferences, M. Bürkle and I. Gräßle, were pleased to announce publicly, without reason, without investigation and without notice, that 'for very important reasons' (?) all writings and reports etc. would henceforth no longer be sent to the 'previous' (who removed me from office?) president, but to the synod president.) President, but to the Synodal Secretary O. Telle" (in St. Louis, Mo.) "then it is hereby made known that these two gentlemen, by their insolence and impertinence, have resigned their office as District Conference Presidents and are no longer to be regarded as members of our Synod until the next Synodal Session. Johannes Heiniger, Synodal President of the Lutheran Augustana Synod." - What a disgrace such a synod is to our church in America! How low has our poor German "Lutheran" people sunk that thousands from the same can be enticed into such a ghastly synod! (Compare the "Lutheran" of this year page 109.) W. [Walther]

**Lack of reverence in the house of the Lord.** One of the "world's" problems, which appears now and then, especially among younger people in our churches, is that they often forget that they are in the church in the place where "His honor dwells" (Ps. 26:8), and that they should also behave reverently in the presence of the Most High. What an outstanding sectarian journal writes about this is therefore also worth taking to heart for us. It writes, among other things: "Let us just take a look at our congregations! Before the church starts, one often hears loud whispering; people sitting close by are not listened to and criticized, perhaps with a smile, the suit and the outer appearance of those entering.... And finally, when the final verse is sung, how the coats and dresses are pulled together! How one reaches for hats, sticks and umbrellas and, if the season is right, puts on one's overcoat!" - Another paper, which unfortunately also gives true descriptions for some of our congregations, remarks that especially in the circles where one has worldly, finely educated people, one would almost like to think that the final verse is only there for putting on one's skirt. But it condemns everything like that as "coarse habits". The worst thing, however, is not that it is this, but that it is straight against the word of the Lord: All the world fears the Lord, and before him everything that dwells on the earth shuns. - Therefore, by God's grace, true Lutherans, who are not fashionable Christians but Bible Christians, will not lack a right reverent, devout shyness before the nearness of the Most High from the beginning to the end of the service.

C. D.

## II. foreign countries.

**What is man?** At the Anthropological Congress in Karlsruhe, Professor Albrecht from Brussels gave a lecture on the descent of the human race. Until now the materialists had claimed that man descended from the ape; but Albrecht has brought out that man is of lower descent, namely that he descended from a primitive form common to the prosimians and insectivores. The question: "What are we?" answered Mr. Albrecht according to the report of the "Franks. Ztg. round and nice: "We are not only descended from lower

apes, but we, i.e. the human race, are in anatomical respect downright lower apes". - So, now we know it and can carry it home in black and white that we are not only descended from lower apes, but that we ourselves are lower apes, so that the higher apes, like the orangutang, are on a higher level than man.

("Reichsbote.")

**What some congregations in Germany look at when choosing their preachers.** We read the following in the "Sächs. K. u. Schulbl: A clergyman, to whom this happened, writes: It was in 1883 and in X. Pfarrvacanz. Three guest preachers are proposed, one after the other comes there. What do the parishioners do (not the K.-V.)? The bell-ringer is instructed, because the quarters of the guest preachers are located after his apartment, to determine exactly: how long each individual clergyman has light burning and is still working. Result: A. walks up and down the room memorizing until 1 a.m.; B. extinguishes his little light at 9 a.m.; C. must study until 12 p.m., because that is how long the light burns brightly in the eye of the overseer. Consequently, B. will be chosen, because he needed the shortest time to study. Whether A. and C. devoted themselves longer to the family of the predecessor than B., i.e. only later came to quiet memorization, is not taken into account! B. is our man, because his light is most likely

to be extinguished.

(Prevented.)  
**Obituary.**

On August 20, Pastor Bernhard Mohr died here blessedly in the Lord after several months of sickness from consumption at the age of 27 years, 10 months and 2 days. He had only been able to serve the Lord faithfully in his church for a short time. On August 22, he was buried in the ground with great participation. He leaves behind a deeply grieved bride and his aged mourning parents.

Dolton, Ill, October 8, 1885. c. Noack.

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**Ordinations and introductions.**

On the 17th Sunday after Trn. Mr. Candidate Valentin Hornung was ordained and inducted in his parish at Union T<sup>m</sup>hip, Effingham Co, Ill, by order of the Honorable Mr. Praeses Wunder, by the undersigned, assisted by Mr. P. A. Käselitz. D. Count.

**Address: Rev. V. Hornung, Lible Orove, 61<sup>st</sup> Oo., Ill.**

On the 16th Sunday in Trin. Mr. P. W. Rudolph was inducted by the undersigned on behalf of the Honorable Presidency of the Nebraska District in the midst of his congregations at Kalamazoo and Humphrey. I. Hoffman."

**Address: Uev. M. Luäolpk,**

**LslamsLoo, Lluäisoli Oo., Robr.**

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**Official Notice.**

The undersigned deems it necessary to give notice herewith that Mr. A. Detzer, the present pastor of the congregation at Holgate, Henry Co., Ohio, has given notice of his resignation from our Synodical Union in a letter dated August 20 of this year. Pastor Detzer had been referred by the Visitor for Northern Indtana of repeated encroachments upon another's office and of conduct worthy of punishment in his private life, and had been asked to resign his office. Since he refused to do so, the visitor filed a complaint against him at this year's district synod. With Pastor Detzer's consent, this complaint was examined by a committee appointed by the undersigned in the presence of Pastor Detzer before it was presented to the synod and found to be justified in all points. The committee could therefore not but agree with the advice of the visitor and urgently request Pastor Detzer to resign from his office.

Since Pastor Detzer repeatedly promised to do this as soon as possible, further negotiations before the assembled synod were unnecessary. Unfortunately, Pastor Detzer did not keep his promise.



He did not speak at the synod, but soon after his return from the synod to his congregation he announced his resignation from our synodal association.  
Cleveland, O., September 25, 1885.

I. H. Niemann, currently President of the Middle District.

## Warning against scammers.

The following is written to us by Mr. P. Jox in Logansport, Ind. in a letter dated October 2 :

"Allow me to make a friendly request. On my "last" visitation trip I heard in various places that fraudsters were going around selling the pictures of Mr. Wehle, pretending that they were sent by the St. Louis professors in order to help by the surplus of the proceeds of the said pictures that the debts still resting on the seminary building would be paid. The consequence of this lie has been that people have bought hard. As beautiful as it is that these paintings have come to the people, the fraud is disgraceful. It is therefore necessary, in order to put a stop to these scoundrels, that you announce, both in the "Lutheraner" and in the "Rundschau", that neither the St. Louis Faculty nor anyone else in the Synod has sent out people who are supposed to collect money for us in this way; that therefore everyone should chase away such fellows, they look as pious and fine as they want, are called von Klein, or Schröder, or however they want, as wretched swindlers. - Please make this declaration as soon as possible.

8 Mr. Wehle wrote to? Lange in Valparaiso, Ind, 'he also does not send agents around for his pictures'." W.

## Conferenz displays.

The Fort Wayne District Teachers' Conference will meet, s. G. w., October 20-22, at the school of Mr. Rudolf Mueller, teacher (Mr. Stock's parish bet Fort Wayne). The kind hosts will be ready with wagons on Monday, October 19, afternoon between 4 and 5 o'clock at St. Paul's school (Larr 8tr.) in Fort Wayne to convey the conferees to the place of their destination.

F. W. Mösta, Chair. C. Grahl, Recorder.

The Pastoral Conference of the Second District of Minnesota will meet, s. G. w., on the first Tuesday in November at k. Bernthal's church at Lewiston, Wtnona Co, Minn.

C. Nickels.

The Baltimore District Conference will meet, s. G. w., from November 10 to 12, at the residence of Mr. C. H. F. Frincke, Baltimore, Md. A. T. Pechtold.

The Fort Wayne Pastoral Conference meets at Ken-dallville, Ind. in the congregation of Father Schumm. Beginning: on the morning of October 20; ending: on the evening of the 23rd. Work: 1) Exegesis on Rom. 10.11. 2) On funerals and funeral sermons. I. H. Jox.

The next St. Louis One Day Conference will be held on the second Wednesday in November.

The mixed pastoral conference of the first district will assemble, s. G. w., at the home of Mr. E. L. Kretschmar at Gaylord, Sib-ley Co, Minn, from the 17th to 1b. Nov. - Timely registration is expected! E. Rolf.

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### Revenue to the Illinois District's coffers:

For the synod treasury: Von Sippel's congregation in Wenona -4.18. P. Reinke in Chicago 6.00. U. Hansen's congregation in Worden 7.30. (S. - 17.48.)

For the new building in Addison: From Chicago: by P. Lochners Gem. 300.00; by Werfelmann from Mrs. Henrtette Büttner 5.00; by P. Bartling from Karl Gülzow 5.00; by k. Wunder by H. Brockmann 5.00, H. Meyer 5.00; by P. Hölters Gem., 5th Zhlg., 33.00; by Reinke by W. Awizzus, Alb. Albrecht, Ch. Lehmburg, Aug. Hardtke, Joh. Rudnick, Rob. Krenz, Heinr. Lamadi, Fr. Hallmann, Alb. Karnutb, Fr. Becker, Joh. Münchow, C. Staats, W. Bohl, Ch. Wockasin, Emilie Lomske, Louis Gruhn 3.00 each, Karl Mollnhauer 2.50, W. An-tipp, Fr. Malinowsky, W. Kaddatz, Herm. Janneck, Joh. Schröder, Rud. Panzer, Karl Bach, Aug. Palinsky, Karl Schalk, Fr. Fett, Heinr. Kaiczuck, Karl Döring, W. Flesch, Joh. Ewald, Fr. Jeske, Fr. Schäfer, Karl Rateike, Ferd. Span-nenberg sen-, Ferd. Spannenberg jun-, Aug. Klemz, Ferd. Flesch, Herm. Schmiedtke, C. Gädth, Phil. Büttnerbinder, Mrs. W. Dankert 2.00 each, Jak. Schwartz, Leonh. Würffel, Karl Pöhler each 5.00, Fr. Patzer 4.00, Karl Setdler, W. Radtke, Karl Golz, Karl Neubauer, Karl Hertz, Ferd. Wegner, Herm. Kreutzer, Alb. Völtz, Aug. Venzke, Ch. Piritz, W. Ostmann, C. Meick 1.00 each, Fr. Schilling 15.00, Ernst Niedert 25.00. By Fr. Müller in Lake Vtew from Mrs. Schmidt 1.00. By Fr. Stoppel in La Rose from C. Schumacher 5.00, W. Schumacher 2.00" C. Preiß 1.00. From Proviso from Fr. Strieter's Gem.: by F. Meine from Ed. Heidorn 10.00, G. Puscheck 10.00, A. Rathe 5.00, H. Rathe 5.00, Wiebe 1.00, Betje 1.00; by F. Ahrens 17.00. k. Döderlein's comm. in Homewood 78.50. By C. Hagenow from P. Ramelow's comm. in Elk Grove 20.00. Durck teacher C. Greve, by Ch. Kruse in Addison 2.00. By Ch. Scheiwe

By P. Brauer's congreg. in Eagle Lake 15.00. By P. Lenk in Millstadt by C. F. 5.00, N. N. .50. By P. Knies in Golden by G. Post 8.00. By G. Hettner by P. Streckfuß's congreg. in Chicago 71.50. By P. Böttcher's congreg. in Mount Pulaski, 2. Zhlg, 20.00. By P. Castens in East Wheatland from C. Mueller 1.00. By P. Noack in Riverdale 6.00. By Teacher Rosen in Addison from H. C. Buchholz 1.50. (S. \$811.50.)

For inner mission: Fr. Lochner's congregation in Chicago, 6.07. By I. Lunow of Lewerenz's congregation in Effingham, 14.35. By Fr. Noack in Riverdale, half of the Mission Festival Coll, 88.94. By Fr. Wegener at Altamont, part of the Missionsfest Coll., 41.15. By Fr. Hartmann at Woodworth, one-fourth of the Missionfest Coll., 13.50. By Fr. Frederking at Dwight, part of the Missionfest Coll, 21.00. By P. Winter at Hampton, mission festival coll., 28.00. By P. Brunn at Strasburg, part of mission festival coll., 25.00. By P. Hansen at Worden, part of mission festival coll., 50.00. By P. Schuricht at St. Paul of N. N. 2.00. By R. I. Fieg at Champaign, part of mission festival coll., 31.41. (S. \$321.42.)

For Heathen Mission: By Father Feiten in Washington Heights from Mrs. A. Zenker 1.00.

For the mission to the Jews: By Fr. Sippel in La Rose, part of the "Mission Festival Coll. 5.00. By I. Lunow of Lewerenz' congregation in Effingham 7.15. By Fr. Wegener in Altamont, part of the Mission Festival Coll. 20.00. By Fr. Hartmann in Woodworth, part of the Mission Festival Coll. 13.50. By Fr. Brunn in Strasburg, part of the Mission Festival Coll. 10.00. By Fr. Hansen in Worden, part of the Mission Festival Coll, 5.00. By ?. Streckfuß in Chicago by Ch. Zum Mallen 3.00. By R. I. Fieg in Champaign, part of the Mission Festival Coll. 5.00. (p. \$68.65.)

For Negro Mission: By Fr. Müller in Lake View from Joh. Labahn 5.00. By Fr. Succop in Chicago from Mrs. W. Meyne 5.00. By Fr. Sippel in La Rose, part of the Mission Festival Coll, 5.00. By Father Hahn in Staunton from H. B. 2.00. By I. Lunow from Father Lewerenz' Gem. in Effingham 7.45. By Father Noack in Riverdale, part of the Mission Festival Coll. 44.47. By Father Wegener in Altamont, part of the Mission Festival Coll. 20.00. By Father Hartmann in Woodworth, part of the Mission Festival Coll, 13.50. By Fr. Frederking at Dwight, part of the Mission Feast Bill, 10.50. By Fr. Brunn at Strasburg, part of the Mission Feast Bill, 10.00. By Mrs. Studtmann at Chicago (? Succop's parish) "from some friends of the mission" 5.00 and by Fr. Succop from Bro. Jensen 2.00. By Fr. Hansen at Worden, part of the Mission Feast Bill, 26.65 and by F. S. .50. by Fr. Streckfuß in Chicago from Ch. Zum Mallen 3.00. by R. I. Fieg in Champaign, part of the Mission Festival Coll., 14.51. (p. \$174.58.)

For poor students in St. Louis: By Fr. Succop in Chicago from the Women's Association for A. Schütte 18.00. By?. Bartling there for W. Kohn from the Young Men's Association 10.00, Young Women's Association 10.00, for Ed. Albrecht from the Young Men's Association 10.00, Young Women's Association 10.00, for Job. Meyer vom Jünglings-Verein 2.50, Jungfr.-Verein 2.50. (S. \$63.00.)

To the household in St. Louis: Fr. Katthains Gem. in Hoyleton 13.00.

For poor students in Springfield: By?. Hartmann in Woodworth, part of the Missionsfest-Coll., 13.50. By?. Engelbrecht in Chicago from the Jügl.-Verein for D. Kosche 15.00. By P. Sippel in La Rose, part of the Missionsfest-Coll. Kosche, 15.00. By Fr. Sippel in La Rose, part of the Mission Festival Coll. for John Edlen, 15.00; for F. Schwanke, 5.00; for G. Traub, 8.00. By Fr. Castens in East Wheatland, Kindtaufcoll. at G. Leppert for O. Maas, 2.35. (p. \$58.85.)

For poor students in Fort Wayne: By Fr. Wagner in Chicago from the Women's Association for Fr. Eickstädt 20.00. By?. Sippel in La Rose, Theil. of the Mission Festival Coll. for Chr. Dröge-müller 5.00. Coll. of Fr. Schurichts Gem. in St. Paul for K. Albrecht 19.00. (S. \$44.00.)

For poor students in Addison: half of the collection for the dedication of the new seminary building 146.84. From Chicago: by P. Wagner for E. Nischow of the Young Fr. Society 20.00, for H. Konow of the Young Fr. Society 25.00, for R. Erdmann of the Women's Society 15.00, Young Fr. Society 5.00; by?. Succop of the Young Fr. Society for Tb. H. Großmann 18.00; by?. Engelbrecht of the Young Women's Association for dens. 15.00. W. G. in Richmond, Va. for B. Göpfarth 23.00. (S. \$267.84.)

For a new organ in the seminary at Addison: half of the collection at the dedication of the new seminary building 146.84. By teacher I. Nützel in Chicago from Marie Keller 1.00, Gust. Pudewa 1.00. (p. \$148.84.)

For the laundry fund in Addison: part of the income at the dedication of the new seminary 97.45. By Fr. Große in Härlein of N. N. 5.00. (p. \$102.45.)

To the Hausbalt in Addison: By P. Steege in Dundee from Fr. Wolbrecht, Ebr. Sternberg, H. Freudenberg and Wittwe Lemke 1.00 each. P. Katthain's Gem. in Hoyleton 2.00. (S. -6.00.)

For poor students in Milwaukee: From Chicago: By k. Wagner for H. Preckel from the Jungfr.-Verein 5.00, from the Gem. 10.00, from N- N. 5 00, Wittwe Schmidt 1.00, C. Lübke 2.00 and C. Müller 2.00; by P. Succop from Jungfr.-Verein for Messner 18.50 ; by P. Wunder from Jügl.-Verein for A. Leuthäuer 10.00. (S. \$53.50.)

For the college building fund in Milwaukee: by teacher Johnson from P. Succops Gem. in Chicago 12.25. From?. Strieter's Gem. in Proviso: by F. Meine from H. Mathe 2.00, A. Rathe 2.00, Wtebe 1.00, Betje 1.00; by Bro. Ahrens 12.00. By?- Noack in Riverdale, a quarter of the Mission Festival Coll., 44.47. By P. Wunder in Chicago from H. Meyer 20.00. By P. Bartling there from Joh. Bohnhoff 5 00. By k. Succov there from Phil. Engelhardt 2.00, Joh. Schewe 2.00. (S. \$103.72.)

For salaries of professors and maintenance fund in Milwaukee: By Fr. Engelbrecht in Chicago from Joh. Wegner 4.00, L. 1.00. By Fr. Steege in Dundee from the Women's Association 8.50. By Fr. Schüssler in Joliet from N. N. "for the Kingdom of God" 15.00. By Fr. F. Detzer in Niles Centre from Mrs. C. Hödler 1.00. (S. \$29.50.)

On the construction of the new professors' apartment in Milwaukee: ?. Lochner's congregation in Chicago 25.13. By Jak. Neu from ?. Lochner's congregation in Springfield 24.20. By P. Hölter in Chi-

cago of N. N. 2.00. P. Hansen's Gem. in Worden 8.00. (p. -59.33.)

For sick pastors and teachers: From Chicago: by ? . Miracles in Chicago by F. Rix 1.00 and by Fr. Succop by Mrs. H. Skulz 2.00. (p. -3.00.)

For widow's fund: By P. Wagner in Chicago from Mrs. H. 1.00. By P. Schmidt in Crystal Lake, Coll. at school dedication, 27.39. By P. Wunder in Chicago from L. Nttschkowsky 1.00. By P. Steege in Dundee from Women's Club 8.50. Durck P. Reinke in Chicago from Aug. Braun 1.00, Fr. Braun 1.00. By H. T. Meins of P. Lußky's congreg. in HopkiNs 12.00. Harvest Festival Coll. of P. Karth's congreg. at Staunton 10.00. By P. Knies in Golden of W. Flesner 7.00, G. Castens 4.00. By P. Engelbrech<sup>^</sup> in Chicago, Coll. at H. Junghans' wedding. 8.40. By P. Hansen in Worden of F. S. 1.00. (S. -82.29.)

For the deaf and dumb: By Father Lochner in Chicago, thank-offering of Mrs. I. Narten, 2.00. By Father Sippel in La Rose, part of the Mission Festival Coll., 5.00. Teacher A. H. I. Abraham's pupils in Chicago 2.65. Further from Chicago: by Lochner from G. Hornbostel .50; by Father Succop from Joh. Schewe 2.00; by Father Streckfuß from Ch. Zum Mallen 3.00. (S. -15.15.)

For the orphanage bet St. Louts : Teacher Kammann in Chtcago 2.00.

For studtrende Waisen ans Addison: By Fr. Brüggemann in Wtllow Springs: Coll. at W. Beckendorf's wedding 7.25, from Mrs. Beckendorf 1.00, net proceeds from sale of funeral oration at A. Br. 10.04. By Fr. Johannes in Des Plaines from Joh. Hinz 1.00. Coll. on Fr. C. C. Metz' wedding at H. Matthews in Addison 6.92. By P. Lochner in Chicago from G. Leßmann's children 10.00. By P. Müller in Lake View from Fr. Labahn 2.00. Further from Chicago: by k. Succop from Fr. Klußmann 1.25, Joh. Sagert 2.00, H. Schäfer 1.00; by P. Reinke from Rosine Karneboke 1.00. (p. -43.46.)

For support of the German Free Church: Fr. Lochner's congregation in Chtcago 20.07. By Fr. Wunder there from Wittwe Schwartz 2.00. By Fr. Hölter there from N. N. 6.50. ? Hansen in Worden .55, by F. H. L. there 1.00. By k. Schuricht in St. Paul by N. N. 2.00. By P. Streckfuß in Chtcago by Ch. Zum Mallen 3.00. (S. -35.12.)

Addison, Ill, Oct. 2, 1885. H. Bartling, Cassirer.

#### Income to the Middle District coffers:

On building in Addison: From P. Werfelmann's congregation in Neu-Dettelsau -5.00. From k- List's congregation in Adams Co. from G. Sch. 12.00, H. W. 6.00, I. W. 5.00, W. Sch. 2.00, D. B. 5.00, Ch. E. 1.00. P. Wunderlich's Gem. at Tolleston 27.25, at Hammond 18.75. P. Gotsch's Gem. bet Fort Wayne 20.00. Thirmes Petri - Gem. at Columbia City, 3rd Cir, 22.00, P. Sauers Gem. at Fort Wayne 160.00. A. W. at

List's comm. in Adams Co. 11.00, M. B. das. 2.00. From k. Kunschik's comm. in Leslie 3.50. P. Maisch's comm. on Gar Creek, 3rd pl., 14.00. P. Daib's comm. in Adams Co. 5th pl., 67.00. K. -381.50.)

To Bauin St. Louts: Subsequent from P. Daib's Gem. in Adams Co. 3.00.

For the needy fellow believers in Saxony 2c.: By P. Thieme from W. Schaper, Jr. in Columbia City 2.00. Durck P. Weseloh from H. Vurdorff in Cleveland 1.00, L. Hell- mcmn .50, P. Weseloh .50. Gratitude offering from Mrs. Kern in Liverpool .50, Fr. Kirn in Lancaster, I. Kirn each .75. Mrs. Ch. Bohn in Cleveland 2.00, C. Grirse and children 3.01, Karl and Math. Herzer the. .24, Mrs. Aug. Griese and children 2.25; Johann Fischer 1.00. Fr. Horst in Hilliard 1.00, Ch. Wollpert 1.00. (S. -16.50.)

For poor students in Fort Wayne: For H. Haserodt through k. Schmidt in Elyria from sr. Gem. 13.00, by the Women's Association 10.00. For I. A. Rimbach by the Sewing Association in Zanesville 5.00. ? . Frankes Gem. at Fort Wayne for M. Zage! 21.50. (S. -49.50.)

For inner mission: part of the mission festival collection of the congregations in Monroe, Adrian and Toledo for mission in the West 80.00. Part of the mission festival collection of the congregations in Fort Wayne and surrounding area for mission in the Northwest 200.00. Part of same Collecte for Misston in Middle District 200.00. Part of Mission Festcoll. in Fr. Schmidt's Gem. in Seymour 20.00. Part of Mission Festcoll. of Sauer, Kuehn, Mertz and Skulz 45.81. Part of Mission Festcoll. of Gem. Hassold's parish in Huntington 13.00. Fr. Dreyer's parish in Lancaster 7.58. Part of the mission feast coll. in Fr. Fischer's parish in Napoleon 32.00. From the mission box in Fr. Zorn's parish in Cleveland 3.00. Part of the mission feast coll. in Columbia City 20.52. Fr. Horst's parish in Hilliard 6.50, in Dublin 4.00. Part of the mission feast coll. at Bremen 17.00, at Farmers Retreat 40.00. By Fr. Sauer from members of the parish at Cold Mater Road 8.07. Fr. Maisch's parish at Gar Creek 6.51. (p. -703.99.)

For sick pastors and teachers: Women's Association in k. Kaiser's Gem. in Liverpool 5.00.

For the mission to the Jews: part of the missionary feast collection of the congregations of Monroe, Adrian and Toledo 20.00, in Fort Wayne and the surrounding area 40.50. Part of the missionary feast collection of Sauer, Kühn, Mertz and Skulz 5.00. From the piggy bank of the school children of Fr. Kaisers in Liverpool 25.00. Part of the missionary feast funds of Fr. Hassold's congregation 6.95, also Fr. Fischer's in Napoleon 20.00. Mrs. A. in Cleveland 1.00, Joh. Fischer's 1.00. Part of the missionary feast funds of the congregation in Farmers Retreat 8.00. ? Daib and Gem. in Adams Co. 10.00. (p. -112.70.)

For the synod treasury: U. Franke's congregation at Fort Wayne 9.50. P. Querl's congregation at Toledo 9.66. P. Weseloh's congregation in Cleveland 44.35. P. Sckupmann's congregation at Tracy 3.71. k. Michael's Gem. at Fort Wayne 15.92. (p. -83.14.)

For poor students in St. Louis: For O. List by List of s. Stng club in Adams Co. 6.00.

For the Negro mission: part of the mission feast collection of the congregations in Monroe, Adrian and Toledo 20.00. Fr. Werfelmann's congregation in Neu-Dettelsau 16.13. Through Fr. Niemann von Z. in Cleveland .50. From the mission box in Fr. Franke's congregation in Fort Wayne 10.00. Fr. Lothmann's congregation in Akron 13.00. Part of the mission feast collection of the congregations in Fort Wayne and Um 200.00. Fr. Sauer's parish at Dudleytown 18.06. Part of missionary festival coll. in Seymour 13.50. Desgl. of parishes of Sauer, Kühn, Mertz and Schulz 10.00. Fr. Kaiser's parish in Liverpool 5.00, Wittwe Metzger's. .25. Part of missionary festival coll. of parish in Huntington 6.95. Fr. Dreyer's parish in Lancaster 5.75. Part of missionary festival coll. in U. Fischer's congregation in Napoleon 20.00. Desgl. congregation in Columbia City 20.00. Teacher Ries' school children in Friedheim 5.20. Mrs. Weber's congregation in Hilliard .50. Part of the mission festival coll. of the congregation in Farmers Retreat 25.00. Half of the mission festival coll. of the congregation in Bremen 17.00. H. Burdorff's congregation in Cleveland .50. From the Negro mission fund in Fr. Zorn's congregation in Cleveland 16.00. ? Daib and Gem. in Adams Co. 20.00. (p. -443.34.)

For poor students in Springfield: For E. Klawitter: by P. Sauer from Mrs. Presselt 5.00, on I. Fabian's wedding ges. 3.30. (S. -8.30.)

For poor seminarians in Addison: Through P. Franke at Fort Wayne for L. Plotbe from M. Frosch and Ch. Meyer 5.00 each, H. Franke and N. N. 4.00 each, C. Blecke and H. Hormann 2.00, Conr. Trier 1.50, H. Lange, Joh. Rodewald, L. Oetting, F. Stellhorn, P. Trier 1.00 each. P. Niemann's Gem. in Cleveland for F. Klee 24.15. Durck P. List of the Singverein sr. Gem. in Adams Co. for A. List 3.00. (p. -55.65.)

For English Mtssion: Theil oer Missionsfestcoll. of Gemm. in Monroe, Adrian and Toledo 10.00, desgl in Seymour 10.00. (S. -20.00.)

For the emigrant mission in New York: part of the missionary feast tax of the congregations in Monroe, Adrian and Toledo 5.00. Through k. Niemann von Rathjen in Cleveland .50. part of the mission feast tax of the communities of kk. Sauer, Kühn, Mertz and Schulz 5.00. (p. -10.50.)

For the emigrant mission in Baltimore: part of the missionary feast tax of the congregations in Monroe, Adrian, and Toledo 5.00, and of the congregations of the churches of Sauer, Kühn, Mertz, and Schulz 5.00 (S-10.00). Sauer, Kühn, Mertz and Schulz 5.00. (p. -10.00.)

For mission in Orrville, O.: Nähveretnink. Franks Gem. in Zanesville 10.00.

For an organ in Addison: Teacher Ries'School children in Friedheim 5.00.

For widow's fund: WittweDrterhaus inc. Sauers Gem. at Dudleytown 1.00.

Correction.

In the receipt dated Sept. 1 d. J. is "For the widow's fund" instead of "k. Sieks Gemeinde" P. Stek is to be read.

Fort Wayne, Oct. 1, 1885. d. W. Röscher, Cassirer.

#### Income into the coffers deS Nebraska - Districts:

To the new building in Addison: By P. I. P. Müller from Wm. Schröder -5.00, Fr. Drämel 1.00.

For the widow's fund: From P. M. Adam 1.00.

For internal dissonance: By Mr. D. Zimmermann, Missionsfestcollecte der Gemeinden der kk. Bode, Brakhage and König, 60.94. By P. F. König, Abendmabscoll. sr. Gem., 4.86. By Fr. H. Bremer, mission festival coll. sr. By Fr. W. Harms, Coll. Lei of church consecration sr. Gem-, 42.00. By Fr. V.

Meeske, mission feast coll. sr. Gem., 16.00. By n. a. H. Cämmerer, desgl., 25.00. By Fr. I. P. Müller, mission feast coll. of the congregations of ck. Bergt and Müller, 40.00. By Fr. I. P. Kühnert, mission festival coll. of the parishioners of the parishioners of the parishioners of the parish of the parishioners of the parish. Adam, Bendin and Kühnert, 37.50. By Fr. F. Düver, mission festival coll. of sr. Gem., 28.00. (p. -282.20.)

For external discord: By 1? I. P. Müller, Missionsfestcoll. der Gemm. der kk. Bergt and Müller, 7.50.

For Negro Mission: By Fr. V. Meeske, Misfionsfest- coll. sr. Gem., 8.00. By P. A. H. Cämmerer, desgl-, 5.00. By P. F. Düver, desgl., 9.85. By P. I. P. Kühnert, mission festival coll. of the Gemm. of Adam, Bendin and Kühnert, 6.25. (S. -29.10.)

For the mission to the Jews: By P. H. Bremer, missionary coll. of the church, 9.30. By P. A. H. Cämmerer, etc., 4.55. Gem., 9.30. By P. A. H. Cämmerer, desgl., 4.55. By P. I. P. Kühnert, missionary festival coll. of the Gemm. of the kk. Adam, Bendm and Kühnert, 6.25. (p. -20.10.)

For the Free Church in Saxony: P. M. Adam 1.00.

For Emigr. mission in New York: By P. M. Adam, Coll. on Camins Hockzeit, 9.20.

Omaha, Sept. 28, 1885, F. C. Festner, Cassirer.

#### **Revenue to the Eastern District's coffers:**

For the synod treasury: From Trinity Parish, Buffalo -18.90.

To the seminary building in St. Louis: From N. N. at Pittsburgh, Pa., 30.00. N. N. at Buffalo, N. A., 3.00. (S. -33.00.)

To seminar construction in Addison: N. N. in Pittsburgh 30.00.

For college maintenance: k.Beyers Gem. in Brooklyn, N. U., 16.75.

For the teaching institutions: Fr. King's Gem. in New York 7.10.

For tnnereMission in the West: Wittwe Rabold in Pitts- burgh 2.50.

For inner mtssion in the east: Wittwe Rabold in Pittsburgh 2.50.

For Emigr. Mission: St. Andrew's Parish in Buffalo 10.00.

For Emigr. mission in New York: From Kassirer Renfer in Canada-Dtstr. 26.00. Kassirer Röscher in Mittl. Distr. 15.36. Kassirer Meyer in Westl. Distr. 47.80. (S. -89.16.)

For Jewish mission: From Kassirer Renfer in Canada-Di- strict 19.50. Kassirer Röscher in Mittl. Distr. 20.50. Kassirer Sckmalzriedt in Michigan-Dtstr. 45.91. Kassirer Meyer in Westl. Distr. 67.85. (S. -153.76.)

For mission in New Uork City: Fr. Steups Gem. 8.22. Jak. Schmidlapp in New Hork 2.00, Mrs. Merkel das. 1.00. (S. -11.22.)

ForNegermtssion: St. Andrew's Comm. in Buffalo 16.00.

For mission in Erie, Pa: St. Andrew's Parish in Buffalo 21.25.

For mission in Lockport, New Uork: mission festcollecte in Lockport 43.00.

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For widow's fund: I. R. Niebaum in Pittsburgh 6.00. Imm. comm. in Baltimore 33.60. N. N. in Buffalo 2.00. (S. -40.50.)  
For poor students in Springfield: From the Women's Association of the Imm. Cong. in Baltimore for F. Meuschke 20.00, for I. Koßmann 16.00. Mrs. Hertel for Koßmann 5.00. (S. -41.00.)  
For poor students in Addison: Women's Association of the Imm.-Gem. in Baltimore for L. Koßmann 25.00.  
For the Taubst" m men: N. N. in Pittsburgh 5.00. Mrs. M. Fnaumann .50. (S. K5.50.)  
For the Lutheran Free Church in Germany: From Kassirer Röscher in Mittl. Distr. 95.63. Mrs. Krüger in Buffalo 1-00, Mrs. Hornberger that. .50. N. N. in Piktsburg 5.00. St. An- dreas-Gem. in Buffalo 15.25. (S. -117.38.)  
October 1, 1885, C. Spilmann, Cassirer, 443 V7. Lairimore 8tr.

### Incoming to the Coffee of the Western District:

FürdtSynodalkasse: By Mr. M. C. Barthel from Joh. Tbürwäcker in Palmyra -1.00. By R. Vetter in Atchi- son from the God box of his parish .88.  
Regarding the seminary building in St. Louis: By Mr. Dir. Burgdorf from R. Hanser's church in St. Louis 85.00.  
For the new building in Addison: By Mr. Mießler of R. Stöckhardt's parish in St. Louis, 3. c., 248.75. By P'äses Biltz of his parish in Concordia 15.00.  
By R. Schütte in Palmyra of C. Habig 3.00, Fr. Gem. in Concordia 15.00. By R. Schütte in Palmyra from C. Habig 3.00, P. Franzmann 2.50. By Mr. Dicke from R. Link's Gem. in St. Louis, 4th plat., 20.00. By Mr. Weinhold from R. Köstertng's Gem. in Altenburg, 2nd plat. 63.25. (S. -352.50.)  
For inner mission in the West: By Mr. M. C. Barthel from F. Lüdke in Winchester 1.75, H. Brundiek in Wisner 6.00. By R. Senne, part of the mission festival coll. in Alma, 25.00, by Mr. Stüwe in Belott 1.00. By R. Vetter from the God's box sr. Gem. 1.05, from St. .50. by Mr. Schuricht from R. Hansel's congregation in St. Louis 5.10, part of the missionary festival coll. of the congregation in the southern part of St. Louis 255.00. By Mr. Schwartz, part of the missionary festival coll. of the congregation in the northern part of St. Louis, 365.00. (p. -649.40.)  
For Jewish mission: By Mr. Barthel of I. Etck- hoff in Brownsville 1.00. By R. Senne, part of the Mtssions- feftcoll. in Alma, 10.00. By Mr. Schwartz, part of the Mtssionsfestcoll. of the Gemm. in the north part of St. Louis, 25.00. (S. -36.00.)  
For the Negro mission: by Mr. M. C. Barthel from Mr. Peters in Brownsville 1.00, from Mr. Bormann in Danbury 1.00. By Mr. R. Senne, part of the missionary festival bill in Alma, 18.00. By Mr. Schuricht, part of the missionary festival coll. of the community in the south part of St. Louis, 85.00. By Mr. Schwartz, part of the missionary festival coll. of the community in the north part of St. Louis, 50.00. (p. -155.00.)  
For English mission: By President Biltz of Ad. Bergmann 1.00. By Mr. Scchwartz, part of the Mtssions- feftcoll. of the Gemm. in the northern part of St. Louis, 68.33. (p. -69.33.)  
For the Saxon Free Church: By Präses Biltz von Deke und Tägrbühtng je 1.00.  
For the widow's fund: Durck Hrn. Vogel, ges. on sr. silb. Hockzeit, 5.00. By Präses Biltz from Wittwe Henke 1.00. By R. Hörnike in Creston 4.00. Mr. F. W. Schuricht in St. Louis 5.00. St. Louis Teachers' Conference 6.60. (S. -21.50.)  
For the orphanage near St. Louis: By R. Vetter, Coll. on Klostermeier's wedding, 12.18.  
For the congregation in Kansas City: By Praeses Biltz from Ad. Bergmann 1.00. Through R. Jehn in Kansas City from sr. Gem. 50.00. (p. -51.00.)  
St. Louis, October 6, 1885. H. H. Meyer, Cassirer.

### Incoming into the Kaffe deS Wisconsin - Districts:

For the building fund of the Progymnasium in Milwaukee: From R. Keller's congregation in Racine -11.13. R. Längs Zions- Gem. in Maple Grove 5.50. Stephans-Gem. in Milwaukee retrospectively 3.00, Imm.Gem. 48.23, Zions-Gem. 15.85. R. Wambsganß' Gem. in Adelst 12.70. Kreuz-Gem. in Milwaukee 45 00. R. Nützel's Gem. in Oshkosh 20.00. (S. -161.41.)  
For Profeffor contents of Progymnasium in Milwaukee: Theil of Mnsionsfestcoll. in Bloomfield 25.00. Mrs. Meibohm in Milwaukee 2.00. R. Keller's Gem. in Racine 12.06. R. Fink's Gem. in Cascade 4.00. 1'. Wesemann's Gem. in Grafton 10.13. R. Nützel's Gem. in Oshkosh 13.50. R. Aulick's Gem. 7.00. R. Rohrlack's Gem. in Reedsburg 8.25. (p. -81.94.)  
For Emigr. mission in Baltimore: Wittwe Meibohm 1.00. Mission festival coll. in Oshkosh 5.00, in Freistadt 5.00. (S. -11.00.)  
For Emigrant Mission in New Uork: Wittwe Meibohm 1.00. Mission Festival Coll. in Oshkosh 5.00, in Freistadt 10.00. (S. -16.00.)  
For Wisconsin District inner mission: Wittwe Meibohm 1.00, Brandner.25. Mission festival collections: in Bloomfield 60.00, in Vortage 20.00, in Oshkosh 25.00, in Freistadt 60.00. (S. -156.25.)  
For Negro Mission : A. Koehler in Watertown 1.00. Coll. at wedding of R. Chr. Doepler 3.86. M. K. in Sheboygan 4.00. N. N. in Portage 2.00. N. N. in Reedsburg 1.05. Mission Feast Collects: in Bloomfield 10.00, Portage 10.30, Kirchlein 8.00, Oshkosh 10.00- Freistadt 25.00. (S. -87.21.)  
For Max Bussack, student in Fort Wayne: Stephans- Gem. in Milwaukee 25.00, their women's club 5.00. (S. -30.00.)  
For poor students in Milwaukee: C. Schubert in Milwaukee 1.00. A. Köhler in Watertown 1.00. Stephans-Gem. in Milwaukee 15.00, their women's club 15.00, Heinr. Baumann 2.00. Dreieinigk. - Gem. in Milwaukee 45.00. (S. -79 00.)  
For the deaf and dumb: A. Koehler in Watertown 1.00. k. Wambsganß' Gem. in Hancock 7.50. R. Reim in La Croffe 10.00. (S. -18.50.)  
For the synod treasury: R. Kellers Gem. in Racine 12.06.  
For the Watsenhaus in Wittenberg: Through R. Wambsganß jun. by I. Wiedenhöfer jr. 2.00, from the piggy bank of the small Wiedenhöfer 6 00.  
Fürcl the widow's fund: M. K. in Sheboygan 4.00. R. Wichmann's Gem. 14.83. R. I. G. Nützel 4.00. R. E. Grothe's Gem. 10.00. (p. -32.83.)  
For the comm. in H uvbard, Iowa: R. Keller's comm. 9.78.  
For the congregation in Kansas City: N. N. in Reedsburg 1.00. For the Lutheran Free Church in Sacksen: R. Schneiders congregation in Wayside 10.00. Wittwe Meibohm 1.00. A. and H. Lüht in Lavalie 1.00 each, Tr. Flieschke 1.00, W. Kunde 2.00. mission festival coll. in Oskbosh 6.00, F. Krüger 1.00, A. Flötz 5.00, F. Wille 2.00. N. N. in Reedsburg 1.00. (S.-31.00.)  
To the new building in Addison: From the Triune congreg. in Milwaukee 26.50. M. K. in Sheboygan 8.00. By H. I. Zmk in Janesville by Bro. Rennewitz 5.00, F. Litzkow 5.00, Karl Buggs 5.00, F. Kulisch 5.00. R. Keller's congreg. in Racine 4.75, whose Coffee for God's Kingdom 4.30. (S. -63.55.)  
Milwaukee, Sept. 30, 1885. c. Eißfeldt, Kassirer.

Received with heartfelt thanks: For I. Klausung by R. A. Brömer from the Women's Association sr. Gemeinde -15.00, from the Virgins' Association 10.00, from Mr. C. Bär 1.00, Joh Knost 2.00, W. Uffmann 2.00, Mrs. Landwehr 2.00, Mrs. N. N. 5.00, Mrs. Moormann a blanket, Mrs. Brockmeier 3 Pr. woolen stockings and 3 handkerchiefs. For A. Merz through R. P. Hansen from sr. Gem. 30.00. For W. Busack through Dir. H. Löber from sr. former Gem. 15.00. For A. Neuendorf by R. I. F. Niethammer from sr. For G. Matthaideß by R. A. Senne from individual members of sr. Gem. 23.00, for O. Größer by the same from sr. Gem. 22.96. For F. Verwirke by R. L. Schulze from several young men and maidens sr. Gem. 46.00. For F. Randt by R. C. A. Groß- berger, collected at the wedding of Mr. I. Rubbert, 4.00. For W. Deppert by R. Ph. Schmidt from sr. Gem. 31.00, from the Virgins' Association 10.00, from the Singckor 9.00. For F. Randt by R. A. Chr. Großberger, collected at the wedding of Mr. C. Zuch in Martinsville, 2.30.  
Fort Wayne, October 7, 1886, H. Dümrlng.

For poor students received with great thanks by R. Eißfeldt in South Chicago, collected at the baptism of children at Mr. Carl Lewerenz (specifically for Voß) -3.00. By P. Wangerin from N. N. in the local Immanuelststrict -1.00. By the same from the worthy women's association of the said district -15.00.  
C. F. W. Walther.

### Received for the English - Lutheran mission in the West:

By Cassirer D. W. Roescher at Fort Wayne, Ind., -20.00. By Cassirer H. H. Meyer 90.43. By Prof. M. Guenther of sr. Congregation at Kirkwood, Mo., -5.00.

C. F. Lange, Cassirer.

For the students Hintz and Jaap received with thanks from the Trinity Parish of Chicago: from the Women's Association -50.00, from the Young

Women's Association 25.00, from the Young Men's Association 15.00, together -90.00.  
Milwaukee, Sept. 29, 1885. G. W. Muller.

**For the local seminar library**

With sincere thanks received from Mr. L. Lange from Buenos Ayres: 1 Reise nach Ostindien über Palästina und Egypten von K. Graul, 5 Theile.  
M. Günther.

For the household of Concordia Seminary at St. Louis cold from Bro. Köhn and son at Sheboygan, Wis. 2 barrels of fish; from Mr. R. Buszin's daughter -2.00.

Thank you very much! B. C. Hoffman", Property Manager.

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**New printed matter.**

**American calendar for German Lutherans**

to the year 1886 after the birth of our Lord Jesus Christ.

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## On Lutheran Doctrine. A Colloquy. Lutheran,

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Price: 2 copies 5 cts. postage paid; the dozen 20 cts. postage paid.

**Witnesses and testimonies to the eternal truth and glorious power of the Word of God.** A collection of major and minor stories from ancient and modern times. With a preface by O. W. Zwickau in Saxony. Printed and published by Johannes Herrmann. In the book trade at Heinrich I. Naumann in Dresden. Price: stapled 1 mark, 20 pfennigs, bound 1 mark 60 pfennigs.

We cannot better introduce this dear, 288-page pocket-sized booklet to our local readers than by telling them what Pastor Willkomm says about it in the "Vor Wort". He writes: "Nothing is read so gladly in the lower reading age as stories. Also the Christian readers always reach first for edifying stories. Unfortunately, most of them do not ask whether the stories they are offered really happened, nor whether they are in accordance with the model of the salutary doctrine. And yet both are very important. For imaginary stories can easily do more harm than good, especially if religious truths are to be illustrated by them. The reader soon gets the impression that the story is just made up, and becomes suspicious of the truth that is supposed to be brought to him by it. But if they are not in accordance with the model of the wholesome teaching, they can only do harm. The present collection, compiled by the publisher mostly from earlier volumes of the magazine "Der Lutheraner", contains first of all nothing that would be contrary to the wholesome doctrine, thus offering healthy food that can be given to everyone without hesitation. Secondly, the stories contained therein, as far as our knowledge goes, really happened. And therefore they can be considered as testimonies for the eternal truth and glorious power of the Word of God. But because in many of these stories the voices of noble confessors and brave witnesses of truth themselves speak to us, the witnesses themselves have been prefixed in the title of the booklet. They are supposed to admonish us, who are a weak, cross-fugitive race, by their noble example to fight for the faith that was once given to the saints. The booklet does not want to displace more serious and heavier books, but it only wants to be taken to hand when one desires lighter food, and then, however, wants to help push aside the worse books. Therefore, it brings in colorful order larger and smaller, old and new things, stories and anecdotes, even individual doctrinal. Perhaps this is the easiest way to achieve its purpose and it will be gladly taken to hand again and again. May God's blessings guide it." - Most of the pieces, as noted, are taken from older volumes of our "Lutheraner", only a few possess these older volumes; to most readers, almost everything will be new, even apart from the fact that some things not borrowed from the "Lutheraner" have been added. The selection made is excellent. It should not be missing in any family and youth library. W. [Walther]

## The Lutheran Household Friend. Calendar for the year

1886. published by O. H. Th. Willkomm. Zwickau in Saxony. Printed and published by Johannes Herrmann. In bookstores by Heinrich J. Naumann in Dresden. Price: 40 pfennigs.

A calendar is an extremely important booklet. Firstly, because hardly any family can do without it; secondly, because hardly a day goes by in a year without this booklet; and finally, thirdly, because this has always moved and still moves the godless world to prepare such a booklet for the people and to fill it with sweet food for the old man. If the church did not want to watch calmly how its members would be poisoned by calendars on their souls, it therefore had to decide to supply its members with calendars itself. Now we members of the Missouri Synod already have our own calendar, which has again turned out so excellently this year; nevertheless, we cannot fail to recommend to our readers that they also purchase the above "Lutheran Calendar", published by our confessional comrades in Germany for the coming year. It has an abundance of genuinely edifying, awakening and consistently attractive pieces, which no Christian will easily tire of reading and rereading. Although provided with several really beautiful illustrations and comprising 89 pages in large octavo, it costs no more than 40 pfennigs. W. [Walther]

Some already set articles, mission festival and church consecration reports, as well as the receipt of Mr. Kassirer Tiarks and that of Mr. v. Dissen could not be included in this number due to lack of space.

## Changed addresses:

Rev. I'. IV. Derrder^er, 816 I. 6tk 8tr., Ickttle üoek, 4rk.  
Rev. 12? Doekner, 119 Hast ckeu orsov 8tr. - no longer 1V "8t ^6kker8OQ 8tr., 8piin^tielck, III.  
Rev. L. Nickel, Box 362, kcm8aools, I^loricka.  
Rev. 6. nneller, Iox 128, 8iclu6^, Okaramim Oo." III.  
Rev. ckqk, 8oimller, 6ape Dirurcieau, No.  
Rev. L. Verkeimann, Humboldt Park, OtncnAO. III.  
IV. D. 6i. Nueller, 57 Durue^ 8tr., Or>bko8b, 1V18.

Lutsreä "t the cost OKce s,t 8t. Douis, No., "s S660Qck d "88 matter.

**"Keep us, O Lord, by thy word, And prevent the murder of the Pabst and the Turk."**

(Continued.)

The Nuremberg City Council had likewise cut down Luther's Kinderlieb to the Emperor's liking, as the Eisenach Conference of the German Church Regiments of 1853 did and almost all newer hymnals do, so that Pabst and Turk disappeared from it; however, the Interim was soon abolished with a public declaration of repentance by the Nuremberg preachers. When the council later (between 1611 and 1621) again commanded that one refrain from singing this song, which was offensive to the papists, during a meeting of the Electors at Nuremberg, the preachers immediately lodged a protest against such a denial with reference to Gal. 2:11. It says: "St. Paul did not want to give way to those who proclaim our freedom, to be subject to them even for one hour. How could one congratulate the Romanists in this, who have not yet desired such and who do not yield a hair to our liking? Would they not thereby be strengthened in their insane nature or otherwise have our "gratification" (i.e. being pleasing) "ridiculed? Or they might even announce in other countries that the Nurembergers had dropped the 'Preserve us, Lord' in their churches as a favor to the Roman Church. - The singing of the hymn was not objected to at imperial congresses. The Saxon theologians rejected the objection that it blasphemed the majesties and authorities with the short explanation that the pope was not a majesty and authority, but the antichrist and blasphemer of the highest majesty. "We pray: Preserve us, O Lord 2c. not against the religious peace. A cow would laugh at this, that such a thing would be contrary to the religious peace. The religious peace is not established with the pope, but with emperors, kings, princes and estates; among them all the pope has no place. 2) Let us pray that God may forbid his murder.... This means rather to pray that God will punish all those who violate the religious peace.



to do so." The theological faculties of Leipzig and Wittenberg made splendid confessions in 1626 and 1662 that one must never give in to one's enemies. Our songs are not mean things, but confessions of faith, it says. If one may not yield to one's enemies for even one hour in mediocre matters, then the word of the Lord applies all the more here: "Whoever confesses me before men, him will I also confess before my heavenly Father." The apostles became only the more joyful after the threats. (Acts 4) "If one would use such apostolic joyfulness and instead of abolishing the spiritual songs against the Antichrist sing them more fervently, then all threatening would be most powerfully resisted."

Where Luther's spirit and power were still evident, they acted accordingly. The papists often tore Luther's children's song out of the hymnals in order to earn an indulgence, but they could not tear it out of the hearts with it. In 1621, the Bavarian warriors tried to force a priest in the Odenwald to renounce the hymn under threat of mutilation, but to no avail. When the Lutheran preachers in Freiberg in Silesia were expelled in 1653, the churches were taken away, and the school rector was only left in office for the time being on the condition that he "no longer sing the blasphemous song: Keep us, Lord, at your word 2c. under certain severe punishment," women and children went to the churchyard and sang "the usual Lutheran song" before the ears of the imperial commissars. - Duke Anton Ulrich of Brunswick, who later apostatized, had the second line of the first verse in a 1708 edition of the hymnal secretly falsified by the unionist Mamelukes and replaced it with: "Und steure aller Feinde Mord. The people, however, sang even in its presence, "Und steur' des Pabsts und Türken Mord." In a letter of June 7, 1710, he still complained to a friend: "Today, in the two sermons which I attended, I righteously heard the following

I well that some *Latitudinarii* or spiritual neutralists would rather that one does not sing this song at all or improves (as they erroneously think) so: Keep us, Lord, by your word and steer all enemies murder.... Now this song has become a public confession song of the Protestant churches; it may and must be kept and sung in order to separate us from the repulsive. The sad experience has confirmed that such untimely peacemakers are only ridiculed by the enemies and become a mockery before the true church. We then do not yield to them for one hour, so that the truth of the Gospel may stand with us. - The Regensburg preachers proved in detail in a joint opinion of May 12, 1630, that one should not abandon this "divine chant" for the sake of the emperor or anyone else. All and every verse can be derived from the holy scripture, even those words which are a thorn in the flesh of the adversaries: steur' des Pabsts und Türken Mord. Who would be so poorly versed in the writings of Ezekiel, Daniel, Paul and in the Revelation of John, that he should not yet know what murders the occidental and oriental Antichrist will commit, as experience has so far confirmed in so many kingdoms and provinces.... Who would deny that which is divine to the popes? Then, the power of Satan, who walks daily in our city, is greater than that of the papists. Yes, the devil is also in the church and hears this singing. If we do not stop this song for the sake of the devil, why for the sake of those who are less powerful? If the devil cannot harm us for the sake of this song, why should we be harmed by those who do not have such great power? It is the time of confession, at which time one must not give way to the adversaries of religion in adiaphoristic matters." (Concordia Formula Art. X.)

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(Conclusion follows.)

### **Luther and the Fluttering Spirits.**

There were many false spirits against which Luther had to use his voice and pen. The first and most prominent false spirit against which Luther wielded the sword of the spirit - and only this sword of the spirit, that is, the Word of God, did he use, not only against this first, but against all false spirits - was the pope, the pope who is, as the apostle Paul writes to the church of Thessalonica in the 2nd Epistle, "the man of sin and the child of perdition. Epistle, "the man of sin and the child of perdition; who is an abominable man, and exalteth himself above all things that are called God or God's service, so that he setteth himself in the temple of God, as a god, pretending that he is God." Fighting this spirit was no child's play. Human wit could do little, even nothing. Luther also recognized this, which is why he sang:

With our power nothing is done, we are soon lost; The right man fights for us, whom God himself has chosen. Do you ask who he is? His name is Jesus Christ, The Lord of hosts, And there is no other God; He must keep the field!

"Not arbitrarily", as Guerike says, "Luther had set himself up as a reformer, not with a specific plan against corrupt constitution, against Pabbacy, monasticism, etc., he appeared, in order to consequently reform the church according to this. This plan would have been a human, not a divine one, and like all previous planned works of spiritual and secular politics for the reformation of the church at the head and members, etc., it would also have failed.

Luther was only an obedient instrument of God in his fight against the false spirit of Pabstism. "Whoever will not hear us," he wrote to the people of Erfurt (de Wette III, 227), "from him we are easily and soon divorced." So far was he not only from ambition, but from all false proselytizing zeal.

"The matter and honor of Lord Jesus Christ is not ours, but yours,

that was his mind unchangeable until the last breath. When we consider the terrible power that the pope had, we are left with the words that we find in the prophet Habakkuk (4,13.): "God, you went out to help your people, to help your anointed; you broke the head in the house of the wicked, and stripped the foundation to the neck. Sela." That is why Luther did not have to retract one iota of what he had said and written against the spirit of Pabstism. Yes, even in later years he said - hear it, sons and daughters of the Reformation! - "May God fill you with hatred against the pope."

However, I do not want to describe this part of our Luther's struggle - against the false spirit of Pabstism - according to the title of this reflection. I want to report and tell, as best I can, about Luther's fight against the "fluttering spirits", which falls in the middle of the difficult fight with the spirit of Pabstism. When a brave commander fights against the common enemy with obvious joy of victory, the common soldiers also get courage. Thus to

Luther's time. What was the situation before that? The common enemy was the pope. They feared him. They dared - and did not dare - to fight against him. If one dared, the pope remained the victor. It had become different through Luther. What no emperor, no king, no prince, and even no great church assembly could accomplish, Luther, the bold instrument in God's hand, had to dare and accomplished. Now, however, everyone wanted to become a knight of the pope. The number of those who appeared as reformers was great. Now there was not only one false spirit against whom Luther had to draw the sword of the Word of God and fight, but many. While Luther was sitting up in the Wartburg, things were happening in Wittenberg and the surrounding area that were detrimental to the good cause of the Reformation. During Luther's absence, ghosts appeared, which Luther later called "fluttering ghosts". The father of the "fluttering spirits" was Carlstadt, the "neighbor Andres," as he was later called. Luther wrote of him, "He is a worse enemy to me, indeed to all of us, than we have had hitherto." In a stampede, this Carlstadt wanted to take the bastion of the pope. He appeared as a reformer. And how? He called for a disputation on "celibacy and monastic vows." He also issued declarations on his theses a few days later - all in a storm. I will only mention the explanation of the second one, and from it the reader can infer the content of the other one. It reads thus: "Let no one be called to the so-called spiritual state who is outside of marriage"; and he justifies this sentence with the words of Paul 1 Tim. 3: "Let a bishop be blameless, a

wife's husband." Here, he said, the priests were commanded to marry as the Levites had been commanded in the old covenant. He also spoke about the images in the service. Out! Out with it! that was his word. He also speaks of confession, declaring it "useless" and pointing out that "all visible and external services are not useful." Stormy appearances were the consequences of Carlstadt's teaching.

Luther heard about it. He secretly left his Patmos, disguised as a horseman, appeared in Wittenberg, talked with Melancthon, and then quietly hurried back to his Wartburg as he had come. A short time later, Luther published a pamphlet: "A Faithful Admonition to All Christians to Beware of Revolt and Indignation." There he wrote: "Those who read and understand my teachings correctly do not make a fuss. They have not learned it from me. But that some do this and boast of our name, what can we do about it? How many things do the papists do under the name of Christ, which not only Christ forbade, but which also transgressed Christ.... But, as I say, the devil seeks as much cause as he can to revile this doctrine. But sayest thou, What then shall we do? ... That thou let thy mouth be a mouth of the Spirit of Christ, of whom St. Paul saith above, Our Lord Jesus Christ shall kill him with the spirit of his mouth. Look at my actions. Have I not broken off the pope, bishops, priests and monks with my mouth alone, without all the stroke of the sword, more than all the emperors and kings and princes have broken off with all their power? Why is that? Because Daniel 8 says that this king shall be destroyed without hand, and St. Paul says that he shall be destroyed with the mouth of Christ.

become. Therefore, you must not desire a physical rebellion. Christ himself has already started one with his mouth, which will be too difficult for the pope. Let us follow his example and continue. It is not our work that is now going on in the world. It is not possible that one man alone should start and lead such a being. It has come so far even without my concern and counsel; it shall go forth even without my counsel, and the gates of hell shall not hinder it. It is another man who drives the wheel. The devil has been afraid of these years for a long time and has smelled the roast from afar. He would have liked to kill me many times; now he would like to have a physical rebellion, so that this spiritual rebellion would be disgraced and prevented. But it will not and shall not help him, whether God wills it; he must be destroyed without hand and only with the mouth; nothing helps for that. See to it that you drive and help to drive the holy gospel, teach, speak, write and preach how the laws of men are nothing,... and let us do this for two more years, and you will see where the pope, bishops, cardinals... and all the vermin and worms of the papal regiment will remain: they will disappear like smoke". But he also demands this continuation in teaching for the sake of the weak; "for," he says, "there are some who have not heard such things before and would well learn if they were told, or are too weak that they cannot grasp them easily. These are not to be overpowered nor taken by surprise, but they are to be instructed kindly and gently, showing the reason and cause; and if they do not grasp it at once, they are to be patient with them for a time.... . You cannot be too hard on the wolves; you cannot be too soft on the weak sheep."

But it didn't help with Carlstadt Luther's writing. He fluttered on and on. But he was no longer alone as a Fluttergeist. Besides Zwilling, the one-eyed monastery preacher, two fluttering spirits from Zwickau, named Marcus Stübner and Nicolaus Storch, came flying in. The two Zwickauers boasted of immediate revelations of the Holy Spirit. They wanted to be reformers. They wanted to bring about a greater reformation than that of Luther. In the company of their reformation, death and destruction were already certain here on earth for all priests and the godless. They despised, mocked and ridiculed the ordinary means of grace. Infant baptism was also among the things to be abolished. The aforementioned fluttering spirits were joined by a certain Thomas Münzer, then in Zwickau, who proclaimed the new "gospel" from the pulpit with fervent eloquence. The mischief in Wittenberg was getting worse every day. Everything seemed to go out of hand. The enemies of Luther's Reformation rejoiced, Melanchthon was helpless, the Elector was thunderstruck. One is astonished: Melanchthon did not know what to think of the new prophets. Melanchthon, the good gentle Melanchthon, consulted with them. He reported the following to his elector: "I have heard them myself; they utter miraculous things. How much such things move me, I cannot well describe. In truth, I have important reasons for not despising them. For that there are spirits in them appears for many reasons, of which no one can easily pass judgment than **Martinus**" (Luther). Melanchthon was embarrassed and at a loss for advice.

What was to be done now? Melanchthon asks the Elector if it would not be advisable to let Luther come to Wittenberg. Luther is not allowed to leave his Patmos; but he writes to Melanchthon how he should treat the fluttering spirits. However, it gets worse from day to day. Luther appears on the spot. And what does he do? Eight days in a row he preaches on questions that had occupied the Wittenbergers in recent times. He is calm, yet full of zeal and seriousness in these sermons. "You have heard," he says in one of the sermons, "that no one is to be dragged to or from heaven by the hair, but that the word is to be preached and worked freely, without our doing what it should and will. For I cannot drive anyone to heaven or slam them with knuckles. You have grossly misbehaved in this piece, so that it would not be a miracle if the thunder and lightning had struck you into the earth. And if you will not desist from this play, then no emperor, nor king, nor anyone else may chase me away from here; I will probably run away from you myself without being driven. I may well and freely say that none of my enemies, although they have done me much harm, has done me so much harm as you, my friends, with this single piece. You have hit me right in this." When the eight days were up, the spirits (Carlstadt & Co.) ceased their fluttering and left Wittenberg. Luther also made a trip to Zwickau, the main place of the fluttering spirits. God was also with Luther in the battle against these spirits.

Many of Luther's smaller and larger writings are directed against these and other enthusiasts. Since the spirit that Luther fought against still lives in the sects and enthusiasts today, and we also come into contact with them, I will quote two wonderful and powerful excerpts from Luther. The first passage reads: "According to the law and testimony! If they do not say this, they will not have the dawn. Is. 8, 20. From this we see: God does not want to give anyone the spirit or faith without the outward word and sign. But the false spirit reverses the order. What God ordains outwardly to the spirit inwardly, oh, how mockingly and derisively he throws to the winds, and wants to enter the spirit first. Yea, saith he, Shall a handful of water cleanse me from sins? The Spirit, the Spirit, the Spirit must do it within. Should bread and wine help me? No, no, one must eat Christ's flesh spiritually, so that those who do not know the devil might think they have five holy spirits with them. But if you ask them, "How do you get into the same high spirit?" they do not point you to the outward word and gospel, but to the land of milk and honey, and say, "Wait, and you will know; the heavenly voice will come and God himself will speak to you. Do you see there the enemy of divine order? How he opens his mouth with the words: Spirit, Spirit, Spirit, and yet at the same time outlines both bridges, footbridge and path, ladder and everything, through which the Spirit is to come to you, namely baptism, sign and oral word of God, and wants to teach you, not how the Spirit is to come to you, but how you are to come to the Spirit, that you are to learn to ride on the clouds and to ride on the wind. How thinkest thou of these fellows? seest thou who this spirit is?"

The second passage reads: "'He who is Mine will transfigure Me, for of Mine He will take and proclaim to you,' John 16:14. Hereby He makes the

Holy Spirit to a preacher, so that one does not look up to heaven, as the **fluttering spirits** do, and separate from the thorough word and preaching ministry, but know that he wants to be with and with the word, and through it lead into all truth. For I am also a half-learned doctor, so that I do not boast too highly of the high spirits who have long since gone up into the clouds above all Scripture and sat down under the wings of the Holy Spirit. But this experience has taught me all too often: when the devil seizes me apart from Scripture, as I begin to walk with my thoughts and also to flutter toward heaven, he makes me not know where God or I remain."

So far Luther.

Thy word is our heart's shield, And thy churches' true defence; So keep us, dear Lord, That we seek no other thing.

A. Schuessler.

### The Western District

of our Synod held its sessions this year from October 14 to 20 at Concordia, Mo. Present were 108 pastors, 118 teachers and 65 deputies; absent 26 pastors and 32 teachers. Admitted were 12 pastors, 12 teachers, and 9 congregations.

For 12 years our District has been dealing with the topic: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that the doctrine of the same is the only true one." The consideration of the 12th proof, namely the doctrine of the Lutheran Church of obedience to men in matters of faith and conscience, had been begun last year. It had been shown that within the church no one has the right and power to rule over the faith and conscience of Christians. In this year's meeting it was now explained:

"The Lutheran Church believes, teaches and confesses according to God's Word that the secular authorities have neither the right nor the power to rule over the faith and conscience of their subjects; namely, 1. the subjects may not oppose the secular authorities by force even if they are wronged by them, but that b. the secular authorities have no right to command their subjects to do what God has forbidden, or to forbid what God has commanded, or to force them to do anything against their consciences; 2. that a. the secular authorities are obliged to protect the church in its freedom against injustice and, insofar as they (the authorities) consist of persons who are members of the church, to serve the church with their power, but that they have neither the right nor the power to usurp the government of the church and to want to force it to the true faith, or what they consider to be the true faith. 3. that the secular authorities have the right to render harmless and to intervene against those false believers who establish or follow principles that are dangerous to the state, but that d. the secular authorities have neither the right nor the power, except in this case, to use their coercive power against false faith and false worship or what they consider to be false worship.

A major topic of the afternoon's proceedings was the matter of a contract signed two years ago by the community in Concordia, Mo. and two neighboring communities.

The synod was convinced that a Progymnasium was necessary for the west and that among the eastern congregations of the district the one in Concordia was the only one to maintain such an institution. The synod was convinced that a Progymnasium was necessary for the west and that among the eastern communities of the district, the one in Concordia was the only one that could take over the care of such an institution; and so the synod decided not only to take over the institution definitively, but also to establish a third class, the Quarta, in the next school year and to employ a second professor.

Concerning the Inner Mission, it was reported that in the states of Kansas, Arkansas, Colorado and Oregon, 17 traveling preachers and missionaries are working beneficially, receiving all or part of their funds from the mission treasury, for which 3,600 dollars of the year are required. A gratifying report was also received on the English Mission in Missouri, which was not started again until September. G.

**To the ecclesiastical chronicle.**

## I. America.

**Something completely new.** The Missouri Synod is said to have left its previous position towards the world and its lust and to defend dance and theater. A certain During, a pastor belonging to the Wartburg Synod, has found this out. How is that possible? Our Concordia publishing house is currently distributing the lectures that Dr. Walther gave on "Dance and Theater Attendance" and in which he seriously warns Christians against it! Now - listen to how Father During has discovered that dance and theater are now being defended by the Missouri Synod. The "Weltbote", a political paper, had also published an advertisement of the book "Tanz und Theaterbesuch" and in this advertisement the writer of the "Weltbote" had developed his wrong views about dance and theater. P. D. now takes these statements of the "Weltbote" for the content of Dr. Walther's writing and writes in P. Severinghaus' "Luth. Hausfreund" that also in this piece Missouri had departed from the truth! We do not know what to say to this. Should really P. D. be so simple-mindedly fine? In any case, the fame of his wisdom is gone. *Si tacuisses!*

G.

**Secret Societies.** The Negro preacher Countee in Memphis, Tenn. who, as we reported in No. 16, resigned from the secret societies to which he belonged and was attacked by masked Negroes because of his testimony against them, now lives a mile outside the city and must have his people guard his house at night. Recently, as he was walking home from an evening service, accompanied by 20 church members, he was shot at on a street corner and he and several companions were wounded. - Recently, when another Negro preacher in Memphis mentioned the secret societies in a speech and called attention to their oaths, an advocate stood up, interrupted the speaker, and said that he and a large number of those present had conspired and come here to prevent Masonry from being exposed. The crowd then began to shout: "Kill him! Throw him out? Away with him! And so they dispersed. G.

**Dirty daily newspapers.** Which Lutheran also reads dirty daily newspapers unnecessarily, or allows them to be read in his family? - That most of the larger daily newspapers, because of their immoral, usually also widely publicized scandalous stories, do not unnecessarily

and that under no circumstances should a householder allow his family members to read them, has been said many times in the columns of the "Lutheran", but has been overlooked just as often by many who nevertheless think they are serious Christians. Some people think that these views are to be found only among us in German circles, and that they are mainly due to being German and to holding on to the German. That this is not so, we see, among other things, from the fact that an outstanding Methodist journal wrote quite recently that most of the daily papers were "very efficient and enterprising, but in various respects in such a way that they should not be introduced into the homes, and **in their influence on the youth** they could only have a **corrupting** effect. In England, too, the leading daily papers seem to be filthy rags, otherwise one could not explain why the *Methodist Times*, published in London, England, recently wrote: "The disgraceful position which the principal daily papers occupy towards questions of morality may well cause earnest Christians to wonder whether it would not be possible to get a new enterprise going which might successfully hold the rod to those." C. D.

**State and Church.** It has become apparent that many Lutheran congregations in the state of New York have congregational ordinances that are contrary to state law, and as a result may be in no small trouble. Therefore, the New York Ministry has decided to petition the Legislature to enact a new law for the Lutheran Church, so that the congregations can manage and control not only their spiritual, but also their secular affairs according to their church ordinances. We can only wish that this petition may be successful. (Lutheran Gazette of Boston.)

**An Indian Synod.** Presbyterians have a small [Indian synod in Dakota](#). At this year's 14th synodical meeting, 110 delegates, missionaries, teachers and deputies, were present at the Indian Church in Sisseton, Dakota. In addition to 5 white missionaries, 35 Indians are now active as missionaries or assistants. The pastor of the church where the meetings were held is the son of a warrior chief. The proceedings of the synod were conducted in the language of the Dakota Indians, and minutes were taken both in that language and in English. On the Sunday that fell during these synodal sessions, services had to be held outdoors because of the large audience, with an Indian pastor preaching on Matth. 13, 31-33. Another Indian pastor, who in his youth as a great warrior had taken many a scalp from Chippewa Indians, but who is now the preacher of a congregation of 164 communicants, assisted in the distribution of the Lord's Supper. 51 years ago this small Indian synod was started as a weak mission. It now numbers 984 communicants, after having been reduced several times to a very small group by the Indian feuds that used to occur frequently. C. D.

## II. foreign countries.

**Saxon Free Church.** In the "Lutheraner" of September 15 we reported that the "Sächsische Kirchen- und Schulblatt" of August 21 had reported the following about the Saxon Free Church: "There is no doubt that this community is firmly established in Saxony. While a dwindling of the Methodist 2c. congregations is conceivable, such is not to be expected from the Free Church according to human judgment." This admission seems to have caused offence among the readers of the regional church. The "Sächsische Kirchen- und Schulblatt" (Saxon Church and School Gazette) of September 25, in fact, gives its readers the consolation in a "Supplement": "The separatist-Lutheran movement seems to stand still in 1884, regarding decline." A strange addendum! If the Saxon Free Church is "undoubtedly firmly established", so that a "dwindling" of it "is not to be expected", then it rhymes badly with the fact that it should "stand still, in terms of decline". The latest news also testify to the obvious opposite. A congregation in the city of Hanover has already joined the Saxon Free Church. In relation to this, we are informed in a letter of October 7: "I am pleased to inform you that Pastor Hübener in Dresden has received the call to Hanover and, with the approval of his congregation, has also accepted it and, God willing, will move there at the beginning of November. May God make him a blessing there, just as he has been a blessing in Dresden."

W. [Walther]

**Working on Sundays.** Recently, investigations have been made in Germany as to whether employers are to blame for their workers not being able to attend church services on Sundays. In this connection, a secular German newspaper reported, among other things, the following about the statement of an employer: "When asked whether it does not happen that a journeyman wants to go to church once and thus makes use of the concession not to work on Sundays in order to be able to go to church, he answered: Certainly, with Catholic journeymen this has often happened to me, but with Protestant



journeymen - in the period of 10-12 years since I have been a master - never. And the representatives of other trades, e.g. shoemakers, confirmed the same, only adding that it also sometimes occurred with such journeymen who were members of 'sects', such as Baptists, or who were also reformed, but not with members of the national church". - This is indeed a sad testimony concerning the church life in the national church.  
W. [Walther]

**Mixed marriages.** Prince Waldemar of Denmark married the French Princess of Orleans, the Lutheran to a Roman Christian. It is written from Rome that the pope gave his consent only on condition that all children from the marriage become Roman. Denmark is an almost purely Lutheran country. One can imagine how the country was agitated by this news. Thus reports the "Pilgrim from Saxony." There have always been people like that prince, and people not only of high but also of low rank. They belong to those who, as the Lord says, say: "I have taken a wife; therefore I cannot come. (Luc. 14, 20.) For whoever, in order to get a wife pleasing to his eyes, agrees to have his children brought up in a religion which he knows to be a false religion, denies his faith for the sake of a wife, and in so doing does something even worse than what those once did who sacrificed their children to Moloch. Because these murdered their children only bodily, but those murder the souls of the same. Woe to them eternally!

W. [Walther]  
(Submitted.)

### **In the Columbus "Lutheran Church Newspaper".**

of October 15 of this year I am attacked by Father I. F. Döscher. The "unjustified historical remark", which I am supposed to have foisted in our testimony against the deniers of the Holy Trinity, reads thus: "Do not ask anything about the fact that other ecclesiastical communities prove you right and us wrong. This is no wonder, because the faith

has also gone out in most so-called Christians, and love has grown cold. Most of them consider it love to let you fall into eternal death undisturbed and to revile us, who confess Jesus. Therefore, we are not at all surprised when other ecclesiastical communities applaud you in this fight and revile us as loveless, shameful people. If we are Christians in truth, the word of the Lord must be fulfilled in us: 'Ye shall be hated of all men for my name's sake' (Luc. 21:17)." I wrote this and printed it, and I knew why. I also explained it afterwards to the mixed pastoral and teachers' conference, which was commissioned by our local congregations to add the final declaration. The whole conference agreed to it, and the one who made the proposal was Döscher. Some Methodist and Presbyterian preachers then declared that they had to protest against the above sentence, because they were with us against the Trinity deniers. To this we replied: Good to you! We are glad from the bottom of our hearts. But how far has the above sentence become unhistorical and unjustified? Praise God that it stands there to warn our simple-minded Christians. It is exceedingly necessary against the unrighteous and against - döscher. For in the whole city, only doeschers and the unlearned accept the children of the Trinity deniers for confirmation, whom we must reject because their parents do not consent to baptism. What this whole thing has to do with Döscher's dismissal is a mystery. The St. Johannes congregation, which had to turn away from Döscher's activities, would have acted against me in the same way if I had wanted to instruct them to do wrong things. Finally, as for the sad invectives: "frivolity," "impudence," and "penitentiary," with which the "Lutheran Church Newspaper of Ohio," of which I am quite unknown, throws around, let it be known: These words could have been used by Döscher to describe the scandalous events in his "church activities". Döscher surrounded himself with tramps, "ordained" them as missionaries, and then had to experience that such people were thrown into prison because of brawling, drunkenness, and emergency breeding. To the disgrace of the Christian church, one scandal after the other occurred with Döscher. One can see Döscher standing in the middle of the street with his teacher, blood streaming down his face, surrounded by a bunch of people. That was the spirit with which one of his parishioners fractured the teacher. One can see Döscher himself handing out slaps in the street. The latest scandal is not over yet. A large part of the people who, worked on by Döscher, went with him and signed his documents, have long since turned their backs on him. His current congregation has already wanted to get rid of him once and appointed one of our pastors. Anything that even thinks of external decency goes away from him in disgust. The means by which he has to maintain himself are becoming more and more desperate: evening entertainments with money, renting out his school to secular associations, raffling off objects 2c. In the present scandal, which makes the whole city talk, he threatens that he already has two professions from the Ohio Synod. It is getting stinkier and stinkier with him here, and we cannot stand a greater helper against the error of the Ohio Synod than Döscher with his goings-on. It is your financial support that Döscher counts on. May it become him to show our local congregations more and more clearly where darkened people end up when they deny the eternal truth. It should also be noted that we do not need to follow Döscher's people at all; he himself makes sure that their eyes are opened. That he is mentally ill was not declared by us, but by his doctor and his own wife. That the St. John's congregation finally declared after Döscher's pranks that Döscher was incapable of administering his office as pastor of their congregation due to his sick mental condition, happened only then - remember this - when Döscher had long since broken his oath of office, erected a counter-altar and torn the congregation apart. The congregation had waited so long with sighing and pleading, because they thought the man was sick and did not know what he was doing. If this had not been the case, they would have quickly chased him away with shame and disgrace. Hardly would a second congregation of our synod have shown such love and patience to a man who swore to build it and who destroyed and tore it apart.

P. Th. Rösener.

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## Death News.

The news has just reached us that our dear

**W. Sihler**, formerly Doctor of Philosophy and for many years pastor of the Lutheran St. Paul's Parish at Fort Wayne, Ind., passed away on October 27 of this year early at half past five o'clock in the morning in faith in the Lord Jesus, whom he preached, from the misery of this temporal life to eternal glory. Although this news will not surprise any of our readers who knew the dear man, since it has recently been common knowledge among us that the aforementioned, in spite of a wonderfully preserved freshness of spirit, is undoubtedly approaching his imminent bodily dissolution, nevertheless we all feel the hard blow which we and our entire American Lutheran Church are experiencing with the bringing home of this above others blessed faithful worker in the vineyard of the Lord and mighty fighter against falsehood and error in all forms.

So much in a hurry for now.

The following is reported to us by Pastor Hansen in Worden, Ill, on October 17, 1885: "I hereby inform you that your former student, Candidate Ludwig Vogelfang, passed away on October 14 after a lengthy painful throat and chest complaint in childlike faith in his Savior and was buried in the ground on October 16 with the general participation of my congregation and many from the congregation in New Gehlenbeck. Pastors Schieferdecker, Hahn and Barth also came to pay their last respects to him. I based the funeral oration on Hebr. 4, 9. and showed in what the still existing peace consists and to whom it is available. With joy I was able to testify to the large mourners' assembly my well-founded hope that our deceased friend and brother had been taken up into the rest of the children of God. - His age was 26 years 10 months and 4 days."

God consoled the sorrowful mother, who would have liked to see her hopeful son in the service of the Lord at His church.

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## "Public Statement."

"After I had, by God's grace, by way of careful examination of doctrine and counter-doctrine, according to the Holy Scriptures and the Lutheran Confession, been led from an erroneous position in the doctrine of conversion and election by grace, into which position I had fallen, partly by an erring conscience, partly by carnal zeal, not only to condemn the truth now also recognized by me with the Synodal Conference as divine, but also to heart-judging denigration of individual representatives and defenders of it and fighters of the error opposing such truth in the "Columbuser Kirchenzeitung" and "Altes und Neues", Jahrg. 1882, I consider it my duty to publicly declare herewith that I am heartily sorry both for my aforementioned earlier aberration in doctrine, defense of error and combating of the truth, as well as for those attacks and accusations against their representatives, and that I am especially sorry for the accusations of Calvinism, crypto-Calvinism, hypocrisy and Jesuitism against the Hon. I am especially sorry to recant the accusations of Calvinism, crypto-Calvinism, hypocrisy and Jesuitism against the Honorable Missouri Synod and individual members of the same, and that I sincerely ask for forgiveness from all those who have become aware of my sin and who have been offended by it. I. C. Himmler."

The above and accurately reproduced "declaration" was accompanied by the following lines: "Mr. Pastor Waaner! Send you the above declaration with the understanding that you are to use it\*) as you think best.

Lyons, Wisc., October 20, 1885.

I. C. Himmler."

Undersigned only adds that Rev. I. C. Himmler is now a member of the Honorable Synod of Wisconsin, et al.

Chicago, Ill, October 21, 1885. A. Wagner.

\*) Will probably be a typing error and should be called the same. A. W.

## Ordinations "nd Introductions.

On behalf of the President of the Southern District, Mr. T. Stiemkes, on the 18th Sunday after Trin. Mr. A. E. Michel was ordained and introduced by the undersigned with the assistance of Mr. P. G. Francke.

Leopold Wahl.

Address: Lsv. L. L. bloüel, Lox 362, kksaeola, ^lorlcka.

On the 18th Sunday after Trinity, the Candidate of Theology, Mr. Aug. Burgdorf, appointed as Negro Missionary for New Orleans, was ordained by the undersigned at the request of the Commission of the Synodal Conference in Mount Zion Church in New Orleans, La. with the assistance of Prof. Hoppe and N. Bakke and P. Rösener and inducted into his office.

T. Stiemke.

On the 10th Sunday after Trin. by order of the honorable Mr. Präses Wunder Mr. P. E. Werfelmann, until now helper preacher in my congregation, was introduced in the newly formed Christ congregation near Humboldt Park, branched off from my congregation, by the undersigned. A. Reinke.

Address : Uev. L. ^Verkeim".",

**Hurndolck(IllüelZo, III.**

On the 20th Sunday after Trinity, Father Bernh. Sievers was installed by the undersigned on behalf of the Honorable President Sprengeler with the assistance of Professors C. Huth and O. Hattstädt inaugurated in St. Stephen's parish at Milwaukee, Wis. I. Penalties.

**Address: Uev. L. Sievers, 376 8eott 8tr, LIUrvaukee, IVIs.**

Rev. Th. Buszin, called from the congregation at Linnwood, Osage Co, Mo, was installed in his office by order of the Honorable Presidency Western District on the 19th Sunday after Trin. by undersigned.

O. R. Hüschen.

## Church dedications.

On the 13th Sunday after Trinity, my church community in Camden Town, Carver Co., Minn. celebrated the dedication of their newly built church. The festival preachers were? Hertrich and Desttnon. The undersigned offered the dedicatory prayer.

Fr. Stretchfoot.

The Lutheran Zion congregation at Braver, Bay Co., Mich. had the joy of dedicating a little church to the service of the Triune God on the 15th Sunday after Trinity.

F. Sievers jun.

On the 17th Sunday after Trinity, the Lutheran congregation at Perryville, Perry Co, Mo, dedicated their newly built church to the service of the Triune God. Preaching in the morning were Messrs.? W. Zschoche and F. W. Pennekamp preached in the morning, and in the afternoon Father W. G. Polack, Jr.

K. W. Weber.

The newly formed Lutheran Trinity Parish at West Merrill, Lincoln Co., Wis. dedicated its newly built house of worship (28X50) with steeple and bell to the service of the Triune God on the 17th Sunday after Trinity. The festival preachers were? W. Rehwtnkel, H. Erck and the undersigned.

P. Gap.

On the 17th Sunday after Trinity, the newly built church (made of bricks, 93X50 feet; height of tower 142 feet) in Fräser, Mich. was solemnly consecrated. The old church had burned down last Christmas with all that was in it. The good Lord, however, has now provided in a short time a much more beautiful church with organ and bells. At the consecration the kastor loel O. Spehr said the consecration prayer; Fr. C. Schwankovsky and undersigned preached in German, ? Franke in English. I. A. Hügli.

On the 18th Sunday after Trinity, the congregation of Pensacola, Florida, dedicated their newly built church to the service of the Triune God. L. Election.

On the 18th Sunday after Trinity, the Lutheran Dretetnigketts congregation in Janesville, Minn., dedicated its newly built church to the service of the Triune God. The festival preachers were the cl?. C. H. Sprengeler and I. Schulenburg. The undersigned said the prayer. T h. Krumsieg.

On the 18th Sunday after Trinity, the Lutheran congregation at Jron Mountatn, Mo., consecrated their new church (26X40) to the Triune God. The festive sermons were preached by Father Tönjes and Mr. F. Brand. The consecration prayer was said by the undersigned. R. Smukal.

The Lutheran congregation at Centreville, Ill, consecrated their little church to the service of the Lord on the 20th Sunday after Trtn. Father Welcher and the undersigned officiated.

G. Rumsch.

## Mission Festivals.

The congregations ofMezger, W. Heinemann, H. Koll- morgen and the undersigned celebrated their mission feast in Ve - nedy, Ill. M. Eirich and Mezger preached. The Collecte after deduction of expenses amounted to -72.00.

E. L. Mangelsdorf.

On the 11th Sunday after Trinity, the Lutheran St. John's congregation in Madison, Nebr. celebrated its annual mission feast, at which the church's president, H. Westphal, and W. Rudolph were festival speakers. H. Westphal and W. Rudolph were festpre- dtger. The collecte was -27.58. I. Hoffm ann.

On the 14th Sunday after Trin. the Lutheran St. Johan- nis congregation bet Pierree, Nebr. celebrated its annual mission festival, at which the I. Hoffman" and Th. Möllering were festival preachers. The collecte was -37.20. H. Bremer.

On the 14th Sunday after Trin. the congregation of Mr. ? Zürrer in O'Brien County, Iowa, celebrated their mission feast. In the morning Fr. Ph. Dornseif preached, in the afternoon undersigned. Collecte -25.00. R. v. Nebelschütz.

On the 15th Sunday after Trinity, the congregation in Noko mis, Ill, celebrated its mission festival. However, it was so rained out that no one came in the morning and very few in the afternoon. On the 19th Sunday after Trinity we therefore held a small after-celebration. Collecte -52.00. FestpredigerFüllung und Unterzeichneter. L. Zahn.

On the 15th Sunday after Trinity, the congregations in Worden, Ill, and the surrounding area celebrated their community mission festival. Prof. Pieper, I. Bergen and I. M. Habn preached. Rain prevented many from attending. The collection was -81.65. P. Hansen.

On the 15th Sunday after Trin. the congregation at St. Joseph, Mo. celebrated a mission feast with the congregation at Atchison, Kans. and the branch of the undersigned. The festival preachers were Messrs. Vetter and Lentzsch. Collecte -42.28.

M. Great.

On the 15th Sunday after Trin. my congregation at Racine, Wis. celebrated a mission feast. The festival preachers were Bro. T. Wichmann of Freistadt and Bro. Detzer of Evanston, Ill. The collecte was -36.31. C. T. Keller.

On the 16th Sunday after Trinity, the congregation in Bremen, Ind. celebrated its mission feast. A number of guests from the "Filialgemeinde" were present. The festival preachers were Prof. Zucker of Fort Wayne and the undersigned. The collecte was -34.00. H. Schlesselmann.

On the 16th Sunday after Trin. the congregations in Jefferson County, Mo. celebrated their annual mission feast at the congregation of the undersigned. The festival preachers were MrM E. Lehmann and I. Bundenthal. The collecte betrW -57.25. P. Wesel oh.

On the 16th Sunday after Trin. the four congregations in Van Wert County, Ohio, celebrated their mission feast of this year in the congregation of the undersigned. The festival preachers were the  
H. Sauer and G. Seemeyer. After deduction of travel expenses, the collections yielded -68.00. E. Stubnatzy.

On the 16th Sunday after Trin. the congregation at Fedor, Lee Co., Tex. celebrated a mission feast with the congregation of Father Kaspars. Preaching was by Father Wilder in the morning and by Leimer in the afternoon. The Collecte, intended for inner mission in the South, amounted to -72.45. G. Btrkmann.

On the 16th Sunday after Trin. the Lutheran congregation at Ruma, Ill. celebrated their mission feast. In the morning C. Könnemann and the undersigned preached. In the afternoon, Fr. F. Schwefel gave a lecture on misstonsgeschichtltchen. Collecte -30.05.

C. Schrader.

On September 20, the congregation of the undersigned celebrated its mission feast in fellowship with the congregation of Father Dowtadt of the Wisconsin Synod. The festival preachers were Messrs. Wesemann and Erck. The total cost, after deduction of travel expenses, was -56.00. Oshkosh, Wis. I. G. Nütze.

On September 20, the congregations at Sheridan, Carroll Co, and Grant City, Sac Co, Iowa, celebrated their joint mission feast in the church of the former congregation. Festive preachers were Herrmann and undersigned. Collecte: -29. 93. I. Seßler.

On the 16th Sunday after Trin. the congregations of Pastors Kühnert, Bendin and Adam in Cuming County, Nebr. celebrated their mission feast. Festival preachers were Bendin and Kuehnert. The collecte resulted in about -48,00. M. Adam.

On the 16th Sunday after Trin. my congregation in Champaign, Ill, celebrated a mission feast, to which fellow believers from neighboring congregations also attended. Mr. k. F. Ays-Lallemant preached in the forenoon, undersigned in the afternoon. Dte Collecte amounted to 51 dollars.

L. Frese.

On the 16th Sunday after Trinity, the congregations in and around Columbia City, Jni>. celebrated their first mission festival. The festival preachers were: Dir. Bishop and P. Stock. Collecte: for Inner Mtssion -20.52, for Negro Mission -20.00.

Tr. Thieme.

On the 16th Sunday after Trinity, the Immanuel congregation celebrated its mission feast in Kossuth County, Iowa. C. Crämer and Fr. Budach preached and the undersigned gave a mission history lecture. The Collecte resulted in the sum of -29.02.

C. F. W. Maaß.

On the 16th Sunday after Trinity, my congregation in Kenesaw, Adams Co., Nebr. held a mission feast, to which guests from neighboring congregations also attended. The festival preachers were Messrs. A. Baumhöfener and C. Schubkegel. The Collecte after deduction of the travel expenses amounted to -37.85.

F. Düver.

On the 16th Sunday nach Trtn. the congregation in South Litchfield Township, Montgomery Co., Ill, celebrated its mission feast, with guests attending from Mt. Olive, Carltville, Staunton and Worden. Festival preachers were kk- Zahn, Füllng and Weisbrodt. Collecte-95.00. C. Schroeder.

On the 16th Sunday after Trin. my three congregations in Henry County, O., celebrated a mission feast, in which also many guests from the neighboring congregations of the kk. Zucker, Steger and Horst thetlnahmen. The festival preachers were Messrs.?? G. Zucker and T. Horst. The collection after deduction of all expenses was -96.85.

W.. L. Fischer.

On the 16th Sunday after Trinity, the congregations of Prairie City and Appleton City, Mo. celebrated their community mission festival. Festival preachers were ck. Ten and Schenck. Collecte after deducting travel expenses -41.00. C. I. Umbach.

The congregations of k?. I. A. Mayer, G. Wangerin, G. Link, C. L. Janzow, M. Wartens and the undersigned celebrated their joint mission feast in North St. Louis on the 16th Sunday after Trtn. Father Janzow preached in the morning and Father Mariens in the afternoon. The collected funds amounted to -531.58, of which -496.33 remained to be used for the inner, English, Negro and Jewish missions.

C. C. E. Brandt.

On September 27, the Lutheran congregation in Deni- son, Iowa, celebrated Mission Day. The festival preachers were P. A. C. Bret- fcher and undersigned. Collecte was -20.00, two-thirds of which was designated for Inner Mission, the remainder for Jewish and Negro Mission.

W. T. Strobel.

On the 17th Sunday after Trinity, the congregation in Island Grove, Effingham Co., Ill, celebrated its mission feast, in which the neighboring congregations participated abundantly. The festival preachers were k?. Lewerenz and G. Kühn. Collecte -36.00.

H. Kowert.

On the 17th Sunday after Trin. the congregations of Shelby County, Ill, celebrated their mission feast at Strasburg. The festival preachers were Bro. Seuel of Indianapolis in the morning and Bro. Wegener in the afternoon. Dte collecte was -51.50.

Br. Brunn.

On the 17th Sunday nach Trin, the Dreieintgkett's congregation at Freistadt, Wis. celebrated a mission festival outdoors with great participation of Lutherans living around. The festival preachers were Pastors I. Strafen, A. Detzer and Stiemke. The total attendance was -123.14.

Th.

Wtckmann.

On the 17th Sunday nach Trin. the congregations of the kk. Lauterback and Hömann celebrated their mission festival in Accident, Md. Fleckenstein, Lauterback and I. Müller, the latter in "English language for the sake of the American guests. The total cost, after deduction of the travel expenses of Mr. Fleckenstein, was -53,000. Fleckenstetn, -53.00.

H. W. Hömann.

On the 17th Sunday after Trin. the congregations of Secor and Benson celebrated their mission feast of this year in the church deSigned. Mr.?. E. Gieseke preached the morning sermon, the undersigned the afternoon sermon. The collections for inner and outer mission amounted to -48.00.

Th. Ptssel.

The congregation in Watertown, Wis., celebrated its mission feast on the 17th Sunday after Trinity. Festival preachers were Father Keller and Professor Huth. Collecte: -72.40. C. Penalties.

The four southern parishes of St. Louis celebrated their annual mission feast in Gravois Park on September 27. The festival preachers were : Father Wagner of Chtcago and Prof. Schalter. Collecte: -385.00. G. Stöckhardt.

On the 17th Sunday after Trin. the congregation of the undersigned, with the participation of the congregation at Louisville, Ky. celebrated their mission feast at Lanesville, Ind. Dte Collecte was -43.35. F. W. Mueller.

On the 17th Sunday after Trin. the congregation in Alma, Kansas, celebrated its mission feast. Preachers were kk. Purzner and W. Lüker. Collecte -53.00.

H. C. Senne.

On the 17th Sunday after Trinity, St. Paul's congregation at Haven, Reno Co., Kansas, celebrated a mission feast with the participation of their sister congregations of Supertor, McPherson Co. and Cheney, Sedgewick Co. Preaching in the morning was Mr.? A. Ehlers, in the afternoon undersigned. Collecte, after deducting traveling expenses, was -23.00. A. Luebkemann.

On the 17th Sunday after Trinity, the congregation of the undersigned at Preble, Ind., celebrated its first mission festival with the participation of a number of guests from neighboring congregations. Prof. Zucker preached the sermon in the morning and a lecture in the afternoon. The total cost, after deduction of travel expenses, was 32.22.

I. List.

On the 17th Sunday after Trtn., the congregations of Boyer Valley, Wall Lake and Arcadia, Iowa, celebrated their first mission feast in Wall Lake. The festival preachers were k?. Herrmann and Lauer. In the afternoon Fr. Herrmann gave a historical lecture. The collecte was -19.71. L. A. Müller.

On the 17th Sunday after Trinity, the church of the Lord K. Iahn and mine celebrated a mission festival in Grand Island, Nebr. Iahn and mine celebrated the mission feast in Grand Island, besides preachers of the feast were k?. C. W. Baumhöfener and H. Frincke. Collecte-75.00. A. Baumhöfener.

On St. Michael's Day, the Lutheran Cross congregation in Warda, Texas, celebrated its annual mission festival. The festival preachers were Messrs.? M. Letmer and C. Sierks. Collecte -58.30.

G. Buchschacher.

On the 18th Sunday after Trinity, the congregation at Fort Smith, Ark. celebrated its mission feast. Father Koch preached in German in the morning and Father Herzberger in English in the evening. The collection was -27.20 in the morning and -14.00 in the evening; after deducting the travel expenses of the festival preachers, -21.00 was earmarked for the inner mission and -11.00 for the English mission in southwestern Missouri.

P. F. Germann.

On the 18th Sunday after Trtn. the St. Peter's congregation in Fayette County, Ill, celebrated its mission feast in fellowship with the congregation of the Rev. C. G. Schuricht. Festival preachers were ck. L. Zahn and C. G. Schuricht. The collecte was -56.00. H. W. Heumann.

On the 4th of October the congregation at Columbus, Ind. celebrated this year's mission feast alone in their church, at which? F. W. Müller and undersigned preached. Collecte -54.25.

C. A. Trautmann.

The congregation of the undersigned (bet RedBud, Ill.) celebrated this year's mission feast on Sunday, October 18, and the day before its harvest feast. The festival preachers for both days were Revs: I. Bergen and H. Weisbrodt. Collecte: -147.00. Fx. Erdmann.

On the 19th Sunday after Trin. the congregation of the undersigned at Red Bud, Ill, celebrated its annual Misstons and Harvest Festival. The festival preachers were k?. E. O. Lenk, F. Erdmann and C. Schrader. Dte collecte amounted to -59.10.

F. Sch of all.

On the 19th Sunday after Trin. Mission feast of the St. John's congregation in Cleveland, Ohio. Festival preacher: Fr. Zorn and undersigned. Collecte -42.70 for inner mission.

Aug. Dankworth.

On the 19th Sunday after Trinity, a mission feast was held at Trinity Church in Hutchinson County, Dak. Preaching were the???. F. H. Eickhoff and F. Schriefer. Collecte: -82.24. E. F. Melcker.

On the 20th Sunday in Trin. the congregations of North East, Eric and North East Township celebrated their annual mission feast in North East, Pa. Collecte-40.00. festival preachers were dte k?. C. Peters and H. Steck. E. Leemhuis.

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## Announcements.

With the approval of the supervisory authority of the seminary at Addison, Ill, the administration of the seminary budget will be transferred to **Prof. I. L. Backhaus** on November 1. Relevant letters and money shipments will henceforth be addressed accordingly. C. HLntzschel.

In accordance with the contract, it has been decided by lot in our municipality that the first series of interest-free shares issued by it will be redeemed this year. Holders of such shares should therefore kindly send them to Mr. F. C. Festner, (Hörner l'urnam uvä llvli 8lrs., Ornuds., l'edr., in order to receive back the amount paid for them.

Omaha, Nebr., October 1885.

E.. I. Frese.

The holders of the interest-free shares issued by the German Lutheran Church of the Holy Trinity in Lincoln, Nebraska, are hereby notified that the **first series** of these shares has been drawn by lot and shall therefore be paid out.

All those who are in possession of one or more shares of the first series are requested to send them to the undersigned through the intermediary of their pastor, whereupon payment will be made to the pastor concerned. Should one or the other be inclined to make a gift of the amount of the shares, this may be noted on the back of the Actie. H. Frincke.

**626 South 13th St, Lincoln, Nebraska.**

October 14, 1885.

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## Conferenz display.

The Northern Illinois Pastoral Conference will hold its meetings Nov. 10-12 in South Chicago and Colehour. - People are reporting to. G. John.

### Incoming to the Coffee of the Illinois District:-

For the synodal treasury: From Konrad Tatge in Joliet -50.00. Part of the Mission Festival Collecte by Fr. Cocks! in Petersburg 10.00. Fr. Mary's congregation in Danville 12.15. Harvest Festival Collecte: From Fr. Wegener's congregation in Altamont 8.50, 1?. Burfeind's congreg. in Richton 11.00, Fr. Mueller's congreg. in Schaumburg 43.03. By Ch. HLnsen of Fr. Mennicke's congreg. in Rock Island 30.00. Fr. Luehrs in Addison 10.00. Part of Mission Feast Collect. of Fr. Weisbrodt's congreg. in Mount Olive 10.00. (p. -184.68.)

To the new building in Addison: From P. Großes Gem. in Addison : by teacher Greve from L. Leeseberg 5.00, Louts Stünkel 25.00; by teacher Bäder from Heinr. Laatz 5.00, Wittwe Mönch 1.00; by teacher Rosen from L. Thon 2.00. P. Beck's Gem. in Jacksonville 10.00. P. Steeges Gem. in Dundee, 3rd Zhlg, 40.00. By P. Liebe in Wine Hill by H. Sasse 5.00, W. Werre 5.00, H. Kothe 5.00, W. Wolter 4.00, H. Brüggemann Sr. 2.00, H. Brüggeman Jr. 2.00, P. Gifhorn 1.50, W. Brockmeyer 1.00, H. Helms 1.00. P. Burfeind's Gem. in Richton 12.00. By I. Lunow from P. Lewerevz' Gem. in Effing- ham 9.45. From P. Streckfuß' Gem. in Chicago: by Wittwe Wendt 6.00, by Collector Hackbart 29.00, Coll. L. Herzog 57.00. By P. Heyer in Mayfair from H. Möller 5.00. k. M. Luecke's Gem. in Troy 40.00. By G. L. Buettner of the Gem. in Wartburg 32.00. By H. C. Zuttermeister of k. Wagners Gem. in Chicago 16.50. By P. Schröder in South Litchfield of W. Klükamp, A. Kenne, Fr. Drewel 1.00 each. k. Kühn's Gem. in Belleville 18.00. By P. Merbitz in Beardstown from H. Sieckmann 5.00. By P. Witte in Pekin from G. H. 5.00, H. W. 3.00, I. H. 1.00. P. Weisbrodt's Gem. in Mount Olive, Theil of the Mission Festival Coll. 50.00. (S. -406.45.)

For inner mission: Fr. Wartens' congregation in Danville 8.75. Fr. Mteßler's congregation in Carlinville 7.40. By Fr. Kowert in Montrose, part of the mission festival coll., 18.28. By?. Schröder in South Litchfield, part of the mission festival coll, 50.00. By Fr. Merbitz at Beardstown, part of the Mission Festival Coll., 10.00. By Jak. Neu of Fr. Lochner's congregation at Springfield 18.40. By Ch. HLnsen of Fr. Mennicke's congregation at Rock Island 50.00. By Fr. Zahn's congregation at Nokomis, part of the Mission Festival Coll., 24.00. (p. -186.83.)

For inner mission in the West: Harvest Festival coll. of k. Weisbrodts Gem. in Mount Olive 11.20.

For Jewish mission: By Fr. Lochner at Springfield, part of the Mission Festival Bill, 5.00. By Fr. Kowert at Montrose, etc., 9.00. By Fr. Merbitz at Beardstown, etc., 15.00. F. Köhn at Sheboygan, Wis, By P. E. A. Brauer, 2.60. By P. Zahn, Nokomis, part of the missionary festival coll., 5.00. By P. Weisbrodts Gem., Mount Olive, part of the missionary festival coll. 5.00. (P. -41.60.)

For Negro Mission: Fr. Mariens' congregation in Danville 8.00. By Fr. I. Heyer, part of the mission festival coll. in Jefferfon, 22.60. By Fr. Lochner in Springfield, desgl, 31.04. By ?. Kowert at Montrose, 9.00. By Fr. Schröder at South Litchfield, 25.00. By Fr. Merbitz at Beardstown, part of the Mission Festival Coll. 20.00. By Ch. HLnsen of ?. Mennicke's congregation in Rock Island 20.00. By Fr. Zahn in Nokomis, part of the Mission Festival Coll., 10.00. By Fr. Weisbrodt's congregation in Mount Olive, desgl, 5 00. (p. -150 64.)

For emigrant mission in New York: By?. Schröder in South Litchfield, part of the mission festival bill, 10.00. By Ch. HLnsen of P. Mennicke's congregation in Rock Island 15.00. ?. Zahn's parish in Nokomis, part of the Mission Festival Coll. 5.00. (p. -30.00.) -.

For Emigr. Mission in Baltimore: Through Fr.



in South Litchfield, part of Mission Fest coll., 10.00. ? Zabns Gem. in Nokomis, desgl., 4.00. (S. -14.00.)  
 To the household in St. Louis: By Fr. Merbitz in Beardstown, Theil of the Mission Festival Coll., 5.00.  
 To the household in Springfield: Fr. Mteßler's Gem. in Carlinville 7.40. By Fr. Merbitz in Beardstown, Theil of Mission Fest Coll. 5.00. (S. -12.40.)  
 For the Springfield Laundry Fund: By Fr. Merbitz in Beardstown, Theil of the Mission Festival Coll., 2.95.  
 For poor students in Springfield: By I. Lunow vonLewerenz' Gem. in Effingham 7.40. By P. Rabe in Warsaw, Hochzeitscoll. at G. Lüdde sen, for R. Amstein 4.00. By P. Norden for C. Hubert of the Gemm. in Lindenwood 3.27, Röchelte 1.85, at Hinckley 3.60. By P. Hölder in Chicago for Starck of Mrs. Woltersdorf 1.00, Mrs. Bog 1.00. (S. -12/22).  
 To the Fort Wayne household: By Fr. Merbitz in Beardstown, part of the Mission Festival Coll.  
 For college in Fort Wayne: Konrad Tätge in Joliet "for tuition of his son who did not become a pastor afterward" 50.00.  
 For poor students in Fort Waune: By Fr. Merbitz in Beardstown, part of the mission festival coll. for Gerh. Büscher 25.00, for Ch. Drögemüller 10.00.  
 By Fr. Hölder in Chicago from the Jüngl.-Verein for Stephan 12.00, for Starck 8.00. By Fr. Witte in Pekin, sent on Bohnes's silb. Wedding, for W. Mönkemöller 2.65. (p. -57.65.)  
 For a new organ in Addison: By Kassirer Röscher in Fort Wayne 5.00.  
 For the wash fund in Addison: Bro. Lührs in Addison 5.00.  
 For poor students in Addison: Fr. Lührs in Addison 5.00. k. Burfeinds Gem. in Richton for E. Petze! 7.00. By Kassirer Eißfeldt in Milwaukee, for Simon 10.00. By Fr. Engelbrecht in Chicago, Coll. at Kasck's wedding, for E. Riede! 7.00. By teacher Jung in Collinsville for Louis Eichel of the Women's Association 5.00, Young Women's Association 8.00. By Father Witte in Pekin, sent at Bohnes's silver wedding, for Jak. Raß 2.65. (p. -44.65.)  
 To the Milwaukee household: By Fr. Merbitz in Beardstown, part of the Mission Festival Coll.  
 For poor students in Milwaukee: By Fr. Merbitz in Beardstown, Theil of the Mission Festival Coll. for Franz Buszin 10.00. By Fr. Wagner in Chicago from Mrs. Kalbow for A. Grambauer 1.00. (S. -11.00.)  
 For the college building fund in Milwaukee: P. Kühn's Gem. in Belleville 10.00. P. Hölder's Gem. in Chicago, 6th c., 55.50. By Ch. Hänsgen of P. Menicke's Gem. in Rock Island 20.60. (S. -86.10.)  
 For salaries in Milwaukee: Fr. Mariens' parish in Danville 11.60. By Fr. I. Heyer, part of the Missionary Festival Coll. in Jfferson, 19.35. By Fr. Kowert in Montrose from I. Möller 2.00. By Fr. Kühn in Belleville by Mrs. Kämper 1.00. P. Wunders Gem. in Chicago 32.50, by N. N. .25. By P. Hölder there by H. Eilenberger 10.00. Harvest Festival Coll. by P. Brauers Gem. in Crete by I. W. Diersen 38.75. (p.-115.45.)  
 For construction of new professor's apartment in Milwaukee: k. Burfeind's congregation at Rickton 7.50. Fr. Eißfeldt's congregation at South Chicago 15.00. Fr. Weisbrodt's congregation at Mount Olive, part of the Mission Festival Coll. 7.20. (p. -29.70.)  
 For Fr. Goehringer: By Fr. Kuehn in Belleville from Mrs. A. Schuessler 1.00, Mrs. A. Cramme 1.00, Mrs. E. Demmerle .50, Rosa Funcke 1.00, Fr. Chr. Kuehn 2.00. (S. -5.50.)  
 For the widow's fund: P. Beck in Jacksonville 2.00. By P. Hahn in Staunton from N. N. 5.00. By P. Wunder in Chicago from H. Bormann, Ch. Grude each 2.00. By k. Feiertag in Colehour from Mrs. Eggers 3.00. Half of the Harvest Festival Coll. from P. Ramelow's congregation in Elk Grove 9.64. by Chicago Teachers' Conference 24.00. by P. Wunder in Cbicago from Wittwe Kriedemann 2.00. by P. Heinemann's Gem. at Okaw- ville 9.12. by P. Hölder in Chicago from Marie Keller 2.00, H. Eilenberger 10.00. by k Graf in Blue Point, part of Harvest Festival Coll., 8.00. (S. -78.76.)  
 For the deaf and dumb: By Father Hahn in Staunton from N. N. 5.00. By Father Schroeder in South Litchfield from Mrs. Bohlmann 2.50. By Father Merbitz in Beardstown, Theil. of the Missionary Festival Coll., 5.00. By Father Wagner in Chicago, Coll. at Ch. Hackbusch's wedding, 7.50. (S. -20.00.)  
 For the orphanage near St. Louis: By Father Hahn in Staunton from N. N. 5.00. By Father Schröder in South Litchfield, Coll. of the Gem. 4.95, from Mrs. Bohlmann 2.50. By Father Graf in Blue Point, Theil of the Harvest Festival Coll. 2.64, by Emil Ueckert 1.00. By teacher Jung in Collinsville of etl. school boys 4.55. (P. -20.64.)  
 For studying orphans from Addison: By Fr. Bartling in Chicago from Peter Brens 2.00. By Fr. Feiertag in Cole- bour from Fr. Eggers 3.00. By Fr. Hölder in Chtcago from Mrs. Emilie Löwenau 1.00. (S. -6.00.)  
 For support of the German Free Church: by 1\*. Ramelow at Elk Grove, half of Harvest Festival coll. 9.64, from Mrs. Voigt 1.00. (p.-10.64.)  
 Addison, Ill, Oct. 15, 1885. H. Bartling, Cassirer.

#### Revenue to the Iowa District's coffers:

For new construction in Addison: By Fr. Händschke from signers etnbezahlt -7.00. By G. Kretzschmar, 1st Zhlg. of Waterloo parish, 20.00. By Fr. Aron's parish at Atkins 31.75. I?. v. Strohe's parish at Monticello, 3rd Sdg, 70.00. by P. Greif of Jak. Stahmer .50. by P. Brandt of W. Gundermann 3.00. by P. Heinke in Bauer of H. Horstmann 15.00, A. Horstmann 10.00, H. Langcbartels 5.00, H. Baumgarten sen. 2.00, F. Kading 1.00, W. Schröder 3.00, G. Wöhler 1.00, Chr. Klages 2.00, I. Schumacher 4.00, H. Froböse and H. Schröder 1.00 each, L. Borchert 5.00. By k. F. S. Büniger of sr. Cbristus-Gem. 4.00. By?. Mattfeld from individual members of sr. Gem. in Centre Tshp., Calhoun Co. 7.00. By Fr. Händschke of sr. Gem. in Sumner 12.00. ? Dornseif's Gem. at Alta 61.50. (p. -266.75.)  
 For the building fund: P. Heinke in Bauer 2.00, from C. Herold.50.

For inner mission in Iowa: By C. H. Mahler, sent at the wedding of P. I. D. Hesse, 7.00. By Mr. Kassirer E. F. W. Meier 50.00. By 1?. Aron by sr. Atkins 11.14. By Fr. Mallon, part of the missionary party of sr. Zion congregation, 8.00. By Fr. Reistnger, part of the mission festival coll. of Sr. By Baumhöfener, thank offering of Mrs. S. K. M., 2.00. By Aron, part of the coll. at the mission feast in sr. By Fr. Guenther in Boone, part of the coll. at the mission feast of his and K. Weber's congregations, 30.00. By Fr. Bretscher, part of the mission feast coll. 25.00. By Fr. Lohr, part of the coll. at the mission feast of the congregations at Dubuque and Sherrills Mount, 31.50. By Fr. Aron from Mother Happel 2.00. By 1?. Baumhöfener of sr. Gem. at Homestead 14.42. By Fr. Grumm at Lyons, mission festival coll. sr. Gem., 18.28. By P. Strobel at Denison, part of the mission festival coll., 13.30. By P. Maaß, part of the mission festival coll, 8.50. Fr. Horn's congregation at Maxfield Tshp. 13.23. Sessler's congregation at Sheridan Tshp. part of the mission festival coll. 19.93. By Fr. Müller at Odebolt part of the mission festival coll. 10.00. (p. §322.82.)

For the mission to the Jews: Through P. Mallon, part of the mission feast coll. in his parish, 1.00. From the collection bag of the St. John's church at Monticello, 7.00. By Fr. Aron, part of the collection at the mission feast in his church, 10.50. By Fr. By Fr. Guenther in Boone, part of the coll. at the mission feast of his and Mr. Weber's congregations, 5.00. By Fr. Strobel in Denison, part of the mission feast coll.

For Negro Mission: Durck Fr. Grafelmann of N. N., found in the collection bag, 5.00. Fr. Mallon 1.00. Fr. Crämer's congregation in Webster City 3.00. From the collection bag of the Joh. Congregation at Monticello 7.00. By Fr. Reistnger, part of the coll. at the mission feast in Wilton, 10.00. By k Baumhöfener, thank offering of Mrs. Christina Schürmann, 5.00. By?. Aron, part of the coll. at the mission feast in sr. Gem, 10.50. By Fr. Günther in Boone, part of the coll. at the mission feast in sr. and Fr. Weber's Gem. 5.00. By Fr. Bretscher, part of the mission feast coll, 5.84. By Fr. Lohr, part of the Coll. at the mission feast of the Gemm. at Dubuque and Sherrills Mount, 9.00. By Fr. Studt of Fr. Völz 1.00. By Fr. Strobel at Denison, part of the mission feast coll. 3.35. By l'. Maaß by F. Schunchel 1.00. (p. §66.69.)

For poor students from Iowa: By?.. Müller in Odebolt, part of the mission festival coll., 9.71. Fr. Zürrer's coll. at Paullina, 7.75. Fr. Günther in Boone, part of coll. at mission feast sr. and k. Weber's coll., 15.00. Coll. at conference bet P. Horn in Bremer Co. 10.50. By P. Maaß, part of mission feast coll, 8.50. By Fr. Guenther in Boone, sent on the 70th birthday of Grandmother Krug, 5.00. By Fr. Seßler's congregation in Sheridan Tshp-, part of the Mission Festival Coll. 10.00. (p. §84.46.)

For poor students in Springfield: Durck Weber for Otto Kitzmann: Thank offering from Friedrick Krug 2.00. Durck k. Heinke for E. Beil by H. Bote, I. Ferber, E. Hartz, A. Ferber 5.00 each. (S. §22.00.)

For orphanage near St. Louis: Durck Lohr in Sherrills Mount by H. Vogel 1.00.

For the deaf and dumb: By Fr. Aron bet Atkins of Mother Happel 2.45.

For infirm and sick pastors and teachers: By F. 8. White of St. Paul's Parish at Fort Dodge 8.30. ?. Brewer 1.00. By Fr. Mallon of sr. Zions-Gem. 5.00. From the bell-bag of Joh.-Gem. at Monticello 14.05. k. Händschke's comm. at Sumner 3.00. Fr. Baumhöfener's comm. at Homestead 14.00. Fr. Strobel's at Denison 5.00. Fr. Dörrf-ler's at Council Bluffs 1.00, by dens. of Stud. Selle 1.00. By l'. Brust of N. N. 1.00. By Fr. Maaß, Theil. of Mission Festcoll. 10.00. Fr. Günther's Gem. in Bvne 12.42. k. Horn's Gem. from the Alms Coffee 10.66. Fr. Zürrer .80. (p. §87.23.)

For^ R. v. Niebelschütz: P. Mallon 5.00. k.HLndsch- kes Gem. bet Sumner 3.00. (S. §8.00.)

For the needy brethren in Saxony and Heffen: By Fr. Strobel of l. F. Meyers in Denison, 2.00. By Fr. Herrmann, thank offering of his wife, 3.00. By G. Kretzmar, of the congregation in Waterloo, especially for the needy congregation in Saxony and Heffen. G. Kretzschmar, appointed by the congregation in Waterloo specifically for the congregations of Frankenberg and Mitweide. Frankenberg and Mitweide, 8.73. P. Ph. Dornseif 1.00, by dens. by H. Heimsoth and N. N. each 1.00. By k. Zürrer by H. Richter sen. 1.00. P. Gülker .95, by H. Volte 2.00, N. Hanken and D. Tönjes each 1.00. By k. Maaß from Joach. Lauck 1.00. Durck Fr. Büniger of sr. Christus- and Joh.-Gem. and by himself 6.00. P. Brust and Gem. in Dubuque 7.00. By Aron by sr. Gem. at Atkins 15.00, by Mother Happel 3.00. Fr. Lohr at Sherrills Mount 2.00, by dens. by Aug. Böhme 2.00. By?. Studt at Luzerne by Mrs. M. Studt 4.00, Friedr. Völz 1.00, by himself 1.00. (p. §64.68.)

For Fr. Brunn in dying: By Fr. Herrmann, thank offering of sr. Wife, 3.00.

For the congregation in Council Bluffs: By?. Deckmann of Trinity congregation at Gray 11.60. By Fr. Händschke's congregation in Sumner 10.00. By Fr. Weber of sr. Gem. 17.20.

Reisinger's parish in Wilton 10.00. Fr. Glass' parish in War- ren Tshp. 11.00. Güntber's parish in Boone 7.00. Mallon 1.00. By?. Strobel from Herm. Schultz 2.00. Horn's Gem. in Maxfield Tshp. 24.00. By Fr. Bernthal in Dexter by sr. Gem. 23.50. Grafelmann's Gem. at Victor 6.30. ?. Budach's parish at Luverne 7.51. Fr. Brand's parish at Clarinda 6.56. Fr. Brammer's parish at Lowden 10.00. Zürrer's Joh. parish 18 50. Fr. Maaß's parish at Fenton 28.50. ?. v. Strohe's parish at Monticello 35.00. By Fr. Studt 5.00. ?. Bretscher's Gem. 4.50, L. Lamp from there 1.00, N. N. .50. ?. Crämer's Gem. in Webster City 5.00. P. Mallon's Zion's Gem. 3.00. P. Strobel's Gem. in Denison 5.75. Brust's Gem. in Dubuque 12.00. By P. Heinke in Bauer of F. Lohse and Fr. Schröder 5.00 each, Aug. Nolte 4.00, H. Borchert Sr. .50. F. Klages 3.00, P. Heinke 2.00, G. Haselhuhn .50. By k. Mattfeld of sr. Gem. in Pomeroy 6.58, in Centre Tshp. 2.67. ?. Seßler's Gem. in Sheridan Tshp. 8.00, in Grant City, 1.50. By P. Greif of sr. Gem. in Davenport 6.05, Mathilde Tone 1.00. (S. §312.22.)

For the congreg. in Hubbard: By Kassirer Bartling 23.00.

! P. Händschke's community in Sumner 5.00. Kassirer Schmalz- riedt 16.65. Kassirer Bartling 83.87. Kassirer Schmalzriedt 19.28. P. Grafelmann's community in Victor 6 35. ?.. Ph. Dornseif's comm. at Alta 8.25. Durck Kassirer Grahl 76.61. P. Aron's comm. at Atkins 14.33. P. Brammer's comm. at Lowden 8.20. P. Mallon's Zion's comm. 6.00. Durck Kassirer Bartling 10.10. p. Reinhardt's comm. at Van Horn 10.75. durck Kassirer Röscher 40.60. by Kassirer Eißfeldt 29.75. by Kassirer Bartling 6.25. Horn's comm. at Maxfield Tshp. 5.25. (p. §370.24.)

For the community in Davenport: By Kassirer Grahl 10.25. For the community in Jmogene: Durck k.Brand from sr. Gem. in Clarinda 3.85, by N. N. 2.00. (S. §5.85.)

Monticello, Iowa, Oct. 1, 1885. H. Tiarks, Cassirer.

#### Income to the Canada District coffers.

For the Negro Mission: Part of the Mission Festival Collection in ? Merkel's congregation in Tavistock \$5.00. From Mrs. Ehrhoff in Stonebridge .50. Part of the mission festival coll. in Bentes congregation in Stonebridge 10.00.

For the mission to the Jews: part of the mission festival tax in K. Merkel's parish in Tavistock. Merkel's congregation in Tavistock 5.00. Mrs. Ehrhoff in Stonebridge .50, part of the mission feast coll. in P. Bende's congregation in Stonebridge 10.00. John Landgraf in Stonebridge 1.00.

For inner mission in Canada: part of the mission festival tax in Fr. Bentes' congregation in Stonebridge 14.00. Half of the synodal tax in P. Andres' congregation in Berlin 14.75.

For the student treasury: part of the missionary feast tax tn ?. Merkels Gem. in Tavistock 16.20. Gustav Behrenwald and Anna Wilker in Tavistock 1.00 each. Unnamed in Stratford 1.00. Mrs. Wahl in Wallace 1.00. From various persons from the parishes of 1?. Benie and Freemeyer in Stonebridge and Humberstone 14.45. half of the synodal coll. in Fr. Andres' Gem. in Berlin 14.76. communion coll. in k. Frosch's Gem. in Salem 4.05.

For the Preachers' and Teachers' Widows' and Orphans' Fund: coll. in Fr. Borth's comm. in Ottawa 12.00.

For the orphans' fund: From student Wilh. Böhmer in Ottawa.75.

For new construction in Addison: Emil Fregin in Ottawa .50. Karl Kahl in Daschwood 1.00, Aug. Walper das. 2.00.

For the synod treasury: Coll. in Fr. Schröder's comm. in Dasbwood 6.00.

For the Free Church in Saxony: Communion coll. in k. Froschs Gem. in Elmira 11.20.

Wellesley, Ont, Sept 30, 1885. G. Renfer, Cassirer.

#### Entered the caste of the Western District:

For the synodal treasury: Durck Hrn. Umbach of k. Wangertn's congregation in St. Louis \$30.00. From P. F. W. Pennekamp's congregation in New Wells 10.00. P. Grupe's congregation in Eisleben 4.00. From P. Janzow, returned travel money, 30.55. P. Zimmermann's congregation, Harvest Festival!!!, 5.46. P. Jben's Gem. bet Harvester 4.00. P. Bundenthal's Gem. bet Antonia 2.15. P. Gümmers Gem. at Cape Girardeau 9.50. (p. §95.66.)

On the seminary building in St. Louis: By Fr. Bartels in St. Louts of N N. 5.00.

For the new building in Addison: Fr. Matuschka's congregation in New Welle, 3rd c., 34.25. By Fr. Sckülke of Mrs. L. borius in Palmyra 2.00. Fr. Matthes' congregation at Jackson 25.00. Umbach's Gem. in Prairie City 4.00. By Fr. Michels of etl. members of sr. Gem. 11.50. By Fr. Schwankovsky of sr. By Fr. Zimmermann's congregation 32.00. By Fr. A. W. Frese from I. G. Wolfs 1.00. By Fr. Eklers from Mr. Lux 2.00. By Mr. F. R. Rolf in Alma 5.00. (p. §146.75.)

For inner mission in the West: By r. Lübke, mission festival coll. at Haven, 23.00. By Fr. Keller, part of mission festival coll. at Palmer, 32.00. By Große, part of mission festival coll. at St. Joseph, 10.50. By Fr. Holls, part of mission festival coll. at Osage Bluffs, 20.00. By Mr. Kriete, part of mission festival coll. at Kimmswick, 40.00. By Mr. Kriete, part of the Mission Festival Coll. at Kimmswick, 40.00. By K. Umbach, part of the Mission Festival Coll. at Prairie City, 11.00. By Fr. Germann, part of the Mission Festival Coll. at Fort Smith, 21.00. Surplus of a Collecte at Concordia 11.00. (p. §168.50.)

For Negermission: By Keller, part of mission festival coll. at Palmer, 8.00. By P. Holls. Therl of the Mission Festival Coll. at Osage Bluffs, 10.00. By Mr. Kriete, part of the Mission Festival Coll. at Kimmswick, 17.25. (p. §35.25.)

For Jewish Mission: By Fr. Part of the mission festival coll. at Palmer, 8.00. Part of the mission festival coll. at Osage Bluffs by Fr. Holls 10.00. Fr. Richter's congregation at Ellisville 4.50. (p. §22.50.)

For heathen mission: part of mission feast coll. at St. Joseph by Fr. Great 10.50.

For English Mission: By Fr. Holls, part of Missionsfestcoll. at Osage Bluffs, 5.20. By Fr. Äermann, part of Missionsfestcoll. at Fort Smith, 11.00. (p. §16.20.)

For Emigr. Mission: Through Fr. Holls, part of Mission Festcoll. to Osage Bluffs, 5.00.

For the Saxon Free Church: By P. Hild from Mr. H. Lücke to Howards Grove 2.00. Durck P. O. Menke by I. Mariens and Fritz Fischer 1.00 each, H. Schröder, A. Küster and O. Flscker each .50. by I'. Polack of sr. Gem. in Uniontown 5.55. By Fr. Winkler in Central from sr. Immanuelsgem. 7.45, sr. Zionsgem. 3.70. By Fr. Pennekamp in New Wells from C. Nagel .50. Durck Fr. Matthes, thank offering from Aug. Voßhage, 3.00. (S. §25.70.)

For the widow's fund: Frese's Gem. in Hanover 10.75. P. Michels' Gem. in New Haven 1.50. By P. A. W. Frese, Coll. on H. Meyer's wedding, 8.00. By P. Meyr in Frtedheim, Erntefestcoll. sr. Gem., 6.40, from N. N. 5.00. By P. E. A. Frese in Hanover from Fräulein Emma Frese 3.00. Lebrer H. C. Hafemetster in Concordia 5.00. By? Brandt from Demetrios Gem. 4.70. By P. Bock from I. Slacik 1.00, from himself 4.00. (S. §44.35.)

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For the deaf and dumb: By P. Scholz, Coll. at the wedding of Mr. Buchholz 1.45, by N. N. .25. By?. Meyr from the bell bag 3.00. (S. -4.70.)

To the household in St. Louis: Fr. Matuschkas Gem. in New Welle 7.00.

For Stud. Schubarth in Springfield: By P. O. Hanser, coll. on I. Tolzmann's and Fräulein Moser's wedding, 7.00, coll. on C. Lautner's and Fräulein Kresfe's wedding, 4.00. (pp. -11.00.)

For the orphanage near St. Louis: By Fr. Holls from I. Sommerer and Jak. Beck 1.50. By Fr. Schälke in Palmyra from the Jungfrauen Verein sr. Gem. 10.00. Fr. Heyne's Gem. at Lake Creek 7.00. By Fr. Michels, Coll. bet H. Volkmann's baptism of children, 1.50. F. B. in Concordia .25. By ?. Meyr in Friedhelm, Wed. coll., 4.60. By P. Müller, Coll. on Joh. Müller's wedding at Vandalia, 3.15. Teacher Hamm's pupil in Concordia .25. (p. -28.25.)

For the Progymnasium in Concordia: By?. Lüker in Aroma from sr. Gem. 5 50, from himself 1.50. P. Günther's Gem. in Mora 4.80. (S. -11.80.)

For the Kansas City congregation: By?. Umbach, part of the Prairie City missionary staff, 30.00.

St. Louis, Oct. 21, 1885. H. H. Meyer, Cassirer.

Received for the Seminary HanShalt at Addison, Ill, since September 1, 1884: From the community at Addison: from F. Leeseberg 3 s. oats; C. Klasen 1 p. oats, 1 p. potatoes; Wittwe W. Stünkel 2 p. oats, 2 p. potatoes, 3 p. apples; Chr. Heidemann 5 p. potatoes, 1 p. grain; Wittwe H. Rosenwinkel 2 p. oats, 2 p. potatoes; H. Kruse 2 p. oats; H. F. Buchholz 2 p. oats, 2 p. grain; A. Wolkenhauer 1 p. oats, 1 p. grain; W. Rotermund 4 p. potatoes; W. Buchholz 2 p. potatoes, 1 p. oats; F. Buchholz 8 p. Potatoes, 1 p. grain; W. Kroger 2 p. potatoes; W. Rabe 2 p. potatoes; H. Matthews 5 p. potatoes; L. Heinemann 2 p. oats, 2 p. potatoes, 2 p. grain; H. Backhaus 1 p. oats; L. Fiene 2 p. oats; L. Blecke 1 p. oats, 1 p. grain; H. Meyer 1 p. potatoes; C. Kornstedt 2 p. oats; W. Fiene, L. Balgemann each 2 p. oats; E. Graue 2 p. oats, 1 p. potatoes; A. Grau 2 p. oats; L. Ratbje 3 p. potatoes; H. Plagge 2 p. potatoes; W. Helters 1 p. oats; F. Krage 3 p. oats, 3 p. potatoes; Wittwe S. Ahrens 3 p. oats, 3 p. potatoes; F. Bartling 1 p. oats; H. Timm 1 p. grain; F. Fedderke 2 p. oats, 1 p. potatoes; H. Rittmüller 2 p. oats, 3 p. potatoes; H. Oehlerking 2 p. oats, 2 p. potatoes; H. Heidorn 3 p. oats, 1 p. grain; F. Tonne 4 p. oats; F. Rittmüller 4 p. potatoes, 1 p. grain, Bush. Bobnen; F. Tonne Sr. 2 p. potatoes; W. Tonne 1 p. potatoes; Ebr. Trätow 1 p. oats; W. Grote 1 p. oats; F. Kücken 1 p. oats, 1 p. grain, 1 p. potatoes; H. Tonne 2 p. oats, 1 p. potatoes; F. Mesenbrink 2 p. oats, 2 p. grain, 1 Bush. Beans; Wittwe Mesenbrink -1.00; H. Mesenbrink -5.00; F. Kuhlmann 3 p. oats, 3 p. potatoes; H. Niebus 3 p. potatoes; W. Beier 1 p. oats, 1 p. grain; E. Pflug 1 p. oats, 1 p. grain; H. Kirchholz 2 p. oats, 1 p. grain; Herm. Lührs 2 p. potatoes, 1s. Oats; F. Lührs -1.00; C. Hettmann 1s. Oats. - From the community at Arlington Heights by: F. Kasching, A. Wilke, M. Hildebrandt, H. Wiese, D. Scharnhorst, I. Piz- low, F. Jaquet, P. Lasche, W. Heuer, I. Hinze, C. Witte, C. Tür" au, Ed. Müller, C. Dettmer 1 p. each of potatoes; I. Glade, H. Kirchhofs, F. Rascher, I. H. Meyer, F. Drabeim, Föger, F. Tegtmeyer, F. Högner, D. Heinemann, H. Ruffel. H. Katz, F. Katz 2 p. potatoes each; H. Baumann 1 p. apples; H. Wilke 3 p. potatoes; I. Liens 13 head cabbage; I. L. Meyer 1 p. potatoes, 1 p. oats, 1 p. grain; C. Schönberg 3 p. potatoes; H. Hensing 2 p. oats; Chr. Niemeyer 2 p. potatoes, 1 p. grain; G. Kirchhofs 3 p. potatoes; C. Brockmann 2 p. potatoes, 1 p. apples; F. Voigt 1 p. grain, 1 p. vegetables; Konr. Niemeyer 4 p. potatoes; C. Rüst 1 p. potatoes, 2 p. grain; F. Stünkel, F. Sieberg, H. Piepenbrink, Aug. Dreyse, H. Blume, H. Menfling, H. Schröder, H. Katz 1 p. each potatoes; W. Meyer 2 p. Potatoes, 1 p. "lepfel; W. Kirchhofs 2 p. potatoes, 1 p. grain; H. Ruffel Sr. 2 p. potatoes, 2 p. turnips, 1 p. apples; P. Röder 2 p. potatoes, and by the same 9 p. Apples and 9 p. Etnmackegurken. - From P. Bartling's parish in Cbicago by: K. Kemnitz, Sr. 2 p. onions, 2 p. turnips, 2 p. celery, 200 head of cabbage and a spring wagon full of green lettuce, pie plant and radishes; K. Kemnitz Jr. 200 head of cabbage, 1 p. turnips, 1 p. onions, 1 p. celery; C. Muller 2 p. turnips, 1 p. onions; Aug. Jakobs 160 head cabbage, 1 p. celery, 2 p. turnips; F. Huckholz 1 p. onions, 2 p. turnips; Joh. Jakobs 3 p. turnips; Heinrich Jakobs 2 p. turnips, 1 p. onions. - From the community at Des Plaines by: H. Haffelmann, Radloff, Wolf, W. Behrens, A. Behrens, Wettermann, Zähler, Danker, I. Müller, Sander, Bublitz, Nebel, Meinshausen, Reehe, Böckenhauer, Bielefeld, Seegers, H. L. Senne, F. L. Senne, Moldenhauer, F. Meyer. Konr. Möhling, Bobzin, W. Ritter each 1 p. potatoes; Wasmund 2 p. turnips, Hintz 1 p. turnips. - From the parish at Proviso by: Christoph Peter 1 p. oats; A. Degener 2 p. oats 1 p. apples, 1 p. potatoes; L. Ahrens 3 p. oats; H. Müller 3 p. potatoes, 2 p. oats; W. Wtnkler 1 p. oats; H. Volberding 2 p. potatoes; F. Volberding 2 p. oats; Chr. Seegers 3 p. potatoes, 2 p. apples; P. Strikter 20 gallons of pickled cucumbers; H. Elm- horst 1 p. Potatoes; H. Heidorn 3 p. potatoes; H. Bedje 2 p. oats; E. Mesenbrink 3 p. oats, 2 p. apples, 1 p. rye; H. Mesenbrink 2 p. oats; F. Höhne 1 p. potatoes; L. Graue 1 p. oats, 1 p. rye mebl; F. Hase 1 p. potatoes, 1 p. apples; H. Sauck 1 p. rye meal; L. Meyer 1 p. oats, 1 p. potatoes; E. Heidorn 3 p. potatoes; C. H. Mantel 2 p. oats, 2 p. potatoes; F. Kolb 1 p. oats; C. Puscheck 2 p. oats, 3 p. potatoes, 1 p. apples; F. Puscheck 3 p. potatoes, 1 p. apples; Ph. Schröder 4 p. potatoes; C. Degener 2 p. potatoes, 2 p. oats; H. Wese- mann 1 p. potatoes; A. Kemmann 2 p. do.; H. Dicke 1 p. potatoes, p. vegetables ; E. Meyer, F. Mandel 3 p. potatoes each; Konr. Herath 10 pounds dried beef and 1 RtnLsvtertel.-From the parish at Rodenberg by: H. Gellermann 1 p. oats; C. Leeseberg, L. Beißner, F. Abel 2 p. oats each; A. Meyer 1 p. oats; H. Menfling 3 p. oats; F. Lichthardt 4 p. oats; N. W. Theiler 1 p. grain, 2 p. oats; W. Lüders 2 p. grain, 1 p. oats; Joh. Fraß 2 p. potatoes, 1 p. oats; C. Knief 2 p. potatoes, 2 p. grain, 1 p. apples, 1 p. greens; H. Malwitz 1 p. potatoes, 1 p. grain, 1 p. oats, 1 p. vegetables; F. Menfling 4 p. potatoes, 2 p. grain; F. Heine 2 p. potatoes, 2 p. oats, 1 p. apples; Wittwe Geistfeld -3.00; Wittwe Meyer and H. Thiemann 2 p. potatoes each. - From the community zuSchaum - bürg by: H. Nerge 1 p. oats, 1 p. grain; H. Thies 3 p. potatoes, 3 p. oats, 3 p. apples, p. beans; W. Licht- hardt 1 p. grain, 3 p. oats; Joh. Lichthardt 1 p. Potatoes; W. Lüker 3 p. potatoes; F. Lichthardt 2 p. potatoes, 2 p. oats, 1 p. grain; H. Homeier 1 p. oats; H. Beikin 2 p. potatoes, 2 p. Oats, 2 p. grain; W. Sporleder 2 p. potatoes, 2 p. oats, 2 p. grain; Christoph Hastnes 1 p. potatoes, 1 p. oats, 1 p. grain; H. Winkelhaken 50 cents; F. Strajen, W. Freist each 1 p. oats; F. Kastrop 2 p. oats, 1 p. potatoes; A. Winkelhaken 1 p. oats, 1 p. grain; H. Schräge 3 p. oats. - From the parish ofUorkCentre by: E. Schumacher, F. Finke, V. Burdorf, E. Nordbruck 1 p. potatoes each; H. Bade 2 p. potatoes, 3 p. oats; F. Deike 1 p. potatoes, 1 p. grain; F. Ahrens 1 p. potatoes, 1 p. Oats; F. Goltermann 2 p. oats; W. Goltermann 3 p. potatoes, 2 p. oats; H. Meyer 1 p. potatoes, 1 p. oats, 1 p. grain; Wittwe Meyer 2 p. oats, 1 p. grain.

God bless the dear givers!

Addison, Ill, 15th Scpt. 1885.

Valentin v. Dissen, property manager.

## Receipt and thanks.

For the support of needy members of the Evangelical Lutheran Free Church in Saxony and other states, the following gifts of love have been received by the undersigned through Dr. Walther: 1st consignment Mark 789.10; 2nd consignment Mark 994.35; 3rd consignment Mark 1315.90; 4th consignment Mark 471.60.

By expressing his heartfelt gratitude for these rich proofs of brotherly love in the name of all members of the Synod, the undersigned wishes and asks for the blessing of the Lord in temporal and eternal goods for all dear donors. Yes, may He richly reward what faithful brotherly love has done for us unworthy ones.

O. H. Th. Willkomm,?.

Niederplantz, October 7, 1885.

For Jewish mission: Mtssionsfestcollecte in Bloomfield -5.00, in Portage 6.00, in Ktrchhatn 20.00, in Oshkosh 5.00, tn Freistadt 14.21. By A. Köhler in Watertown 1.00. Wittwe Meibohm in Milwaukee 1.00. M. K. in Sheboygan 4.00. N. N. in Portage 3.00. N. N. in Reedsburg 2.00. (S. -61.25.)

Milwaukee, Oct. 15, 1885. c. Eißfeldt, Kassirer.

## For poor students

Received with heartfelt thanks by Mr. P. Nütze! at West Ely -9.00, coll. at wedding of Mr. With. Schmidt; 3.00 from Mrs. N. N. at Indianapolis for Stud. W. Köpchen. For Stud. O. Döderlein -11.00 from the community of Mr.?. Dietz, -5.25 from the joint venture of Mr. P. Hieber.

M. Günther.

For poor students with thanks received from the worthy women's association of the parish of Kimmswick, Mo., (especially for Or- bach) -5.00. From Mrs. Marg. widtw. Wolf allhier 5.00. Through P. F. G. Walther in Brunswick, Mo., from Mr. Wilh. Meier 1.00. C. F. W. Walther.

For poor pupils received with thanks: by Fr. Baumann -10.36, sent at the wedding of Albert Rahn; by Fr. Spengeler from Mrs. Baumann 2.00; by Dir. Löber from N. N. 1.75.

Milwaukee, Oct. 15, 1885.

G. W. Müller.

Received with heartfelt thanks for the two students D. and H. Markworth from Mr. Datb sen. -3.80.  
Milwaukee, Oct. 8, 1885. Ch. H. Löber, Dir.

The chorale book by Layriz was received as a gift for our institution from Mr. Theodor Eißfeldt here.  
Sincerely thanks

Milwaukee, Oct. 8, 1885. Ch. H. Löber, Dir.

Received for Schulpbau in Kansas City with heartfelt thanks: by Fr. Große, Theil of the Mission Festival Collecte at St. Joseph, Mo., -10.50; by Fr. Winkler from Wittwe Schulte 1.00.

E. Ten.

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### New printed matter.

## Proceedings of the 26th Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1885.

This report contains the doctrinal negotiations on the following theses: "1. A Christian is only one who carries the true living faith in Jesus Christ in his heart. 2. he who carries the true living faith in Jesus Christ in his heart must also confess it with his mouth. Whoever carries the true living faith in Jesus Christ in his heart must also confess it in deed. May the report find many readers who will carefully consider and heed the important subject and now go and joyfully confess the Lord Jesus and His Word before the world. Price: 15 Cts.

## On Lutheran Doctrine. Oolloyu^, I^utützrau Irset 1.

This is the first English tract issued by the Commission on English Mission appointed by the Western District. An American sectarian ^oūsou asks the Lutheran Harris^ about the distinctive doctrines of the Lutheran

The latter gives an account of his faith and speaks about the main doctrines of our church: of the Holy Scriptures as the sole source, rule and guide of faith, of Christ's person, of conversion, of the means of grace, of justification 2c. Whoever has an American neighbor whom he would like to let know what we Lutherans hold against the various sects can use this tract for that purpose. The following tracts will provide more detailed explanations of the individual doctrines.

The tract may be obtained from Mr. F. Dette, 710 Franklin Ave, St. Louis, Mo. Two copies cost 5 cents, the dozen 20 cents, postage paid.

G.

**Catechism-Andachlen** after exquisite testimonies of our blessed Dr. Martin Luther. In bound **speech** by **Ernst Moritz Bürger. Together with a booklet of sayings and prayers.** Published by P. Th. Bürger, 669 Michigan Street, Buffalo, N. Y). 1885.

The author of this beautiful book, which has just come out of the press, our old dear friend and brother Pastor Bürger, has been in so-called "retirement" for some years now, due to his advanced age; but far from being idle in this state of his, he still works restlessly to serve the church, whose ministry he has dedicated himself to since childhood, with the gift with which he is still able to do so. The latest fruit of his diligence, the "Catechism Devotions," contain the essence of what is found in Luther's writings explaining each piece of his Small Catechism, put into dainty rhyme so that Luther's speech may be all the more fun to read. Each section is preceded by Luther's catechism text unchanged, while a prayer, also borrowed from Luther's writings, is added to the conclusion. In order to show our readers an example of how Pastor Bürger has proceeded here, the following is included. Luther's "well-known" words of divine preservation and government are rendered in the "Catechism Devotions" in the following rhymes:

God did not do his work of creation like a master builder or a carpenter.

Builds a ship and, when he has accomplished it, Davon goes and nothing else gives attention to it.

God remains with his creatures, with men and animals, and wants to maintain and govern them continuously.

The book is divided into three parts: the first, which contains 66 catechetical devotions in verse on 300 pages, the second, which contains on 18 pages a Spruckbüchlein to the 6 main pieces, and the third, which contains a Betbüchlein on 48 pages. The only thing we do not like to miss is the indication of where to find the retmweise wtedergegeben passages in Luther's writings; however, this is such a minor defect that we can only heartily recommend the also beautifully decorated book to all catechism lovers. The book can be obtained either from the publisher or from our Concordia-Verlag here. The price of a bound copy is \$1.25. W. [Walther].

For Christmas, the following previously recommended items are hereby recalled:

### "The Holy Christmas.

A children's service, to be held with the school youth of the First Lutheran Trinity and St. Andrew Parish at Buffalo, N. U., on Christmas Eve. Price is single 5 cents, dozen 45 cents, hundred -3.00, postage free.

Further:

### "Christmas liturgy

for the youth on Christmas Eve." (See "Lutheran," Vol. 29, 24. 1872.) New supplemented edition. Published by P. Th. Bürger, 669 Michigan St., Buffalo, N. A- The supplement consists of the catechesis published in the "Lutheran," Vol. 29, No. 27 for this Christmas liturgy, and in oer addition of the Christmas Gospel set to music by Mr. C. F. Baum. Price: single 10 cents, the dozen -1.00, the hundred -7.00, postage paid.

Please address: P. 1V. LuerZer, 669 LUeütssll 8tr., LuLkalo, N. V.

The receipt of Mr. College Administrator Schröter in Milwaukee will follow in the next number.

### Changed address":

Rev. ^uZ. LurZckork, 399 Oornmon 8tr., Orleans nerve, l-a.

Rev. V7. Ruclolpb, RLIarnsLoo, Lkackison Oo., Nedr.

Rev. 0. 8or\$, l'reinont, lVis.

Rev. 0.1.. HVnAAarer, 274 8tani8lan8 8tr., 8toektov, Oal.

Rr. Rockemer, LIartin l-utbor ^VaisenKlns,

IVittenberA, 8Larvano Oo., A71s.

8. oroto, 4442 N. Rroaärva^, 8t. 8ou1s, Llo.

^.nZ. 8. W. Rireliliog-, Lox 88, Yorkolk, Nebr.

8. R. RrenninA, Rencllallville, Inck.

R. RoU, 611 R. Rroaärva^, OonneU Rlutls, lorva.

The "Lutheri"" is published twice a month for the annual subserip" tionprri"" on a dollar for the aurwärtigen Unterschretber, who have to pay the same "orautzubezahit. Where the same is brought in by carriers, the subscribers have to pay 25 Lenk" LrLgerlohn rtra "u.

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Only letters containing information for the magazine are sent to the editorial office, while all other letters containing business, orders, cancellations, money, etc. are sent to the following address: Adrrffe. All other letters containing "business", orders, cancellations, monies etc. will be sent to the editorial office: „l.utd. OoonorAia-Verlag;" lLI.6. Lartkel, XZent), Oormer ok LIaiui 8treet L Inäla"" Avenue, 8t. l-ouis, blo. > to be sent to. - In Germany, this" sheet is to bette-" from Heinrich l. Amt""", 3" Ptmalsche Strasse, Dresden.

Interecl ab tüe rust OKoe at 8t. Ibouis, Llo., as ssvoncl-ol "s mrdttsr.

## Praise.

1 Petr. 1, 3-9.

Praise be to God, praise be to His Son, Who only showed me mercy;  
The Holy Spirit in the throne of heaven Set loudly praised by me! Oh God, my God, how I thank Thee, That Thou hast so graciously shown me Thy favor!

You, Father of Mercy, have drawn me to You;  
Given of comfort sweetness, When sin deceived me;  
Pulled from the devil's web, After your hammer, the law, Shattered my defiant heart.

You won't break a broken reed, I've learned that well;  
Even glowing Döchtlein's light of faith will preserve your power.  
Your word together with baptism and communion, The seals of my choice of grace, Are handwriting to me and guarantor.

You, Jesus, are my star of hope, Who leads me to my home. Praise to you, the risen Lord, who have prepared for me the inheritance, which is eternal and will be kept in heaven without delay, despite the cunning of the enemy.

So then I have found courage through You, my Savior, for You have overcome all enemies' cunning and fury.  
I believe in you and follow you, It goes through honor or dishonor - It goes to sel'gem goal.

The sting of death no longer stings, the poison is taken from him;  
The prince of hell may roar, He cannot come to me; The grave is a resting place, Since my Savior, Jesus Christ, Himself chose it as a resting place.

Therefore with peace and joy I go, When my time is fulfilled, Where God with heavenly gain Satisfies the heart's hope, And now, redeemed from all suffering, Crowns faith, gives eternal joy In selfish sight and praise.

M.

P. A. W.

## **The dragonades. \*)**

At the time of the reign of King Louis XIV of France (1660-1715), there were over a million Reformed people, called Huguenots, in his kingdom. The king's religion consisted of nothing but exact external observance of the religious customs prescribed by the Roman Church. The Duchess of Orleans, his sister-in-law, wrote: "One cannot be more simple-minded in religion than the king (Louis XIV) was. What the priests spoke, he believed as if God had spoken it, for he had never read a word in the Bible and knew nothing but what his confessors told him." Thus it became easy for the priesthood and the Jesuits, with the help of his confessor named La Chaise, to inflame him to the plan of eradicating the reformed church in France and thus transforming his whole country into a purely papal land. The king was shown the grace that could be obtained from God through so many sinners returned to the true, all-salvific Church. He was reminded of how he could make up for his indescribably immoral life. Thus, at first, all kinds of severe oppressions of the Huguenots were started in order to make them dislike their religion and to induce them to convert to the Roman church. They were accused of all kinds of completely unproven transgressions in order to be able to sentence them to severe punishments, they were declared incapable of holding many offices and positions of honor, they were deprived of their trade rights, their children were not admitted to the higher schools; reformed teachers were only allowed to teach reading, arithmetic and writing; in each place there could only be one school and one teacher; they were forbidden to perform any ecclesiastical official duties; they were also not allowed to be physicians and lawyers, book printers and booksellers. They were forbidden to emigrate, and to prevent this from happening, the harbor and border towns were manned with guards. They were also forbidden to have their children educated abroad; if they tried to do so, they were deprived of their children.

\*) At the request of our Synod of Western Districts from this year's Synodal Report communicated here in advance. W. [Walther]

to educate them in the papist faith. Those who let themselves be converted by the priests did not have to pay their debts to their reformed creditors, while those who did not want to convert were condemned to pay the debts of those who had become Catholic. The king allocated large sums of money to establish special missionary institutions for the conversion of his heretical subjects. Although all this could bring whole crowds to the conversion to the Roman Church, nevertheless, by driving the Huguenots to the last man either into the Papal Church or to exterminate them, finally in 1681, on the advice of the wicked war minister Louvois, even harsher measures of violence were taken, the infamous so-called dragonades, namely by sending dragons with the priests into all provinces to complete the alleged work of conversion. When the priest and his dragons arrived at the house of a Huguenot, he announced to the inhabitants: "It is the king's will that all should become Catholics and that the recalcitrant should be forced to do so by force. If they prayed that they were ready to lay down their lives for the king, but that they could not accept the Roman Catholic faith against their conscience, then the dragons moved in; into individual noble houses up to a hundred men; occupied all entrances and shouted with the sword in their fist: "Die, or become Catholic!" And now these brutes lived in the worst way that can hardly be described, regarded and treated not only the goods but also the women in the house as their own property, and committed the most unspeakable outrages without shyness. This was called, as I said, the dragons, or alleged conversions by dragons. All worship by the Reformed was then forbidden, their schools closed and their children handed over to Catholic parents for education, emigration forbidden under penalty of the galley and confiscation of property. Reformed preachers who immediately converted to the papacy received an annual allowance that exceeded their previous income by a third; on the other hand, preachers who did not convert were partly executed, partly commanded,



to vacate the country within a fortnight. The prisons filled up with arrestees. Those who refused to take the Catholic so-called last rites on the sickbed, if they recovered, lost their property and were sent to the galleys; if they died, their property was also confiscated and their body handed over to the executioner. Women who sang Protestant hymns and psalms had their hair cut off; old men were dragged to the altars by the soldiers under curses and threats to receive communion under one form; Such persons, however, who had first renounced their faith out of fear and later took part in reformed worship again, or were even caught making an un-Catholic remark, had to atone for their "blasphemy," as it was called, partly in the harshest prisons, partly on the scaffold of blood. The seminaries of the Reformed received Jesuits, and their converts appointed Catholic priests as their preachers. Finally, all religious meetings, as well as the practice of reformed worship in the castles of the nobility, were forbidden under penalty of confiscation of their goods and persons. All their children were henceforth baptized and educated in the Catholic religion. Any Reformed who emigrated and any preacher who did not emigrate within 14 days were condemned to the galleys. The Edict of Nantes, formerly granting them protection, issued by King Henry IV in 1598, was now repealed on October 25, 1685. Sixteen hundred churches of the Reformed have been torn down during this time, thousands of them forged into the galleys and innumerable tortured, yes, many have been hanged, wheeled and burned. (See Wernicke's and Becker's World History.)

\* \*

Unfortunately, however, the Reformed have not only experienced such persecutions from their papist opponents, but where they had gained the power to do so, they have also exercised it to a certain degree on their Lutheran opponents. Thus even Tholuck, a man who was always more inclined to the Reformed than to the Lutherans, writes: "In Cassel, the Lutherans could not practice public worship until 1724. The Lutheran nobility, scattered throughout the country, was only allowed to have home communion without the help of strangers. It was not until 1782 that the Lutheran cult attained general religious freedom..... In 1678, Count Moritz (of Nassau-Siegen) renewed the ban on Lutherans settling in Siegen; in Wied, the children of Lutherans had to be educated in a reformed manner; circumventing the ban by Lutheran education abroad was punishable by expulsion (still according to the church order of 1708."(See: Das kirchliche Leben des 17. Jahrhunderts. II, 228. 238.) Yes, the reformist Max Göbel himself writes: "The relationship of the reformed religion to the Lutheran religion was on the whole just as hostile and abrupt as to the Catholic religion. Obviously, however, the Reformed here were far more the persecutors than the persecuted, not in doctrine and in argumentative sermons, but in preventing the worship and the formation of congregations of the Lutherans, and, as they often suffered injustice from the Catholic sovereign and his councillors and theologians, so they also did with the help of their Reformed state government.

In many cases, they did injustice and, through such violent measures, embittered the Lutherans who were zealous against them in word and deed. (Geschichte des christlichen Lebens in Rheinland und Westphalen. II, 62 f. 65.)

Oh that we Lutherans would recognize with fervent thanks what a great boon we enjoy by God's grace in the glorious perfect religious and ecclesiastical freedom which is also guaranteed to us by the Constitution of the United States of North America.

(Sent by G. G.)

### **Prayer and free will.**

For many enthusiasts, the whole of Christianity consists in outward prayer. For some, prayer is their real and only means of grace. A master in the so-called prayers of the heart is honored in the enthusiastic communities as a victor in the battle games is honored by the Greeks. He who, like Moses, has a heavy tongue or a despondent mind is little respected. The old Adam, "awakened" by a sermon on the law, often suddenly wants to become pious and, driven by the terrors of the law and lured by the promises of the law, becomes so eager that his mouth resembles a mill wheel. The natural power is not yet broken. What is still lacking is the right recognition of sin and therefore the true fear of God. In prayer, which in itself should be a testimony against free will, it is expressed all the more. One's own power builds an airship in

which it wants to rise to the throne of God and plunder heaven. Very true, M. Boos says in a letter, "that under the best works the greatest sins are hidden, and that God is far more offended and dishonored by the piety of some pious people than even by the depravity of the godless." (Biogr. p. 428.) Whoever knows the rapturous prayers of the heart must say: our God is truly a patient man! The self-grown saints treat him as the pagans treat their idols. Their prayers violate both tables of the law. They are not voices of faith, but of unbelief. About what they should pray, the enthusiasts get instruction only from their own heart; therefore they babble out without fear of God everything that comes into their mind. Their own ego is always before their eyes. They are completely in love with themselves. Therefore, they always have much more to do with their condition in prayer than with their Savior and His work. They want to make the Lord of glory, before whom the seraphim cover their faces, the servant of their desires. Where he is not immediately submissive to their desires, they become bold, rude, insolent and storm against his throne like people who have the greatest right to do so. They draw all the ways and circumstances of the great God in the most precise way and do not want to leave him any will of his own. He shall hardly have the freedom of a groom. They treat him like a boy.

Where one does not follow the catechism in its order, but begins to pray before one has come to self-knowledge through the law, and thinks to understand prayer before one has seen the light of life in faith, one may well find the long prayers of the Pharisees, but no prayer pleasing to God. What does not come from faith

It is a sin, even if it were a prayer of the heart, because no one is capable of thinking anything good of himself but of himself. - Where one's own will and power pray, there are no miracles to behold. The enthusiastic pietistic and methodistic stories of prayers being answered are exactly like the papist stories of saints and miracles. If you know one, you basically know them all. There is no revelation of the glory of God; no miracle that bows in the dust; nothing of that by which God became known in Israel. But the one who prays comes to the fore. He has done a great deed; he has made the great God subservient to his small desires; he has shown him the way through prayer, and God - so they boast - has willingly followed him. These answers to prayer may correspond exactly to the truth. But then a child of God can see in them only God's incomprehensible judgments, who sends powerful errors to the hopeful spirits and gives them into the mind of their heart. God lets an honest enthusiast "bump" into everything and become a disgrace until his own strength breaks and his mouth can only sigh: "God, have mercy on me, a sinner!"

For a godly prayer it is necessary that a man, overcome by God's love, lowers his will into God's will. "Tear my heart from my heart," sings I. I. Rambach, "shall it also be with a thousand pains." (Festgedanken p. 133.) The Concordia formula in its 2nd article calls the new man only "an instrument and tool of the Spirit"; for "whom the Spirit of God impels, they are the children of God." (Rom. 8, 14.) Therefore Luther says: "Christians are not driven by free will, but by God's spirit", to which the theologians of Jena remarked in the Colloquium of Altenburg in 1568: "To be driven is not to work, but to be drawn and carried away by another." (Colloq. Wittenberg 1570. Bl. 171.270.) Overwhelmed by grace, the heart cries out adoringly: "Abba, my Father!" The eyes of the spirit are directed to his will.

"I will not have a limb, Nor my heart in my body, Unless it be calibrated with other gifts To thy service."

(Aemilie Juliane v. Schwarzb.-Rudolst. Lieder. p. 39.)

"My heart (Jesus) draws me after Him." (p. 50.) The new heart gives a joyful Amen to the urging and driving of the Spirit of God. The new man cheerfully consents to the will of God.

"Then only his foot, hand, tongue, and every limb, When grace drives, moves, stirs, and pulls."

(Rambach. Festged. p. 149.)

Willing and accomplishment come from the Lord. Therefore, true prayer is not an outflow of natural zeal. "We should not attribute it to our own powers that we pray," writes the church father Fulgentius, a disciple of Augustine. "for one would not even have the impulse to pray if it were not given by God. That we therefore desire the assistance of grace, that too is grace. For it begins to pour itself in, so that one may begin to ask for it. It pours in even more when it is given to those who pray. Who can ask for grace without wanting it? But if

God does not work the will in him, he can by no means will." (M. C. VI, 93 f.) "Here thou hast no ability to pray without in Christ JEsu," Luther writes. "For if we pray without faith, it is twofold to curse." "In sum, there stands in God's power the Word and the Holy Spirit, who prepares us for prayer." (E. A. 17,123 f.) "If you pray day and night, you are not a Christian because of it; for much praying with the mouth does not make a Christian, even if it is done with much clattering and shouting. Many heretics and unbelievers, even the Turk, pray much with their mouths, and yet are not Christians." (20:311.) "And is this (Our Father) as a high word, that it is not possible to speak out of man's nature, except the Spirit of Christ be in the heart.... No one ascends to heaven but He alone who descended, the Son of Man. In his skin and on his back we must ascend." (21:164.) "Where the Spirit of grace is, He makes it possible and permissible for us to begin to pray." "Therefore he himself also" (John 14:13) "clearly adds this. To teach that without faith no right prayer can be made, and that apart from Christ no one is able to pray a letter that is acceptable and pleasing to God." (49,113 f.) Joh. 16, 26. the Lord shows, "that no prayer can be made without the knowledge and faith of this article of Christ, although the other articles would also be completely present; and so these two pieces are linked to each other, that no one can pray rightly, except in the spirit of grace." (50,133.)

But the spirit of grace makes the whole Christian life a prayer. Every movement of the new man becomes a conversation before and with God, every worry a supplication, every joy a thanksgiving. The law by its demands, the gospel by the abundance of God's mercy revealed in it, urges to prayer. "By the law of works God says: Do what I command. By the law of faith we say to God, Give what you ask, and ask what you will." "Therefore God commands what we are unable to do, so that we may be reminded of what we must ask of Him." (Augustine.) But the riches of divine mercy always make the heart joyful and have such attraction for the believing soul that it has peace only in JEsu's fellowship. In prayer, faith must bring home to God what it draws from the abundance of grace. The life of the spirit is concentrated in prayer. Through prayer the gifts of the spirit are awakened in us. But God is all in all; for true prayer is only a groaning of the Spirit of God in us. This is to be kindled in us through reading, for which certain times of prayer serve well. But it is also found in little baptized children; indeed, in a sleeping Christian the spirit of prayer is more active than in all raptors. It is an inexpressible and for the most part unspoken groaning that rises up to God at all times like a holy smoke. One seldom feels anything of this spirit; for the sake of the flesh we cannot tolerate many such delicacies. It is an unhealthy Christianity that makes itself dependent on the feelings. "Why do you want to measure God's mercy by your coldness and warmth?" asks M. Boos. "God is not a thermometer. You look into his word." (Biogr. p. 769.) The faith that believes in the Word in

is bound, prays without ceasing. He also experiences God's miracles, because he sees with astonishment that God gives above asking and understanding. Every answer to prayer is for him a revelation of divine majesty, which at the same time humbles and exalts him. That is why he begins with praising God and also ends with it, because he recognizes better and better that God is the Alpha and the Omega, the beginning and the end, even in prayer.

(Sent by G. G.)

### **"Keep us, O Lord, by thy word, And prevent the murder of the Pabst and the Turk."**

(Conclusion.)

Unfortunately, the spirit of testimony has given way more and more. The accursed Union spirit would like to turn the church into an all-worldly babel of the kind of the so-called Gustav-Adolphsverein, of which Dr. Gollenperger sang in Leipzig

"Everyone enters the association as a member without further ado, as soon as he has identified himself as a human being by means of a certificate.

Faith does not come into consideration, it is love that makes everything.

Love is the shibboleth of the new world society.

The Pescheräh, the Hottentott, The Persian with the double god, The Jew, pagan, Turk is born member, like the Christian. Only the man-eaters alone must be excluded, for there is no love of man where one still eats the other.

It is against the love of the enemy, they say, to pray against the pope. O foolishness! We pray not against the persons, but against their bloodthirsty attempts, and in this we have David and all the prophets as models. Pabst and Turks are not our private enemies, but enemies of Christ and His Church. "Should we pray for them that it may be well with them, we pray for Satan himself, whom they serve so faithfully against the kingdom of Christ" (Nigrinus); for "the pope and the devil are one and the same to us" (Mathesius). For all hardened sinners the Holy Spirit has refused to pray (1 John 5:16).

"Nowadays," they say, "one has to pray against worse enemies than against the powerless Pope and the Turks. Whoever wants to do it, can do it; but let Luther's song remain unaltered and do not put Luther's name under the changes. Incidentally, we see in Pabst and Türken the two enemies of Christ, Pharisaism and Sadduceeism, and say with Spangenberg: "By these two names are understood all those who, by counsel and deed, by false doctrine or by force, insult, persecute, hunt down or plague God's Word, pure religion, righteous teachers, preachers and listeners. The present last world is full of Turks; but what wants to make itself pious goes in the ways of the pope. Mormons and all carnal people are only newfangled Turks. But a true Methodist and other swarming spirit, who attaches all salvation to his conduct, running and walking, what is he but a monk in contemporary circulation? But the old pope and Turk, are they not the same hereditary enemies of Christ today as they were ages ago? The papist magazine "The Catholic" wrote in June 1824: "If it comes to the point that all the Bible, the world will only be a place for wild animals. Pope Pius VII cursed all Bible societies and in 1816 told the Archbishop of Gniezno: "These Bible societies are an abomination to me; they are a pestilence which must be sought to be suppressed by all means at our disposal." In 1833, the Sultan, on the Pope's orders, forbade the distribution of the Bible in Turkey. The two became so friendly in their distress that in 1838 the Sultan's sick son was nursed by a Roman nun and, at the Sultan's instigation, masses were said for him by the Roman priests. The bloodlust of the papist Jesuits is still the same today. Roman canon law teaches that Rome can tolerate pagans and Jews on earth, but not heretics, i.e. us Lutherans. These are "commanded to the church" because they are baptized; they are to be forced, as one binds a frenzied man and gives him medicine. The authorities were obliged to help in this. The Parisian Jesuit newspaper "*l'Univers*" writes, "Nothing is more natural than that a person condemned by the Roman Church should be executed by its arm. The pope complains only that at present such "holy marimen" cannot be applied and the right cannot be exercised, nor is it even salutary to mention them. But the "*l'Univers*" consoles: "We are at the end of the beginning again." The Jesuits thirst for blood, although Rome is already drunk with the blood of the saints. O. v. Gerlach remarks on Revelation 17:5 that the number of all martyrs among the Roman pagans of the first three centuries is certainly "ten times higher" than that of the faithful "who were killed by Roman influence only during the 16th century. Drelincourt calculates that in the years 1518-48 alone, more than 15 million Protestants perished at the hands of the papal inquisition. And yet

the aforementioned Jesuit journal regrets that the authorities did not do their full duty at that time; for Luther should have been burned immediately and a crusade undertaken against his followers. O blindness, if a newer theologian thinks that the time could come again that we need the song: "Preserve us, Lord"! A simple-minded Christian, to whom the falsification of the old songs was an abomination, said: "When those times come, they will find our arsenals plundered and the points of the best swords broken off, in order to be able to use them for parade in peacetime. We, however, want to pray and caught:

"Preserve us, O Lord, in thy word, And prevent the murder of the pabst and the Turk, Who would overthrow Jesus Christ, thy Son, from thy throne."

(Submitted.)

### **Rev. P. W. Weigle, †**

Once again the "Lutheran" has to bring the sad news that a worker in the vineyard of the Lord has been called away, namely one who had hardly begun to work - Mr. Paul Wilhelm Weigle, son of the teacher Christian Weigle.

Rev. P. W. Weigle was born in Milwaukee, April 1, 1859, attended the Trinity School here, at which his father had been for years a teacher

and was confirmed by Pastor Fr. Lochner in 1873. Since he showed desire and talent for studying, his parents sent him in the fall of the same year to the high school of the honorable Wisconsin Synod, where he stayed for two years. He then attended our high school in Fort Wayne, and in 1879 entered our seminary for preachers in St. Louis. Although his studies in Fort Wayne as well as in St. Louis had been interrupted by illness, he was able to enter the holy preaching ministry in 1882 after passing his exams. However, it was with secret anxiety that he accepted the call of the Lutheran congregation at Clintonville, Wis. he distrusted his health. His fears were only too soon to be realized. In the spring of 1883, shortly after Easter, he had to take a vacation "for a few days," as he said to his congregation, because he felt very much attacked. His dear parents were not a little frightened by his suffering appearance, and since they learned that he was suffering from a dangerous pulmonary hemorrhage, they urged him all the more earnestly to "completely renounce" the idea of returning to his parish in the near future. However, he believed that he owed it to his congregation to resume his work as soon as possible, despite his weakened health. But already after a few weeks he had to explain to her: I can no longer.

Sick and miserable, he returned to his parents' home, but with the ardent wish that it would please the Lord to help him back to work in his church. What medical art could do, was done. But the heavenly physician had other thoughts. He wanted our dear Weigle to experience "much and great anguish" and a long time of suffering for his purification, in order to then put him into blessed retirement among the servants of God. Although it was very difficult for his nature to surrender to God's will, the spirit won the day. The longer our dear Weigle lived, the more confidently he could say: "May the will of the Lord be done.

And the will of the Lord was done for him on Friday, July 31, early at 7 o'clock. At 12 o'clock at night everything indicated that his end was approaching. "O, pray that the good Lord will help!" he cried to his family. At 3 o'clock the undersigned hurried to him to give him the last provisions. Strongly comforted by the enjoyment of the body and blood of Christ, he said: "Now I will die happily. With the words, "Now I die," he departed this life. On August 3, his mortal body was handed over to the bosom of the earth to sleep and rest until the joyful and blessed resurrection morning.

He is well. He soon passed away to the joy of his Lord. May the faithful God comfort the bereaved, especially the dear parents, with the knowledge of His good and gracious will.

H. Sprengeler.

## **To the ecclesiastical chronicle.**

### **I. America.**

**The English Lutheran Conference of Missouri** held its sessions this year from October 23 to 28 at the Immanuel congregation of the Rev. Ad. Meyer in Webster Co, Mo. In attendance were all the pastors of the conference, except one, who was unable to attend on account of sickness. All the congregations, except one, had sent delegates.

sends. It is very gratifying to see how the English-Lutheran Conference is growing stronger and stronger, and how the members of it are seriously concerned to become ever more firmly founded in the doctrine of the pure Lutheran confession and to promote healthy congregational life. The main subject of the discussions were the 6th and 7th theses of the paper: "What are the characteristics of a well-established, truly Lutheran congregation, to which Lutheran preachers must therefore strive with their congregations as their goal?" The two theses: "A well-grounded, truly Lutheran congregation has no favorite doctrine which it pursues at the expense of others, but regards every doctrine revealed in God's Word as an exceedingly precious treasure," and: "Its true members base the certainty of their state of grace primarily on the means of grace," were thoroughly discussed in a stimulatingly practical manner, and it was refreshing to see how all members actively participated in these very discussions. Another main topic of the conference was the English mission. Each pastor of the conference gave an oral report on his missionary activities during the past year. From the information given, it appeared that western and southwestern Missouri is a promising field for this mission, but that there is a lack of forces and means to exploit it properly. - At the urgent request of the Immanuel congregation, the writer of these lines, who attended the conference and was appointed by them as visitor of all their congregations, immediately had to make a visitation of the congregation on the evening before the conclusion of the conference,

which he will always remember with joy; For such a love for God's word, eagerness to hear it, keeping to purity of doctrine and godly conduct of the members, and care that the children be instructed in pure doctrine from their youth, as he found there, has almost never occurred to him elsewhere. I would like to point out an example, that of a very old man who lives farthest away from the church among all the members, but who always goes to church on Friday in order not to miss the sermon on Sunday. May God make our hearts and hands willing for the English mission, and bless the English brethren and their work to His glory for His name's sake. C. L. J.

**From the English Lutheran Conference.** On the 21st Sunday after Trinity, the English Lutheran Immanuel congregation in Webster County, Mo., on the occasion of the meeting of the "English Lutheran Conference of Missouri" consecrated their newly built little church to the service of the Triune God. Rev. A. Räder, president of said conference, offered the dedicatory prayer. Pastor Sloan Bartholomew, of Springdale, Arkansas, preached. A. Meyer, local pastor.

**A new iconoclast.** The "*Lutheran Workman*" criticizes, among other things, the pictures in the "Biblical History for the Lower Classes" recently published by our publishing house, in which "the great Jehovah, a spirit, is depicted as an old man with a beard"; he calls this "*barbarism*" and says that they are repulsive caricatures (distorted pictures) that deny all holy modesty and should be removed as soon as possible; it is "simply monstrous to bring them into a Christian school. - This is true Carlstadtian - reformed iconoclasm. Indeed, we would not have believed that such a swarm spirit dwells in Mr. Passavant. Our Lutheran Church has always taught that God's invisible, infinite being cannot be depicted and that, since God is not similar to any created thing, no image of such a thing may be designed to represent God through it; but nevertheless, our Church has resolutely held the following against the Reformists



that the images of God's revelations are not to be rejected. For even if there are no images of them, when we read them, ideas arise in our mind that are nothing else than inner images, e.g. the image of an old man (Dan. 7, 9.), a son of man (Dan. 7, 13.), a dove (Matth. 3, 16.). Just as nothing can be said against these inner images, nothing can be said against the outer images on paper or wood. God has not commanded to depict such revelations, but he has not forbidden it either, it is therefore a middle thing and placed in the Christian freedom. Moreover, we do not say that such images depict God and his invisible being, but that they represent that in which God has revealed himself, in which he has allowed himself to be seen. The images in our "Biblical History" that depict God the Father as an old man will therefore remain - also as a testimony against "American-Lutheran" iconoclasm that denies Christian freedom. G.

**Ohio Synod.** We read in the *Lutheran Witness* of November 7: "It is indeed an indelible disgrace that the Ohio Synod should admit to its membership such former pastors of the Missouri Synod as have been under church discipline or deposed from the preaching ministry, not because of errors in doctrine, but because of moral defects and proved incapacity. This shows a gross recklessness on the part of a body that wants to hand over its congregations to the care of such men who have proven themselves unworthy of the high office. No doctrinal controversy, however heated, should make us so blind as to dispense with the moral requirements of the sacred office of preaching." So much for the *Lutheran Witness*. We in the West are also experiencing that the Ohio Synod is gathering into congregations in the midst of our congregations those who have escaped from discipline, those who have been banished, and even those who are morally objectionable before the world, under the hypocritical, indeed in many cases downright ridiculous pretense that those gathered by it have separated themselves from our congregations out of zeal for pure doctrine. Under the title of working for the expansion of the kingdom of God, she works to undermine all discipline and order, merely out of hatred for Missouri, to whom she wants to "turn a gloom" (Phil. 1, 16.). May these lords only continue in this way: "they sow wind, and shall reap thunderstorms." (Hos. 8:7.) But to us it will bring the blessing of losing the weeds that are carefully tended in the Ohio garden.

W. [Walther]

## II. abroad.

**No church can exist without doctrinal discipline.** That is, if a church lets its preachers teach whatever they want, it will finally become a horrible spiritual Babel, from which all serious Christians will run away. This is now beginning to be recognized here and there by the high officials in the German regional churches. Thus, for example, the editor of the "Hannoversche Pastoral-Correspondenz" writes in the number of 24. When the Missourian Lutheran writes that a return to pure Lutheran doctrine is no longer to be expected in the so-called Lutheran regional churches, since the German regional churches are helplessly exposed to the prevailing current of the time in the field of theology, to the power and influences of the secular state, as well as to the unbelieving masts of the people, this is a warning for those who sit in the regiment of the regional church to practice doctrinal discipline with all seriousness. As long as Protestant-affiliated clergymen stand in Lutheran pulpits, the move to leave will continue. Who would be surprised if, for example, 26 people in Guben have left the Prussian regional church and joined the Brethren congregation?

have? Just think, writes the conservative 'Monatsschrift', of the situation of such poor souls, who, with a living faith and need for faith in their hearts, are dependent Sunday after Sunday on listening to the blasphemies" (blasphemies) "which the colporteurs of scientific trash in priest's skirts give from the pulpits of our dear old churches. Are they to be blamed if they prefer to join a lively congregation in which there is still humanity, but in which one at least gets nourishment for the soul? If one wants to prevent the national church from separation, then one should see to it that the Word of God is taught everywhere in a pure and unadulterated manner. - If only this realization would become reality! W. [Walther]

**Instruction of confirmands in dancing.** By decree of July 22, the Consistory of the Province of Saxony instructed the preachers to threaten such children, who are already in the last year of confirmation classes and who take part in dancing lessons, with appropriate rejection from confirmation and, if they nevertheless continue with the dancing lessons, to carry out the threat of also preventing the participation of school-age children in public dancing parties. - This is what the church regiment of an unchurched national church does against children who take dancing lessons; what a disgrace it would be, therefore, if in a Lutheran free church the worldly vanity of dancing were allowed to be indulged in unhindered! W. [Walther]

**Movement among the Jews.** In the Carpathian countries, in Galicia, Lodomeria, Romania and in the neighboring parts of Hungary, where the Jewish population is strongly represented, and where there are cities of considerable size, which are almost exclusively inhabited by Jews, there is said to be a powerful and strange stirring. 40,000 copies of the New Testament, which Prof. Delitzsch translated into Hebrew in Leipzig, are said to have been distributed in those regions and to have caused this movement. It is said that the New Testament is guarded like a treasure by those who are so fortunate as to possess a copy. Individuals are said to have even memorized it. Wealthy Jews bring their children abroad to have them educated in Christianity; regular meetings are held in the cities, where they talk about the Lord Christ and his work of redemption and sing Christian songs, which have also been translated into Hebrew. And although the synagogue does not stand quietly by and tries to prevent the bones of the dead from coming to life through the Spirit of God, the formal conversions to Christianity are steadily increasing. (Luth. Volksblatt.)

**Christ and Antichrist.** When once a man of the people said to the Lord Christ: "Master, tell my brother to share the inheritance with me," he answered: "Man, who has made me judge and judge of your inheritance? (Luc. 12, 13. 14.) But when in these days the German emperor turned to the great Antichrist at Rome with the request to settle the dispute that had arisen between Germany and Spain over the Caroline Islands, he accepted such arbitration with the greatest willingness, for in spite of the great difficulty that might arise for him from it, he feels very flattered by the honor thus done to him. After all, he thinks that he is by right above all the princes of the world and their empires, as they are to go to him for fiefdom. Yes, he may well see in it a glimmer of hope to regain his former "splendor". A new proof (if such a proof was still needed) that his kingdom is of this world, while the Lord Christ said: "My kingdom is not of this world" (Joh. 18, 36.).

(Sachs. Free Church.)

### **How to burn people in Gotha.**

It is well known that people are burned in Gotha. Some let themselves be burned there because they resent all Christian burial, because they believe in neither resurrection nor eternity; others, as they say, because they fear being buried alive; they consider burning to be the best remedy against such fear. Indeed, burning is thought to be so quick, not to say leisurely, that one is literally glad that one can be burned again, as happened in ancient paganism.

But we go to Gotha ourselves and attend a cremation. We are led into a magnificent building and enter a large hall. In the middle of it rises a black-covered skeleton. The mourners together with a pastor (there is also one!) gather, the cloth is lifted off the scaffolding, the coffin is placed on it, then everything is covered again. The pastor holds a touching speech, the tears flow; without shame, church customs are traded in the midst of modern paganism. Then, all at once, the cloth on the funeral scaffold is lowered. The coffin underneath has disappeared. The board on which it stood had been kicked back by some machinery, and on iron rails it rolled down into the iron furnace. As soon as he is in the same, an iron door is let forward. Now the fire comes into its own; streams of embers, generated by an immense mass of fuel, are directed into the furnace. Let's go down into the stifling air down there; we shudder, it is like the smell of burning corpses around us. But let's take a closer look at everything. There is an opening on the iron door of the oven that gives us a glimpse into the gruesome interior. We look inside at the coffin. It has been quickly burned by the extraordinary heat; the corpse is just lying there in front of us. But what is it? She opens her eyes and rolls them around terribly; her hands and fingers begin to twitch, all her limbs start to tremble. The sight is hardly bearable. Has this man perhaps really only been seemingly dead as punishment, and he noticed how he rolled down the rails, and he must now endure the great agony of the fire alive? What agony, what fear of death! Or is it only the power of fire that produces such effects even on the dead body? While above the sufferers imagine a pleasant melting in the fire, the terrible spectacle takes place below. - Finally, after 3 hours, everything has turned to ashes, coffin, clothes and human being. The ashes are swept up with a broom, then put into a tin can, and the can is brought up to the other cans, which are already lined up there like in a pharmacy.

And this is supposed to be pietistic, poetic, touching and who knows what else! God protect us from it!

No, we keep it with our graves and the crosses on them. Here the air of peace and resurrection blows on us.

Give the body a little room in my parents' grave, so that it may have its rest at their side.  
(P. K. Freimund.)

### **The lightning is ruled by God's hand.**

It often happens that lightning strikes even the places consecrated to God, because God's thoughts are different from ours, and because the churches are not immaculate either. At the beginning of this year we reported how the church in Yeltsin was struck. Our poor earth has had to experience many strange things of this kind. In the Church of Grace in Hirschberg, so

it is told, during the main service, lightning struck the preaching old deaf pastor, and while the congregation thought he would fall down dead, he cheerfully continued preaching, telling the listeners that the lightning had struck his deaf ear and - opened it, he could now hear everything. God still makes his servants flames of fire, a blessing to the pious, but a punishment to the recalcitrant. In Schreiberhau, a woman, after hearing a sharp sermon on repentance, swore that she would be punished by thunder if she went to church with this pastor again. In the afternoon she really stayed at home during the service. A thunderstorm comes up, lightning strikes the house, and when the dismayed neighbors rush over, they find the woman, who had been sitting at the window with the child on her lap, lying on the floor, the child undamaged, but the woman dead and with blue-black spots and, on top of that, pierced all over her body and as if peppered with numerous small splinters of wood, which the lightning had torn loose from the room's boarding and hurled at the woman like arrows.

(Wroclaw Church Gazette.)

### **Something from the realm of the Roman Antichrist.**

From 1598 to 1621, Philip, surnamed the Third, was King of Spain. Weak as he was, he allowed himself to be guided entirely by the papal clergy and was therefore always ready to condemn to death

those who were handed over to him by the Inquisition for punishment as heretics. Once, among others, two Franciscan monks condemned by himself were to suffer the death by fire as Lutheran heretics. But far from these alleged heretics displaying fear, anxiety and terror when they had to ascend the pyre, they rather praised God aloud from the heart that he had worthy them to suffer for the sake of the gospel, and this made such a deep impression on the king present that he burst out with the words: "O unhappy people who are punished for the sake of a faith of which they are convinced of the truth!" This speech was then brought to the heretic judges, who now sentenced the king himself to have a vein opened and the blood burned by the executioner, so that justice, according to which the king also deserved death by fire, would at least be satisfied to some extent. O you Lutherans, consider from what an abominable pit of murder you have been saved by the work of the Reformation, and thank God for this unspeakably great benefit by faithfully adhering to the pure gospel, which alone reveals and overcomes the Antichrist.

W. [Walther]

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### **Ordinations and introductions.**

On behalf of the Honorable Bureau of the Michigan District, Mr. Cand. Wm. Hagen, called by the congregation at Ludington, Mich., was ordained and installed on the 21st Sunday after Trin. I. H. P. Partenfelder.

Address: Rov. UnZen, ImdinZton, Ltiod.

On the 22nd Sunday after Trinity the Candidate of the Sacred Preaching Office G. Bott was ordained and introduced in his congregation at Independence, Kansas, by order of President Biltz D. Krämer.

Address: ksv. Ou8tav Voit,

lrxlt'peuüeoee, LlootKomer^ Oo." Laos.

On the 21st Sunday after Trinity, Candidate August Brunn was ordained and inducted as assistant pastor of the Lutheran St. Matthew's Parish in New York, N. A., by order of the Honorable President I. P. Beyer, assisted by Pastors Henkel, Bohm and König jr. I. H. Sieker.

Address: Rov. -luA. Brunn,

146 Lli8ndstk St., rorir, 8th l.

On the 23rd Sunday after Trinity, the candidate for the sacred office of preaching, C. Burkart, was ordained and introduced by the undersigned in the Lutheran congregation in Garden City by order of the honorable Mr. President Stiemte. F. Engelbert.

Address: Uev. 6. Lurkurt, Oarcleu Llouni Oo., ^lu.

By order of the Honorable President of the Wisconsin-District, Candidate P. Plaß was ordained by me on the 23rd Sunday after Trin, assisted by P. Feustel, and inducted into his office. M. I. F. Albrecht.

Address: Rev. P. ?1us8, ^skippun, vockZe Oo., ^Vls.

Mr. Pastor C. Sorg was installed in his office on the 21st Sunday after Trin. by the undersigned on behalf of the Reverend President of the Wisconsin District at St. Paul's Lutheran Parish at Wolf River in the morning and at Fremont Lutheran Parish in the afternoon. C. Dam.

Address: Rev. O. 8orZ, l'remont, l'Vaupaea Oo., l'Vls.

On the 22nd Sunday after Trin. Johannes Schalter, hitherto a traveling preacher in the state of Arkansas, was installed in his new office by the undersigned, assisted by Pastors H. Birk-ner and H. F. Grupe, as newly called pastor of Trinity Lutheran Parish at Cape Girardeau, Mo. by order of the honorable Mr. President Western District.

G. Schaller.

By order of the Honorable President, Rev. G. Bul-linger, appointed by the congregation at Clear Mater, was installed there by the undersigned on the 21st Sunday after Trin. in his office as pastor of the congregation and as traveling preacher for the northwest of our state. I. Hoffmann.

Address: Rev. 6th Lullioxer,

Lox 42, Olvur ^ntslope Oo., Aedr.

## Church dedications.

On the 21st Sunday after Trinity, the Immanuel congregation at Clarinda, Page Co., Iowa, dedicated their new church to the service of God. Father Reinhardt (German) preached in the morning, Father Strobel (English) at noon. The undersigned delivered the farewell address in the old church and said the dedicatory prayer. The church (a frame building, 60X40, with tower and two bells), which cost -4500.00, was built by the congregation from their own funds and is already completely paid for.

C. F. W. Brandt.

On the 19th Sunday after Trinity, the new Lutheran Zion Church at Chippewa Falls, Wis. was dedicated. Mr. P. I. Friedrich and Mr. P. F. Otte were the festival preachers. The undersigned said the dedicatory prayer. G. Plehn.

On the 22nd Sunday after Trin. my branch congregation at Fredonia Station, Ozaukee Co., Wis. celebrated the dedication of their newly built church. Solemn preachers were the?? F. Wesemann and C. Baumann. Undersigned said the dedicatory prayer. E. C. Georgii.

Sunday, November 1, the Bethlehem Lutheran congregation at Sylvan Grove, Lincoln Co., Kans. dedicated their newly built little church to the service of the Triune God. The undersigned officiated alone. E. Moravian.

## Mission Festivals.

On the 16th Sunday after Trinity, my Zion congregation near Hampton, Nebr., celebrated this year's mission festival, which was attended by quite a number of guests from the sister congregation near Arborville, Nebr. The festival preachers were ? Endres and Kipple. The collection was -44.50 and was earmarked for inner mission. G. Bürger.

On the 16th Sunday after Trin. the congregations in and around Indianapolis, Ind. celebrated a mission feast at St. Paul's Church there. The Collecte resulted in "125.12. L. C. S.

On the 20th Sunday in Trin. the churches at Spring, Big Cypress and Little Cypress Creek in Harris County, Texas, celebrated their annual mission feast at Spring Creek. Feast sermon! were the?? Behnken, Wilder, and undersigned. Collecte for inner mission in the south was -83.50.

E. H. Wtschmeyer.

On the 21st Sunday after Trin. the congregation of the undersigned at Concordia, Williamson Co, Texas, celebrated their mission feast. Fr. G. Buchschacher preached morning and afternoon. T he collecte was -36.50. Lout 8 Ernst.

On the 21st Sunday after Trinity, the congregation in Liverpool, O., celebrated a mission feast. Festival sermon: were the?? Lothmann and Sttzmann. The undersigned preached in the evening. The collection, intended for missions, amounted to -28.09.

Kr. Kaiser.

## Announcement.

According to the decision of the Synod, the district presides have to send their annual reports, the pastors their parochial reports (from January 1 to December 31) and the teachers' colleges their reports for the statistical yearbook 1885 to the undersigned, immediately in the first days of January 1886.

We therefore kindly ask all those concerned to prepare their reports in good time, to work them out **completely** and to send them in **on** time. Statistical reports are only of value if they are complete. After all, it is a small effort, and no congregation will like it if their report is not also published. A scheme will be sent to the pastors by mail. If any have not received the same, they are asked to notify Concordia Publishing House by sending a postcard. Questions will be gladly answered. Missionaries are asked to send their reports to their respective committees in a timely manner.

M. Günther.

Ooüeorckia8t

. Louis, l'lo.

**Incoming to the coffee of the Canada - District:**

For the orphans: From Mina Stoner in Berlin -0.50.

For the student fund: part of the Misstonsfestcoll. in the parish of Fr. Schröder in Logan 15.00. Mrs. Kuhnke sen. and Mrs. Carter in Wallace each .50. part of the Misstonsfestcoll. in the parish of Fr. Halboth in Fisherville 26.10. Wedding coll. at H. Hormann's in Ellice for student Diefenbach 3.60. Of various persons in P. Andres' comm. in Petersburg 2.40. Wittwe Karl Wolfenbrg in Berlin .30, Prtvtcoll. by ? . Andres in Berlin 3.27. Part of the Misstonsfestcoll. in ? . Eiferts Gem. in Pembroke 10.00. Harvest Festival coll. in Fr. Kir- mts' Gem. in Wellesley 17.92. Desgl. in Fr. Dubpernell's Gem. in Sebringville 28.25.

For the Negro mission: part of the Misstonsfestcoll. in Logan 5.00. part of the Thanksgivingcoll. in Fr. Germeroth's parish in Wallace 5.50. part of the Misstonsfestcoll. in Fisherville 10.00. Desgl. in Pembroke 5.00.

For inner mission: part of the Misstonsfestcoll. in Logan 5.00. part of the Erntedankfestcoll. in Wallace 5.52. part of the Misstonsfestcoll. in Fisherville 15.00. Desgl. in Pembroke 10.00.

To the church building in Deer Lake: Theil of Misstonsfestcoll. in Logan 2.60.

For Einig r.-Mission: Part of the Misstonsfestcoll. in Logan for New York 2.50. Desgl. for Baltimore 2.50. Weddingcoll. bet Alb. Stremer in Ottawa for New York 4.00. Part of Misstonsfestcoll. in Pembroke for New York 5.00.

For the preachers' and teachers' widows' fund: Thank-offering from Mrs. P. Kühl in Flora 1.00. Desgl. from H. Ruppel in Elmira 4.00.

To new construction in Addison: Ms. Rattenberg in Elmira .50.

For Jewish mission: Wilh. Kuhnke Jr. in Wallace 1.00. Part of Misstonsfestcoll. in Fisherville 5.00. Desgl. in Pembroke 5.00.

Wellesley, Ont, Nov 1, 1885. G. Renfer, Cassirer.

**Incoming to Illinois District Coffee:**

For the synod treasury: By Fr. Cämmerer in Chandler- ville from N. N. -1.00. Communion Collecte from Fr. Flachsbart's congregation in Dorsey 5.60. By Fr. Brauer's congregation in Niles 12.00. Subsequent from Fr. Mueller's congregation in Schaumburg for Harvest Festival Collecte 2.00. By Fr. Hild's congregation in Bethlehem 6.50. By Fr. Bartling in Chicago from W. Poths 2.00. Harvest Festival Collecte from Fr. Th. Bünger's congregation in New Bremen 10.11?. Hartmann's Gem. in Woodworth 10.09. Fr. Ottmann's Gem. in Collinsville 2.90. Fr. Schaller's Gem. in Red Bud 9.10. Communion Coll. by Fr. Heumann's Gem. in Farina 3.89. (p. -65.19.)

For the new building in Addison: From P. Großes Gem. in Addt- son: By teacher Weder from Hetnr. Marquardt 5.00, H. Bädtker 1.00; by teacher Bäder from E. Balgemann 2.00; by teacher Greve from Wittwe Rosenwinkel 3.00. P. Flachsbart's Gem. in Dorsey 6.50. Fr. Brauer's Gem. in Niles 26.50. by Gottf. Steinmann from Fr. Schieferdecker's Gem. in Neu-Gehlenbeck 25.00. by Fr. Detzer in Evanston from Miss Louise Knigge 2.00. Fr. Müller's Gem. in Lanesville, Ind, 19.00. P. Bohn's congregation in Frankentrost, Mich. 10.00. From P. Streckfuß's congregation in Chicago: coll. by A. Raddatz 31.00, L. Herzog 5.00, Ch. Zum Mallen 53.50. By P. Detzer in Niles Centre by W. Eggers 1.00. By P. Bartling in Chicago by H. Bergemann, G. Benker, Joh. Hübschmann, H. Rübtlng, Jul. Ziehm, G. Rämisch .25 each, Ferd. Enger, Aug. Fromm, Joh. Kasten, Joach. Lübling, W. Niederhelmann, Dr. Bernhard each 1.00, Ch. Prange, W. Richter, W. Rieck each .50, W. Landberg 1.00. By Chr. Scheiwe of P. Brauer's Gem. in Eagle Lake 69.50. (S. -270.00.)

For inner mission in the West: By ? . Mangelsdorf in Venedy, Theil der Misstonsfest-Coll., 47.00.

For inner Misston: By P. Mayer in Bremen, part of Misstonsfest-Coll. from the Gemm. in Ehester, Wtne Hill, Shiloh Hill, Steeleville, Lost Prairie and Bremen, 16.60. By C. G. Blum in Collinsville, part of Misstonsfest-Coll, 80.60. By I. H. Kühlenbeck of P. Ottmann's congregation there, 2.45. P. Schaller's congregation in Red Bud, 25.00. By ? . Heumann in Farina, part of the Misstonsfest congregation, 20.00. Part of the Harvest Festival Coll. of ? . Bergen's congregation in Prairie Town, 19.00. ? . Hiebers Gem. in Town Rich 8.05. (p. -171.70.)

For Negro Mission: By P. A. H. Mayer, part of the Misstonsfest Coll. from the communities of Ehester, Wtne Hill, Shiloh Hill, Steeleville, Lost Prairie and Bremen, 30.00. By ? . Htrber in Town Rich from H. Kämpe 4.00, sr. Filialgem. 5.15. By Fr. Piffri, Theil. of Misstonsfest Coll. of Gems. in Secor and Benson, 8.00. By Fr. Mangelsdorf in Venedy, Theil. of Misstonsfest Coll. 15.00. By Fr. Wunder in Chi

cago by Wittwe Otto 5.00. By P. Bartling there by ; Mrs. Dor. Bornhöft 1.00. By C. G. Blum in Collinsville, 1 part of Mrssionsfest csll, 15.00. By P. Schalters Gem. in Red 'Bud 15.00. By P. Heumann in Farina, part of Missionsfest csll, 10.00. (p. -108.15.)

For the Jewish mission: By Fr. Pissel, part of the mission festival coll. from the communities in Secor and Benson, 8.00. By ?. Mangelsdorf in Venedy, part of the mission festival bill, 10.00. By C. G. Blum in Collinsville, part of the mission festival bill, 10.35. By P. Schalters Gem. in Red Bud 10.00. By P. Heumann in Fartna, part of the mission festival bill, 5.00. (Summa -43.35.)

For Emigrant Mission: By P. A. H. Mayer, part of the Mission Festival Coll. from the Gemm. at Ehester, Wine Hill, Shiloh Hill, Steeleville, Lost Prairie and Bremen, 16.60. By C. G. Blum at Collinsville, part of the Mission Festival Coll. 15.00. By P. Heumann at Farina, part of the Mission Festival - Coll. 5.00. (P. -36.60.)

To the household in Springfield: harvest festival coll. of k. Schieferdeckers Gem. in Neu-Gehlenbeck 12.00.

For the laundry fund in Springfield: By P. Brauer in Crete, half of the coll. at Mr. Behrens' wedding, 7.00. By ?. Miracle in Chicago by Anna Evers 1.00. (p. -8.00.)

For poor students in Springfield: By?. Große in Harlem from F. L. Weiß 1.00. By Fr. Ottmann's congregation in Collinsville 2.85. By Fr. Heumann in Fartna, part of the Mts- . stonsfest coll, 10.00. By Fr. Pissel, part of the Mission Festival Coll. from the congregations in Secor and Benson, for I. Oesch 6.00, I. Ehlen 6.00, A. Mennicke 6.00; by Fr. Pifsel's congregation in Benson for I. Oesch 5.00, I. Ehlen 5.00. Fr. Döderlein's congregation. in Homewood for H. Wacker 14.66. Fr. Great's Gem. in Addt- " son for G. Koch 17.00. By Fr. Büniger in New Bremen for H. Hannemann, Kindtauf-Coll. at E. Engelhardt, 5.25, H. Menke Jr. 1.00, Mrs. Sichler .25, Chr. Schilling 1.00. (S. -81.01.)

For poor students in Fort Wayne: For Chr. Drögemüller: \* by Fr. Plssels Gem. in Benson 5.00, by Fr. A. H. Mayer in Bremen from the Women's Association 4.40. Fr. Great Gem. in Addison for W. Baths 17.00. (S.-26.40.)

For the wash fund in Addison: By P. Brauer in Crete, half of the coll, at Mr. Behrens' wedding, 7.00. By ?. Detzer in Evanston from Mrs. Ehlen .50. (p. -7.50.)

For poor students in Addison: By P. Wagner in Chicago "from the Häketschule" for E. Rlschow 6.00. By?. Noack in Riverdale, ges. on W. Bachmann's wedding, for John Rauschert 18.00. By Kassirer C. Eißfeldt in Milwaukee for Th. Hinz 22.00. By?. Grupe in Eisleben, Mo, ges. on Heinr. Nischwitz' wedding, for Joh. Döpke 3.00. P. Großes Gem. in Addison for A. Roßmann 17.00. By?. Engelbrecht in Chicago from the Women's Association for E. Riedel 10.00. (S. - -76.00.)

For poor students in Milwaukee: By Fr. Succop in Chicago from the Jungfr.-Verein for C. Abel 18.50. By?. Plfsl, Theil. der Missionsfest-Coll. from the Gemm. in Secor and Benson, for Sievtng 6.00, Franz Busztn 6.00. By G. Stetnmann, ges. auf Wtth. Sievers' wedding in Neu-Gehlenbeck (?. Schieferdeckers Gem.), for Martin Flachsbart 15.00. (S. -45.50.)

For the building fund in Milwaukee: By P. Lenk in Mill- stadt from W. P. 2.00, H. N. 3.00. P. Mangelsdorf's Gem. in Venedy 8.00. By P. Succop in Chicago from H. Schroeder 3.00. (S. -16.00.)

For salary in the progymnasium in Milwaukee: k. Loßner's congreg. in Lake Zurich 7.65. communion coll. of k. Cämmerer's Gem. in Chandlerville 5.00. Fr. Roeder's Gem. in Arlington Heights 31.00. Harvest Festival Coll. of Fr. v. Schenck's - Gem. in Algonquin 12.00. Fr. Hieber's Gem. in Town Mich 6.90. By W. Märten of Fr. Hild's Gem. in Bethlehem . 13.50. By P. Bartling in Chicago from W. Poths 2.00. Z By H. C. Zuttermeister from P. Wagner's congregation in Chicago Z 42.25. (p. -120.30.)

For sick pastors and teachers: By P. Hieber in Town Rtch from H. Blume 5.00. H. B. in Addison 3.00. By P. Succop in Chicago from Mrs. Schulz 1.50. (S. -9.50.)

For the widow's fund: By Fr. Lenk in Millstadt from Mrs. 1.1.00. Fr. Röder in Arlington Heights 5.00. Fr. Große in Addison 4.00. Communion coll. from Fr. Frese's Gem. in Champaign 7.15. By?. Heumann in Farina from Wittwe - j Gehle 3.00. By Fr. Schieferdecker in Neu-Gehlenbeck, Reformation Festival coll. sr. Gem. 6.80, contribution by himself 3.20. Harvest festival coll. (Theil) by Fr. Bergen's Gem. in Prairie Town? 20.00. (p. -50.15.)

For the orphanage in Wittenberg: By Fr. Wunder in Chicago by Wittwe Otto 5.00.

For studying orphans from Addison: Through?. Wunder in Chicago by F. Koplien 5.00. Through P. Bartling there by Mrs. A. Heiden 1.00, Ferd. Remle 2.00. Teacher Hassen- pfug's students in New Bremen 3.15. P. Pifsel's congregation in Benson 5.00. (S. -16.15.)

For support of the German Free Church: Through?. Bartling in Chicago by Ferd. Remle -2.00.

Addison, Ill, Oct. 31, 1885. H. Bartltng, Cassirer.

#### **Entered the coffee of the Michigan - District:**

For the synod treasury: From the congregation in Roseville -24.11. Congregation in Monitor 10.25. By P. Mühlhäuser from I. W. Förster 2.00. Congregation in Detroit (?. Schatz) 17.15. (Summa -53.51.)

For new construction in Addison: Gem. in Amelith 8.50. Gem. in Saginaw City 37.50. By F. Hanselmann from P. W. Schwartz 3.00, M. Hanselmann 3.00, W. Engel 2.00, F. Hanselmann 1.00, G. Loskowsky 1.00, K. Günther 1.00. By ?. Markworth by G. Kühn 2.00. comm. in Bay City 20.50. comm. in Adrian 10.00. P. Hüglis comm. in Detroit 150.00. comm. in Frankenmuth 57.00. (S. -296.50.)

For inner discord in Michigan: By P. Muehlhäuser of I. W. Foerster 1.00 and 1.00. Gem. in Jonia 6.34. Gem. in Jackson, Mission Festival Coll., 47.30. Part of Mission Festival Coll. in Grand Rapids 20.00. P. Schumacher 1.00. (S. -76.64.)

For Inner Mission: part of the Mission Festcoll. in Grand Rapids 20.00.

For the widow's fund: P. O. Fürbringer 4.00. By k. I. Schmidt by Cath. White 1.00. Gem. in Richville 10.40. By P. F. Sievers, Jr. sent to Reißer's wedding, 11.00. (p. -26.40.)

For the deaf and dumb: By Fr. Heinecke of his pupils in Town Merritt 4.57. Gem. in Fräser 4.00. By k. Heinecke, infant baptism"!!, at Rueterbusch, 1.00. Gem. in Sebe- waing 16.37. By Kassirer H. H. Meyer 18.70. Gem. in Saginaw City 18.20. Gem. in Monitor 8.65. By P. Tornetz, at F. Haidmann's wedding, 5.25. Gem. in Frankenmuth 21.20. On G. W. Beyerlein's wedding, 4.70. By Fr. Fackler of Mrs. Ballenberger, 1.00. By Fr. Sievers Jr. of Mrs. Arnold, 25. By Fr. Häuser of Mrs. M. Maier, thank-offering, 5.00. Congregation in Frankenlust, 25.00. By I?. Mühlhäuser by Joh. Schröder Sr. 2.00; at E. Nein's wedding s. 10.10. (p. -145.99.)

For poor Michigan sophomores: By Fr. Markworth of I. Grönewald .50. comm. in Frankenlust 6 p.m. (p. -18.50.)

For individual students: Gem. in Amelith for dte Gebr. Müller 24.34. Gem. in Montague for Drögemiller 5.00. Through P. Bohn, on Mich. Beyerlein's wedding, for Wiß- müler 5.00. Virgins' Society in P. Moll's Gem. in Detroit for W. Moll 5.00. A. Stünkel 5.00. Women's Society in Adrian for W. Frank 13.00. (p. -57.34.)

To the household in Addison: By P. Partenfelder from Mrs. Denicke 2.00.

For the Negro Mission: By I?. Mühlhäuser by I. M. Förster 1.00. Cong. in Montague 5.00. Part of the Mission Festival Coll. in Grand Rapids 20.00. Cong. in Frankenlust 11.27. Cong. in Bay City 10.74. By P. Bernthal from Mrs. Kredzer .50. (p. -48.51.)

For dte Judenmission: Gem. in Sebewatng 15.49. Gem. in Benona 3.21. Part of Mission Festcoll. in Grand Rapids 10.00. (S. -28.70.)

For heathen mission: By P. Sievers jun. of F. Zill.25.

For Emigr. mission in New Uork: part of mission feast coll. in Grand Rapids 10.00; comm. in Frankenmuth 20.67 and 10.33 for Baltimore. (S. -41.00.)

For the orphanage in Addison: B. Gnötler in Monroe 1.00. By Fr. Gose, thank offering by Mrs. Sabroßky, 2.00. Comm. in Frankenlust 25.15. (S. -28.15.)

For the orphanage near St. Louis: By P. K. L. Moll of N. N. a pair of diamond earrings.

For dte Gem. in Council Bluffs, Iowa: Gem. in Centreville 1.10.

For the German e Free Church: By Fr. Mühlhäuser from I. M. Förster 1.00. Gem. in Amelith 5.50. Gem. in Saginaw City 18.30. By Fr. I. Schmidt from Rosine Grenel 5.00. By Fr. Fackler from N. N. 1.00. (S. -30.80.)

For the Tractat Society in St. Louis: P. Sievers sen. 1.00. By the same from Mich. Förster .50. (p. -1.50.) Total-876.89.

Detroit, October 31, 1885.

Chr. Schmalzriedt, Kassirer.

#### **Revenue to the Middle District's coffers:**

To build in Addison: from P. Heinze's congregation in Elkbart, 2nd zhlg., -32.50. P. Kaiser's congregation in Liverpool, 1- zhlg., 19.00. P. Steving's congregation in Fairfield Centre 6.35. k. Hitler's Gem. in Minden, 3rd Zhlg., 9.75. P. Niethammer's Gem. in La Porte 50.00. P. Kletst's Gem. in New Haven, 2nd Zhlg., 23.25. P. Heintz's Gem. at Crown Point 2.00. Dankworth's Gem. at Cleveland, subsequently, 1.00. P. Sie- vtng's Gem. at Fairfield Centre, lastdig., 12.75. P. Kunschik's Gem. at Leslte 42.00. P. Schmidt's Gem. at Elyria, 3rddig., 34.00. I?. Michaels Gem. bet Fort Wayne, 4th plat., 16.00. k. Bethke's Gem. at Reynolds, 18.00. P. Stubnatzy's Gem. at Convoy, 32.50. P. Schmidt's Gem. at Indianapolis, subsequent, 5.60. P. Seemeyer's Gem. at Schumm, subsequent, 1.50. O. at P. Niemann's Gem. at Cleveland, 3.00. I. Bätz- ner's Gem. at Peru, 3.00. P. Brömer's Gem. at Cincinnati, 2nd drawing, 110.50. (S. -422.70.)

For the synod treasury: from Fr. Sievtng's congregation at Fairfield Centre 4.50. Fr. Hiller's congregation at Minden 5.80. Part of a communion coll. at Fr. Müller's congregation at Lanesville 4.30. k. Niethammer's parish in La Porte 17.83. From Fr. Franke's parish near Fort Wayne 11.75. Fr. Sitzmann's parish in North Am- herst 8.00. From Fr. Steving's parish in Fairfield Centre 5.50. k. Zschoches Gem. in Marion Tshp. 8.00. P. Bethke's Gem. in Reynolds 10.50, in Monticello 1.00. P. Schmidt's Gem. in Indianapolis 11.83. P. Kaiser's Gem. in Julietta 5.00. k. Diemer's Gem. in Peru 5.44. By P. Zucker, ges. at Confirmation in Florida, 1.50. P. Berg's Gem. in Adams Co. 22.23. (S. -123.18.)

For the needy co-religionists in Saxony 2c.: k. Zschoches Gem. in Marion Tshp. 22.00. By P. I. G. Sauer, ges. at the wedding of H. Duwes and L. Mönnigs in Jackson Co. 5.50. Mrs. Marg. Schmidt in Newport, Ky., 2.00. By P. Brömer in Cincinnati from Fr. Schnier 1.00. By k. Sauer in Fort Wayne van Mrs. Jürgensen 3.00. (S. -33.50.)

For internal mtssion: part of mission festival coll. in?. Lists Gem. in Adams Co. 16.11. Part of Mission Festcoll. in k. Mueller's congreg. in Lanesville 20.00. Fr. Niethammer's congreg. in La Porte 28.18. Fr. Klett's congreg. in New Haven 10.60. Mission Festcoll. of St. Paul's congreg. in Cleveland 26.25.?. Heintz's congreg. at Crown Point 5.00. Part of mission festival coll. in Fr. Trautmann's congreg. at Columbus 30.00. Part of mission festival coll. at Convoy by Fr. Stubnatzy 38.00. By k. Schmidt, half of mission festival coll. at Indianapolis, 62.56. By Fr. Seemeyer of F. Schumm, Jr. at Schumm 2.00, F. Schinnerer das. 1.00, Louis Breuninger das. .75. Out of missionary box at Fr. Niemann's Gem. at Cleveland 20.00. Part of missionary festival coll. of Gemm. P. Weselohs and Walkers in Cleveland 30.35. By P. "sauer in Fort Wayne of limbs to Cold Mater Road 3.00. (S. -293.80.)



For the Negro mission: part of the mission feast coll. in Fr. List's congregation in Adams Co. 16.11. part of the mission feast coll. in? Mueller's congreg. in Lanesville 10.00. Mrs. Kellermann in La Porte 1.00. Johanna Geweke's. 1.00. Fr. Heintz's congreg. in Crown Point 2.00. Part of mission festival coll. in Fr. Trautmann's congreg. in Columbus 15.00. Part of mission festival coll. at Convoys by Fr. Stubnatzy 30.00. By Fr. Schmidt, half of mission festival coll. in Indianapolis, 62.56. Mrs. Marg. Schmidt in Newport, Ky., 2.00. portion of mission festival coll. of Gemm. P. Weselohs and Walkers in Cleveland, 20.00. (p. -159.67.)

For Jewish mission: Fr. Heintz's congregation in Crown Point 1.00. Part of the congregation's mission festival coll. P. Weseloh's and Walker's in Cleveland 5.00. (p. -6.00.)

For English mission: part of the mission festival coll. in ? Trautmann's parish in Columbus 7.00. By Fr. Frank, coll. on the gold. Th. Stemmler's wedding in Zanesville, 7.83. ? Niemann in Cleveland 1.00. (p. -15.83.)

For emigrant mission in New York: Fr. Schleffelman's congregation in Bremen 6.00. Fr. Heintz's congregation in Crown Point 1.00. Part of mission feast coll. of congregations. P. Weseloh's and Walker's congregation in Cleveland 3.00. P. Heil's congregation in Mishawaka 3.66. (p. -13.66.)

For emigrant mission in Baltimore: Fr. Schleffelman's congregation in Bremen 4.00. Heintz's congregation in Crown Point 1.00. Part of the mission festival coll. of the congregations. P. Weselohs and Walkers in Cleveland 2.00. (p. -7.00.)

For poor students in St. Louis: P. Stocks Gem. bet Fort Wayne for block 11.50, for Claus 11.50. By P. Has- sold for Jul. Frederick, ges. at C. Brauntmeyer's wedding in Huntington, 7.78. Women's club at Fr. Michael's Gem. at Fort Wayne for C. Mohrhardt 10.00. For Sam. Glaser: by Ludw. Schlaudraff at P. Zschoches Gem. in Marion Tshp. 5.00, wedding coll. bet Louis Griebel that. Sept. 12 (p. -57.87.)

For poor students in Springfield: E. H. Junghans in Vincennes 8.00.

For poor students at Fort Wayne: By Fr. Dunsing, wedding coll. at W. Schulz's in Jasper Co. 1.25. By Stock at Fort Wayne, coll. at W. Oetting's wedding for H. Müller and F. Stock 11.00. For H. Haserodt: By Fr. Schmidt from Andr. Faust in Elyria 10.00, Lydia März and Matilda Wassermann das. 8.00. By P. Schmidt for A. Rimbach from P. H. Horst 5.00, from I. H. Werfelmann 5.00. By ? Hassold, ges. at F. Bürger's wedding in Huntington, 6.18. S. in P. Ntemann's Gem. in Cleveland for I. Dunkel 1.00.

For H. Guckenberger: From P. Trautmann's Gem. in Columbus 10.00, through teacher Engelbrecht das. 5.00. (p. -62.43.)

For poor seminarians in Addison: Virgins' Society at Fr. Niemann's comm. in Cleveland for F. Klee 10.00.

On the household in St. Louis: From Fr. Schlesselmann's Gem. in Woodland 3.70.

To the household in Fort Wayne: P. Jüngel's parish at White Creek 13.10. Part of a communion coll. in P. Müller's parish at Laneville 4.25. From P. Trautmann's parish in Columbus 14.00. C. Ferber in Fr. Zschoche's Gem. in Marion Tshp. 1.50. I'. Kaiser's Gem. in Julietta 12.00. (p. -44.85.)

To the household in Springfield: By P. Schlesselmann, ges. on C. Hans' wedding in Bremen 5.30.

For the orphanage at Addison: teacher Lndemann's pupils at Fort Wayne 5.00. Fr. Heintz's Gem. at Crown Point 1.25. I. V. at Fr. Michael's Gem. at Fort Wayne 2.00. k. Querl's Gem. at Toledo 5.93. Surplus of Fort Wayne teachers' conference travel money .10. (p. -14.28.)

For orphanage near St. Louis: By teacher Ungemach's pupils in Fort Wayne ges. 8.00.

For the orphanage at Wittenberg, Wis.: Fr. Maisch's congreg. at Gar Creek 2.63. Part of Thanksgiving coll. in? Dunsing's congreg. at Wanatah 3.59. Women's club at Fr. Michael's congreg. at Fort Wayne 8.00. (S. -14.22.)

For the deaf and dumb: From God's Box tn? Weselohs Gem. in Cleveland 11.10.

For widow's fund: P. Sieving's congregation in Fairfield Centre for Wittwe Steinbach 9.50. P. Hiller's congregation in Minden 5.80. Heid's congregation in South Bend 9.15. P. Schleffelman's women's club in Bremen 9.00. By P. Saupert, sent to E. Saupert's wedding in Evansville, 17.40, by Mrs. Alms that. 3.00. ? Dunsing in Wanatah 2.00. Part of Thanksgiving coll. in Fr. Dunsing's parish in Wanatah 3.59. Fr. Lange in Valparaiso for 1885 4.00. Fr. Heintz in Crown Point 2.00. By Fr. Zorn "by little Heinrich Gerstenberger in Cleveland for the orphans of pastors and teachers" 1.90. Thanksgiving coll. in Fr. Henkel's parish in Aurora 20.61. By? Sauer in Fort Wayne from N. N. 10.00. For widow S. Crämer: by Fr. Frank, coll. on TH. Stemmler's golden wedding in Zanesville, 20.00. (S. -117.95.)

Fort Wayne, Nov. 1, 1885. d. W. Röscher, Kassirer.

#### Entered the Coffee of the Nebraska District:

FürdtSynodalkasse: By P. Bode from sr. Gemeinde -10.50. By P. Bergt sen., Coll. sr. Gem., 8.00, from sr. Gem. in Lang Branch 7.70, in Tecumseh 2.30. By Fr. Häßler of sr. Gem. in Caldwell 10.25. (p. -38.75.)

For the orphanage in Addison: By Fr. Frincke from Miss Thainert 1.00, Anna Sauppe 1.00. By Fr. Düver from H. Hagemann .40. By Fr. Biedermann from the savings bank of sr. Children 1.00. By teacher Albrecht from s. School children 1.75. (p. -5.15.)

For the widow's fund: By? Adam, Coll. on Brer- bohm's wedding, 12.15. By Fr. Harms, Coll. on? Bendin's hock time, 10.00. Durck A. H. Cämmerer, communion coll. sr. Gem., 5.80. (p. -27.95.)

For the new building in Addison: By Fr. Schubkegel of C. Bück 5.00. By Fr. Hilgendorf of etl. members sr. By Fr. Bergt sen., Coll. sr. Gem., 10.00. By ? König by K. Kröger 1.00. By P. Häßler by G. Schneider 1.00, W. Stollenberg 2.00. (S. -67.00.)

For the community in Omaha: Through Fr. Gem. 2.25.

For the community in 8 incoln: Through Fr. Gem. j 2.25.

For the Gem. in Council Bluffs: From Fr. Fr. King 5.00.

For emigr. mission in New Uork: Through P. Adam, Coll. on W. Pagel's wedding, 3.40.

For the Negro Mission: By Fr. Düver, remainder of the Mtsstons Coll., .50. By Fr. Baumhöfener, part of the Mission Festival Coll. of Fr. Bethlehem congregation, 6.50. By Fr. Weiler of his congregation, mission feast coll. Cong. mission festival coll., 19.50. By Fr. König, communion coll. of sr. Gem., 7.03. By I'. Hofius from sr. Congreg. 8.00. (p. -48.53.)

ForJudenmisston: By Fr. Hofius of sr. Gem. 4.25. By Fr. Weller, mission festival coll. sr. Gem., 19.50. (p. -23.75.)

For inner mission: By Fr. Mteßler, Misstonscoll. sr. Gem., 11.00. By Fr. Bürger, desgl., 44.00. By ? Schubkegel, Misstonscoll. in Blue Hill, 4.00. By k. Baumhöfener, Misstonscoll. sr. Joh.-Gem., 50.00. By ? Meyer, Misstonscoll. sr. Bethlehem's congreg. sr., 3.64. By k. Hilgendorf, communion coll. sr. Gem., 8.15. By k. Weller, Misstonscoll. sr. Gem., 76.10. By Fr. Udr of W. Wilhelms 1.00. (p. -197.89.)

For the Free Church in Saxony: By Fr. Mteßler from H. Kretschmann 5.00.

For the seminar in Springfield: By Fr. Biedermann of sr. Gem. 6.77. (Total -433.76.)

Omaha, Nov. 2, 1885, F. C. Fest "er, Cassirer.

#### Incoming to the coffee of the Eastern District:

For the synodal treasury: from the congregation at Werthen, Conn., -5.00. St. John's congregation at Brooklyn 15.10. congregation at Bergholz 8.30. Harvest Festival coll. of congregation at Cohocton 11.55. congregation at North East, Pa., 13.15. St. John's congregation at Meriden, Conn. 11.60. (S. -64.70.)

For progymnasium in New Park: St. Paul's comm. tn Baltimore 26.69.

For inner mission: Mrs. 8. Nitzschmann 1.25. mission feast coll. of congreg. in Accident and Cove 35.30. congreg. tn Silver Creek, N. Y., 16.54. (S. -53.09.)

For Emigrant Mission: By Kassirer Meyer in the Westl. District 16.15.

For Emigr. mission in New Dort: Through Kassirer Röscher in Mittl. Distr. 10.50.

For Jewish mission: Mrs. N. N. in Boston .30. Through Kassirer Weyer in Westl. Distr. 16.00. Through Kassirer Röscher in M'ttl. Distr. 112.70. Mission festival coll. of congregations in Accident and Cove 8.85. (p. -137.85.)

For Negro Mission: W. Taapke in Boston 1.00. Harvest Festival Coll. of congregations in Cambria and Wilson 9.00. Mission Festival Coll. of congregations in Accident and Cove 8.85. (S. -18.85.)

For Mission in Erie: From the Mission Box of the Ulica Congregational Sunday School for teacher salaries 10.00.

For Mission in New Mrk City: From the Misflon Box of the Gem. Fr. Körners 10.00.

For Misston in the East: Mission Festcoll. of the congreg. in North East, Erte and North East Township 40.00.  
 To seminar building in Addison: C. Körber in Paterson 2.00. Gem. in Cohocton, 2nd Sdg., 12.00. (S. -14.00.)  
 For mattresses at St. Louis seminary, W. Becker in York, Pa. 5.00.  
 For the teaching institutions: Gem. P. Königs 11.35.  
 For the congreg. in Utica, N. U.: P. Walker's congreg. 32.16. St. Paul's congreg. in Baltimore 16.25. (p. -48.41.)  
 For the congreg. in Hubbard, Iowa: congreg. P. Stechholz' 17.00.  
 For the orphanage bet West Roxbury, Mass.: Thank offering by Mrs. B. Dettbarn 2.00. Women's Association of the Gem.?.. Körners 25.00. Gem. in Bergholz 2.10. (S. -29.10.)  
 For poor students in Springfield: communion coll. of congreg. in Otto for H. Dahlke 4.75. P. Krafft for same 2.00. Jak. Rtehl in Cumberland 3.00, Anna Scheyd that. .50. (S. -10.25.)  
 For poor students at Fort Wahne: N. N. in Brooklyn for Ohltner 5.00. Andreas-Gem. in Buffalo for F. Randt 18.50. (S. -23.50.)  
 For the Lutheran Free Church in Germany: By women of St. Matthew's congregation in Allegheny, Pa., 7.70. By Kassirer Röscher in the Middle Distr. 16.50. By P. Steup from G. Blinker 1.00. H. Springhorn 1.00. L. Obermeyer 1.00. (S. -27.20.)  
 Baltimore, Oct. 31, 1885. c. spilman, cassirer.

#### **Incoming to the coffee of the "Western" District:**

For the synodal treasury: By Prof. Pieper from Dr. Schade in St. Louis -10.00. By Mr. Mießler from?. Stöckhardt's congregation in St. Louis 57.54. By Mr. Schenkel from P. Brandt's congregation in N. St. Louis 20.00. From  
 Protect comm. in Vallonia, Ind., 3.00. (p. -90.54.)  
 To the new building in Addison: By Praeses Biltz of his congregation in Concordia 47.00. Durck P. Krämer of sr. Gem. tn Jndependence, 2nd Zhlg-, 23.50, sr. Gem. in Humboldt, 3rd tlg-, 15.00. Fr. Grimm's Gem. in Washington, remainder tlg-, 14.50. ?. Albrecht's gem. in Perry Co. 25.00. (p. -125.00.)  
 For inner mission in the West: By Prof. Pieper from Dr. Schade 20.00. By Praeses Biltz from Wittwe Konr. Stünkel 5.00. By Fr. Döring, Missionsfestcollecte in Cornelius, 14.50. By Fr. Purzner in Junctt^n City 17.00. Karl Burgdorf in Red Bud, Ill, thank offering for God's blessing, 3.00. By Praeses Biltz from sr. By the General Treasurer, Mr. E. F. W. Meier, 200.00. By Mr. König of the congregation in Wentzville 8.45. (p. -292.95.)  
 For Jewish Mission: By Dir. A. C. Burgdorf in St. Louis 9.00.  
 FürengltscheMisston: Karl Burgdorf in Red Bud, Ill, Thank Offering for God's Blessing, 1.00.  
 For Emigr. mission in New Uork: By Prof. Pieper from Dr. Schade 10.00.  
 For the Widow's Fund: By Prof. Pieper of Dr. Schade 20.00. Karl Burgdorf in Red Bud, Ill, Thank Offering for God's Blessing, 1.00. ^S. -21.00.)

For sick pastors and teachers: By Prof. Pieper of Dr. Schade 10.00.  
 For daL Orphanage near St. Louis: By Prof. Pieper of Dr. Schade 10.00. Karl Burgdorf in Red Bud, Ill, Thank Offering for God's Blessing, 1 00.  
 For the Lutheran Hospital in St. Louis: By Prof. Pieper from Dr. Schade 10.00.  
 For the deaf and dumb: By Prof. Pieper by Dr. Schade 10.00.  
 For poor students in St. Louis: By Prof. Pieper from Dr. Schade 10.00.  
 For poor students in Fort Wayne: By Prof. Pieper from Dr. Schade 10.00.  
 For poor students in Springfield: By Prof. Pieper from Dr. Schade 10.00.  
 For the household in Springfield: P. Wuggazer in Stock- ton 2.00.  
 For poor seminarians in Addison: By Prof. Pieper from Dr. Schade 10.00.  
 For the Saxon Free Church: By Praeses Btlitz of sr. Gem. in Concordia 13.30. Karl Burgdorf in Red Bud, Ill, thank offering for God's blessing, 1 00.  
 For d.e Gem. in Sevalia, Mo.: Fr. Albrecht's Gem. in Perry Co. 3 45.  
 For comm. in Utica, N. N.: k- Albrecht's comm. in Perry Co. 8 00.  
 St. Louis, Nov. 6, 1885. H. H. Meyer, Cassirer.

#### Incorporated into the Wisconsin--District Sasse:

For the building fund of Concordia College in Milwaukee: From Fr. Sagehorn's Driertntgkeits parish in Rantoul -5.85. k. Seuels Gem. in Lewiston 2.48. From the Gemm. derkk.: Hiebei in Wilson 10.50, Wolbrecht in Sheboygan 30.00. Gem. in Howards Grove 22.12. Stephans Gem. in Milwaukee 5.00. (S. -75 95.)

For professors in Milwaukee: BondenGemm. of the??...: Albrecht in Lebanon 15.00, C. Baumann 8.34, Th. Wichmann 32 04, Hiebei in Sheboygan Falls 7.70, Wambs- ganß jr. in Hancock 10.00, Reichmann in Auburndalr 1.78, Schneider in Waysive 13.00, Sprengeler in Milwaukee 54.20, Schumann in Walerford 3.55, in North Prairie 6.20. P. Ledebur Dreieinigk.- Gem.Gem. 4.88, whose Joh.-Gem. 3.18. P. Große in Addison 1.20. Missionsfestcollecte in Sheboygan Falls, subsequently, 2.25. (S. -163.32.)

For Emigr. mission in New York: mission feast coll. in Racine 5.00.

For Jewish mission: mission festival coll. in Racine 5.00.

For Negro Mission: mission feast coll. in Racine 5.00, in Hancock 14.50. Fr. Strasrns comm. in Watertown 15.00. (S. -34.50.)

For Wisconsin District Inner Mission: Fr. Stra- sens Gem. in Watertown 35.00. Mission Festival Coll. in Hancock 25.90, in Racine 21.31. (S. -82.21.)

For poor students in St. Louis: Dreteintgk.-Gem. in Milwaukee for R. 26.50. From Fr. Osterhus' Breakthrough and Communion Fund for H. R. 3.00.

For poor students in Addison: From Mixed Cbor of Cross Congreg. in Milwaukee for S. 10.00. St. Stephen's Congreg. in Milwaukee for Th. H. 22.00.

For poor students in Milwaukee: P. Döhler's Gem. for Brothers M. 1.50.

For the deaf and dumb: Fr. Löber- congreg. in Milwaukee 5.75. Fr. Döhler's congreg. 1.30. Fr. Georgti's congreg. in Cedar- burg 5.00. (S. -12.05.)

For the synodal treasury: Gem. in Fredonia 1.25. k. Nützels Gem. in Oshkosh 20.00. (S. -21.25.)

For the orphanage in Wittenberg: 1?. Sagehorn's congregation in Rantoul 7.35. N. N. in Milwaukee 5.00. AuS k. Osterhus' Bricht- und Abendmahlkasse 3.00. P. Nützels Gem. in Oshkosh 9.34. Thank-offering of Aug. Voßhage in Jackson, Mo., 2.00. Herm. Wiedenhöfer in Hancock 25.00. P. Th. F. Finks Gem. 3.82. P. Döhler's Gem. 1.50. Mrs. Georgas in Sheboygan 1.00. Wedding coll. bet Kniephoff 5.36. k. C. M. Otto's Gem. 6.25. Mrs. Wurm in Racine 1.00. Mrs. Hanson in Hancock 1.00. Wedding coll. at H. Korupp 4.00. (p. -75.62.)

For the orphanage in Addison: Imm.-Gem. in Milwaukee 2.18.

For the widow's fund: By the parishes of kk: Schnllmg in Auburn 6.00, Herzer in Plymouth 21.33, A. G. Döbler 3.60, Reichmann in Manville 1.71, Georgii in Cedar- burg 4 30, M. Claus 14.00. by P. Ledebur of C. Kiek- heffkr 1.00. k Wambsganß jr. 5.00. Mrs. Rodenstein in Sheboygan 2.00. P. G. Präger 2.00. Prof. O. Hattstädt 2.00. (p. -62.94.)

For the congreg. in Hubbard, Iowa: From Fr. Osterhus' Breaking and Communion Fund 2.00.

For comm. in Caledonia: Trinity comm. in Milwaukee 41.00.

For the Free Church in Saxony: P. Strasens Gem. in Watertown 17.80. A. Kiekheffer 1.00. Prof. O. Hattstädt 2.00. (p. -20.80.)

NL. In my last receipt for this cash register, instead of "A. Flötz" read: A. Plötz.

To build in Addison: From the Triunel. comm. in Milwaukee 26.00, Imm. comm. 90.00. H. Hesrick in Rantoul 2 00. k Baumann's comm. 42.00. P. Wtchmann's comm. in-Freistadt 50.00. (S. -210.00.)

Milwaukee, October 81, 1885. c. Eißfeldt, Cassirer.

For poor students received: By Mr. P. Groß of the Women's Association of sr. Gemeinde -20.00; by Mr. P. Bötticher of sr. Gem. 9.00 for N. N.; through Mr. P. Zollmann, Coll. sr. Gem. 16 86, by Mrs. N. N. 3.00 and by Mrs. Kipp durck s. Bruder 2.50 for I. Kretzmann; by Mr. P. Skulze of O N tzickmann 1.00 for Schleicker; by Mr. P. Dröge- müller of N. N. 1.00 for Trapp; by Mr. P. Buch of s. Gem. 29 35 for Restin; by Mr. P. M. Cämmerer, from the missionary festival a "s, 5.00 for M. Grüber; by Mr. P. Treff of the Gem. of Mr. P. Kolbe 16.15 for Sallmann; by Mr. P. Kirchner, Coll. sr. Gem. 5.00 for Obermove; by Hrn. k. Strikter from sr. Gem. 15.00; by Mr. P. F. Lochner, two-thirds of the local mission festival coll., 72.90; by Mr. k. Schwan: from Fr. Ernst, sent to W. Schmidt's wedding, 4.29, from Fr. Denninger's church, 3.00, from Mrs. Skaar there, 2.00 for Sallmann; from Fr. Stärken, from the Women's Association of his church, 20.00 for Meuschka. Gem. 20.00 for Meuschke and 16.00 for Kostmann, and for the same nock 5.00 from Mrs. Hertel; durck Hrn. k- Buch of Th. F. and M. Buch 2.00 for Restin; the same received also from Chr. Harms 2.00, from Harms sen., Schirr, Chr. Hornburg, Horn, Mrs. Horn and L. Dornow 1.00 each and from N. N. 10.00; by Hrn. P. Arnold of the Frauenverein sr. Gem. 10.00 for Trapp; by Mr. P. Blanken of sr. Gem. 27.80 for Langehennig; by Fr. E. A. Frese of the school children 6.00 for Hubert; by Fr. Nauß, s. at 2 weddings, 6.00<sup>a</sup> by Fr. Grimm of the Women's Association sr. Gem. 4.00 for Landsky; by Mr. P. I. H. Ehrlrs from sr. Gem. 8.15 and from s. Predigtplatz 2.00 for Bode; by Mr. P. Arnold on August 26 from the Women's Association sr. Gem. 20.00 for Her; by Christ Harms and Christ Gallmann 1.00 each, and by Louis Dornow 2.00 for Restin; by Mr. P. Buch, Coll. sr. Gem., 6.78, by H. Henecke .50, and by F. Sievers .25 for Restin; by Mr. P. Bartels from Chr. Höhle 5.00; by Mr. I?. Bötticher from sr. Gem. 26.00 for Obermove and Chacham, by H. Henn 2.00 for the wash fund; by Mr. P. D. Gräf, ges. on Rich. Hubrich's wedding, 5.10 for Ziegler; by Hrn. k. Berg, ges. on F. Thiemes Hockzeit, 9.00 for Runge, and on Krückebergs Hochzeit 8.00 for Schleicher; by Hrn. P. Dörff- ler vom Frauen- und Jungfrauenverein sr. Gem. 10.00 for poor students and 5.00 for the Waschkasse; durck Hrn. P. Pröhl of s. Gemeinden 7.75 for Gertke ; durck Hrn. P. A. Wangerin, ges. auf der Hockzeit des C. Wicken 6.00 for Stark; durch Hrn. k. Skrader by himself and sr. I. wife 2.50 for poor students and 2.50 for dir Waschkasse; by Hrn. P. Halfmanns Gem. 10.00 for Restin.

For the Sminar-HausHalt: by Mr. Bötticher from E. Stoll 1.00, M. Stoll 1.50 and A. Danner sen. 1.50; by Mr. P. Hähnel, Missionsfestcoll. sr. Gem., 18.00; by Mr. P. Feddersen from H. Bosten sen. 4.00, from C. Diek- mann 1.00; from C. Schneidewind 2.00, from W. Schneidewind 1.00. A. Crämer.

For poor students received since April 15: Vonk. Uffenbeck's congregation -15.00 for Richter; by Fr. Sieker 60.00 for Kretzmann, Blumenkranz and Knabenschuh, and 60.00 for the same from the Lutheran Misstons-Verein in sr. Gem.; byk. Sauer from parishioners in Fort Wayne 35.00 for M. Müller; for H. Skróder: Jungfr.-Verein in P. Hallerbergs Gem. 10.00; durck P. Th. Wichmann from the Gotteskasten sr. Gem. 7.48, from Fr. Wambsganß sen. 5.00; Fr. Dtehl's Gem. 4.00 for Hornung, Zions-Gem. in New Orleans 13.00 for Lienhardt; durck Fr. Huge, Pfingst-Coll. sr. Gem. 8.40 for G. Koch; Fr. E. Kirchner's Gem. 5.00 for Bode; by teacher Bewie of Fr. Weseloh's Gem. in Cleveland 15.00 for Giese; by teacher Rrchlien of Frauen-Verein inc. Niemanns Gem. 10.00 for Hemann. By the Women's Association in Peoria, Ill, 7 shirts, 6 pillow pulls, 6 sheets, 10 towels.

Sincerely thanks

Springfield, Ill, Nov. 5, 1885.

H. Wyneken.

Received with thanks for **the budget of the Seminary at Springfield**: From the congregation of Mr. P. Bötticher at Mount Pulaski 4 sacks of flour, 7 sides of bacon, 6 sck shoulders and sck hams. From the congregation at Springfield: H. Ladage 2 sckwines and 1 s. cucumbers; H. Ostermeyer, H. Jakobs, H. Wiebusch, I. Jakobs jr 1 sckwine; A. Ewers 1 s. potatoes and bobnen; A. Fortmann 2 bush. Beans. From A. Robrer of Chatham 1 hog. Wittve F. Whitehouse of Litch- field 1 pail apple butter, 1 pail butter; F. Niemann there 3 pails apple butter. By P. M. H. Feddersen in New Berlin from Kaipar Luken, Sr. 2 p. potatoes; H. Luken, Jr. 3 p. do., 8 cabbages; W. Düwer 1 p. potatoes; C. Kremzow 1 p. do.; I. Klotz 3 p. do., 10 cabbage heads; C. Bachmann 1 p. apples. 2 p. turnips; Tb. Böhl, H. Stumpe, C. Dett- mann, A. Niehaus 1 p. each potatoes; H. Lüter 2 p. do.; I. Lüter 1

p. do.; M. Ade 2 p. do.; G. Meyer 2 p. do. and 1 p. flour; W. Sckeele 1 p. apples, 1 p. potatoes; H. Düwer, A. Düwer, A. Meyer, G. Bäße fen. 2 p. potatoes each; I. Horn 1 p. do.; G. Schalp 1 p. do. and 1 p. cabbage heads.  
Springfield, Oct. 28, 1885.

Fritz Janssen, property manager.

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**For our progymnasium**

in gifts of love received: From Mr. F. Köhn in Sheboygan, 2 calf barrels of salt fish (300 lbs.) and -1.00 for the household. Durck Hrn. P. C. Brauer in Crete, Ill, 6 colored shirts. Bon Mrs. I. Pritzlaff in Milwaukee 6 shirts, by same for Stud. Th. Bast in Springfield 2 bundles of dresses & linens. Durck P. C. Damm in West Bloomfield, Wis. 3 sacks of apples, 3 barrels of butter (circa 150 lbs.). From P. Sprengeler's tri-unity parish of N. N., 2 packages of coffee. From P. Cb. H. Löber's Milwaukee parish from Ferd. Rahn 1 bush. Onions, 1 busb. yellow turnips; from Fritz Ristow 12 heads of cabbage, 1 bush, red turnips; W. Kopelin 1 sack of potatoes, 1)H sack of onions, 1 p. red turnips; F. Gipps 1 p. potatoes; E. Gipps 1 p. do.; W. Färmling 1 p. red turnips, bush. Onions; Joh. Lewerenz 3 bush, red beets, 3 bush, yellow beets, 1)H bush. Onions, 80 cobl heads; Gottf. Sievert 1 S. Onions ; C. Rashes X Busb. Beets, Bush, yellow beets, Bush. Onions, 6 cabbage heads; Joh. Wollenziehn 1 p. potatoes; Aug. Scklief 1)H Busb. Beets, 1)H Bush, yellow turnips, Bush. Onions; Gust. Sckützge 1 S. potatoes, 1 Bush, yellow beets; Joh. Sckultz 1 S. potatoes, 1 S. Beets; Herm. Rohlboff 30 cabbages 3 busb. yellow beets, 1 bush. Onions; L. Uiker 1 S. potatoes, 1 S. yellow beets; L. Pob- ziekn 1 S. potatoes, 1 S. yellow beets; Joh. Burmeister 1 S Beets, 1 S. rothe Beets; "good friend" 1 S. yellow beets; Alb. Bosckoff 1 p. potatoes, 1 p. apples.  
Milwaukee. H. H. Schröter, house manager.

#### For the progymnasium in Concordia

received since May 1, 1885: From Fr. Jungck's parish at Pal-mer, Kans., -3.00. Fr. Pennekamp's parish at Topeka, Kans., -1.50. Fr. Willes' parish at Concordia 46.45. Fr. Heyne's parish.

in Lake Creek, Mo., 9.00. Fr. Menke's congregation in Stover, Mo., 8.80, its congregation in Ritchland, Mo., 10.20. Fr. Biltz' congregation in Concordia 103.65, from the Women's Association there 9.25, from the Jüng- Unga-Verein 5.00, H. D. Bruns 1.50, Wittwe Dor. Friday 1.00, Mission Festival Collecte there 55.10. Durck Prof. Bähler ' 1.15. From Kassirer Meyer 75.25. Zus.-330.85.

Nov. 9, 1885. I. Kröncke, Kassirer. --

For poor students received with heartfelt thanks by K. Wangerin here from Mr. Ernst Junghans -1.00. By Mr. Lücke in Troy, Ill., from the worthy Young Men's and Young Women's Association there 11.00. By Mr. F. Köstering in Frohna, Perry Co, Mo, By Fr. Matthias at Paola, Kansas, collected at the wedding of Mr. W. Prothe 5.00. By Fr. Smukal at Iron Mountain, Mo., from the Women's Association at Pilot Knob (specifically for F. Brandt) 5.00.

C. F. W. Walther.

Received with thanks by Mr. P. Hebler for student H. K.  
-9.02, coll. at the wedding of 8. Senft with M. Dietz.

M. Günther.

#### Received for the English - Lutheran mission in the West:

By Kassirer H. H. Meyer -16.20. By Kasstr D. W.  
Röscher at Fort Wayne, Ind., 15.83.  
St. Louis, Nov. 6, 1885. C. F. Lange, Kassirer.

### New printed matter.

## Third Synodal Report of the Minnesota and Dakota Districts of the German Lutheran Synod of Missouri, Ohio, &c. St. 1885.

In this report the reader will find a very interesting lecture on questions of the 2nd commandment. It is clearly and thoroughly explained what the name of God is, what is meant by swearing, swearing and swearing by magic and how the name of God is misused by it. Would to God that the report would come into many hands! It contains 103 pages and costs 20 cts.

### Canticle for mixed choir, with organ accompaniment.

Componirt by W. N ö l s ch. Price 15 cents each. Philadelphia by Theo. F. Miller, 1331 N. 6th St.

A quite delicious chor piece. It consists of an introductory chorus ("Jauchzet dem HErrn"), a ^IlvAro un^ dloclerato, Lopruo solo (with text for Christmas, Easter, Pentecost and Thanksgiving), and closes with a powerful choral movement. Rarely have I enjoyed a choral piece of our time as much as this one. This first work by Mr. Nölsch lets us expect many more wonderful things from him. Since the piece is not too difficult and also extraordinarily cheap, it is to be hoped that many choirs will take advantage of this opportunity to embellish the Christmas service with the performance of this hymn.

On this occasion I would like to draw your attention to the following booklet that was published last year: **"14 old and new Christmas hymns for mixed voices"**.  
Church Choirs," collected and available from Herm. Ilse, Brooklyn, N. Y).

H.

### For the Christmas party.

**Liturgy for a Children's Eucharist for the Celebration of Christmas.** Presented by F. Lochner, pastor. Price: the piece 5 cts, the dozen 40 cts, the hundred -2.50 plus postage.

Available from Luth. Concordia Verlag (M. C. Barthel, Agt.), cor. diami 8tr. L Indian" ^ve., 8t. Louis, Llo.

**2. songs for the "Liturgy for a Children's Service for the Celebration of the Holy Christmas" by F. Lochner, Pastor. Christmas**, presented by F. Lochner, pastor. Price: the booklet 10 cts, the dozen -1.00, the hundred -7.00, plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the chants in family circles, this booklet contains the liturgical chants, as well as the children's, choir, and congregational chants in polyphonic setting in order.

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### **Cremation or burial of corpses.**

(Presented to the Oestltchen Districtssynode and left to print by resolution of the same).

As in this very last time from the depths of the ever more turbulent sea of this world so many things come to the surface and are foamed out, which are not suitable, are an abomination to the true Christians and announce the approaching terrible end of the world; so also in the midst of the outward Christianity sinking ever more rapidly back into paganism a question has arisen, which has obviously not been stimulated by the spirit, which drives God's children, but by the world spirit raising its head ever more impudently. It is the question: Should the way of burying the bodies of the deceased in the earth, which has been observed from time immemorial by almost all peoples, but especially by Christians, be retained, or should one resort to the way of burning the dead, which has hitherto been customary only among pagans? In short, one agitates with word and writing for the introduction of the corpse cremation and abolition of the corpse burial.

It would not have been necessary, of course, to add this to the many useless questions which already move the world in vain! Why worry so anxiously about the mortal body, which will become earth and ashes even without being burned; since one should above all be concerned about the salvation of the immortal soul? But the devil must always throw new food to his slaughtered animals, so that they do not find time to recognize the time of their visitation, and therefore what serves their peace remains hidden from their eyes. Thus he has succeeded in inspiring many for the cause of the burning of corpses in such a way that they did not even think of the salvation of their soul on the deathbed, but only of the burning of their corpse and disposed of it.

Since this movement is becoming more and more widespread, we Christians, too, are compelled to be concerned about it, but not to get enthusiastic about it - true Christians will never allow themselves to be moved to approve and accept the ways of the heathen,

- but to instruct the simple in this matter, and, since the movement has arisen within Christendom, to make a confession.

It has been indicated that we Christians are not enthusiastic about the burning of corpses, indeed that we do not want to know anything about it at all. But why? Does a commandment of God stand in the way? No! If God had expressly commanded the burial of corpses, then every other way of burial would be excluded and the question would be decided. The way of the burial belongs therefore to the area of the middle things. For this reason, we Christians should not oppose the authorities if they - and God forbid it! - If the authorities forbid the burial of corpses, but make their cremation obligatory, we should not oppose them. There may also come times and circumstances when it is almost impossible to bury the dead, as in times of plague and war; which may also be one reason why God has not expressly commanded the burial of the dead.

Since the manner of burial is one of the middle things, Christians whose loved ones die on a ship and have to be sunk into the water can all the more easily be reassured. Although God has not expressly forbidden the burning of corpses, he has clearly indicated in the Holy Scriptures by words, parables and examples that burial in the bowels of the earth, wherever possible, is in accordance with his will. And this is the reason why we Christians cannot approve of the so-called cremation, but oppose it and consider it a pagan practice that Christians should not accept.

Historically, it cannot be proven that those who recognized and followed the Word of God as the rule and guideline of their faith and life did not bury the bodies of the deceased, but burned them. We find this only among pagan peoples, though not among all and at all times. Pagans who do not know anything about God and his word, therefore grope in the dark concerning the destiny of man, have of course also no respect for the bodies of the deceased. How

Otherwise they could have burned them, thrown them to the dogs, birds or wild animals as carrion, or even eaten them themselves!

When our German ancestors were still pagans and went to the dumb idols as they were led, they also burned their dead; but after they had accepted the gospel and had become Christians, they abandoned this pagan practice. Now it is their descendants, who were baptized in the name of the Triune God, but who trample their baptismal covenant underfoot and have sunk back into paganism, who have again sought out the pagan use of cremation and are enthusiastic about it!

There are certainly some passages in the holy scripture, which refer to a burning of the corpses among the people of God. But from these passages, which report of exceptional cases, to want to prove that among the people of God in the old testament the corpse burning went in the wave, nobody will probably dare.

That the burial of corpses is the way of burial intended by God is first indicated to us in the holy scripture with words. To this belongs first of all the word: "You are earth and you shall become earth. (Gen. 3:19.) This was the punishment of sin. Since Christ was to atone for all the punishment of sin, he was also buried after he had truly died on the cross, before human eyes no differently than as if his dead body would now also decompose. Christ's burial shows us, therefore, how in the words spoken to Adam there is also that the dead body should be buried in the earth, so that in the earth from which it was taken it might become earth again.

Furthermore, all the passages of holy scripture in which God threatens not being buried as a punishment belong to it. These are: 2 Kings 9:10, Isa 14:19, 20, Jer 14:16, Jer 16:4, Jer 22:18. If God also wants to punish those who despise His word out of spite by leaving their bodies unburied, then the burial of the dead must be His will.

Furthermore, the passages of holy scripture in which the deceased are referred to as such belong to it,

Those who are under the earth and those who are in the graves. Dan. 12, 2. Joh. 5, 28, 29. Why does God use such expressions if it was not His will that the deceased should be laid in the earth?

Furthermore, the word belongs to it, in which God gives Abraham the promise that he should be buried at a good age. (Gen. 15:15.)

Furthermore, the word Deut. 21, 23, where God commands that the bodies of those who were crucified should be buried.

Finally, Job's glorious confession (19:25-27) belongs to this: "I know that my Redeemer lives, and he will raise me up from the earth afterwards."

It is to be noted well that in all quoted places not of ashes one speaks. Earth and ashes are not synonymous. A human being is nothing but earth and ashes, as Abraham confesses before God; however, he does not become that only in death, but is it already during his lifetime.

On the other hand, in the Holy Scriptures we are pointed by parables to the burial to the earth as the way of burial waved by God.

The apostle Paul writes (1 Cor. 15, 42-44.): "It is sown decayed", - "it is sown a natural body". Everyone knows that the farmer does not first burn the seed and then sow the ashes in the field. For from the ashes of the burned seed nothing can come up and bear fruit. The seed itself must go into the earth, and only then can it rise again from it. So the dead body should also be sown as a seed in the earth, that is, buried. Certainly, God wants to refer to the burial of the corruptible body by this simile.

Another simile we find in Rom. 6, 4: "So we are buried with him through baptism into death" and so on. The apostle compares baptism with burial. Just as the dead body is buried in the earth, hidden in the earth, covered with earth, so the old Adam is laid in baptism as in a grave, in which he is to rot and decay.

Thirdly, in the Holy Scriptures we are finally also pointed by examples to the burial to the earth as the way of burial waved by God.

Among all these examples, the burial of our Lord and Savior Jesus Christ stands at the top. If the burial to the earth would have been against God's will, God would certainly not have allowed that his dear only begotten Son, after he had accomplished everything by dying on the cross, should also be buried. But he should also descend to this last level of humiliation, so that through his holy burial our burial would be sanctified. It is precisely in his burial that we find a confirmation of the burial of the deceased. If a person has died, he should be buried on it; that is the last thing that happens to him in this world. Therefore, the burial of Christ should also be the last, in which he became like us poor sinners. By his tomb he has consecrated our graves and made them into sleeping chambers.

If God, in his counsel of salvation for the redemption of mankind, also thought of the burial of his Son, who was to die on the cross, and decreed the same; how much more should it be our concern to see to it that the bodies of the deceased are buried where possible,

be buried in the earth! We find this concern also among God's children, as the examples given in the holy scripture testify. Abraham, the father of all believers, bought a piece of land from the children of Heth for burial for himself and his family. Gen. 23:19 says, "After that Abraham buried Sarah his wife." Jacob, on his deathbed, commanded his sons, "Bury me with my fathers." It would be going too far to give all the examples contained in the sacred Scriptures. Whoever knows the Holy Scriptures will also have to admit that they refer above all to burial in the earth. We know that God preserves all the bones of His saints, that not one of them will be broken (Ps. 34:21).), and that this promise applies to all God's children, even to those whose deceased bodies have been burned to ashes by God's enemies and dispersed into the air; we are also firmly convinced that the departed soul's blessedness is not harmed at all, whether the body has not been buried but burned, or whether men or animals have consumed it; Nevertheless, we Christians want to maintain the method of burial to which the entire Word of God so clearly points, and, lest we also be carried away by the present movement, always have the burial of our Savior before our eyes.

Those who have such a burning desire for their bodies to be burned to ashes after death can hardly be among those who confess with devout Christianity: "I believe in the resurrection of the flesh. In their



hearts there is probably no love for Him who was also laid in the grave for their sake, and through His resurrection took away the horror of the grave, otherwise they would not have such horror of the grave and the decomposition that takes place in it. Would they also be able to pray with a believing heart:

O Prince of Life, I know you will resurrect Me;  
Should my believing heart be afraid of the tomb?

It will be a chamber for me, where I lie on roses, because I now conquer through your death and grave.

Nothing spoils, the body only dies, But it will rise again, And go out of the grave in all transfigured splendor.  
(Hymnal No. 93.),

they would also turn away from a cremation with disgust. But they believe that a human being is finished after death; therefore, they are filled with horror when they think of the body slowly decomposing in the earth, and they want to dispel this horror by immediately turning the dead body into ashes.

Cremation, however, is incomparably more gruesome than the grave. Our nature shies away from death and decay. Both, burial and cremation, are repugnant to it. This cannot be denied even by the unbelievers, the modern pagans, who speak so eagerly in favor of burial by fire. If only they would reveal their feelings, the sorrow that seizes their hearts at the burning of their loved ones, it would soon become apparent how little remedy is to be found in cremation from the horrors of death and decay. And what do they gain from

can see the heap of ashes left by their loved ones, kept in an urn, every day? Do they see more than those who look at the grave mound of their deceased loved ones in the graveyard? Indeed, the sight of an urn with a handful of ashes is far more desolate than the sight of a green and flourishing burial mound. And when they see the ashes of their loved ones before them every day, do they think more often of death, indeed, are they awakened by such a sight, provoked, impelled and made skilful to consider that they must die, so that they may become wise? Daily experience teaches the opposite. The very people who are so enthusiastic about cremation reveal themselves as those who live safely and carelessly, saying, "Let us eat and drink, for tomorrow we shall be dead." These are the people who do not want to know anything about Word and Sacrament, but put their reason on the throne and regard it as the rule and guideline of their doings.

And what is a so-called crematorium compared to a graveyard? A crematorium is nothing more than a furnace, a baking and roasting oven, in which a human corpse is roasted, stewed and annealed with fire until it is burned to ashes, and this happens in a shorter or longer period of time, depending on the nature of the furnace. If we look at such a thing properly, it is an apt image of the eternal furnace of hell. For as here in the crematorium the body is bedded in earthly fire and is permeated by the same, so there in hell body and soul are bedded in the eternal fire, and are thus glowed through and permeated by the same, so that the smoke of their torment rises from eternity to eternity! - O see how God puts to shame the wisdom of the wise and prudent! They have to build an image of hell before everyone's eyes and show what awaits them in eternity if they do not repent in the time of grace.

But what is a field of God? The name itself indicates that it is a field whose owner and lord is God Himself. On such a field the bodies of deceased people lie like the seed in a field. And they are sown there in the hope that they will stand again. Humans can do nothing on such a field, it is exclusively God's field. But God will also reveal that it is his field; for when the eternal spring dawns, God's field will prove to be a fertile field. What is a lovelier sight, even to the eye, that of a furnace or that of God's field?

Therefore, let us leave the crematorium to those who cannot and will not say with the pious Simeon: "Lord, now let your servant go in peace, for my eyes have seen your Savior"; the joy about it here will one day turn into eternal weeping and crying. They do not believe in the resurrection of the dead, so eternal death will strangle them. May they therefore burn the bodies of their deceased loved ones; may they also decree that, after their own death, their bodies will also be pushed into the fiery maw of the crematorium: we Christians want to continue to bury our dead in the earth, and, although we must say at the burial: "Earth to earth; ashes to ashes; dust to dust"; yet also add in joyful faith: "In the certain hope of a joyful resurrection to eternal life

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### **Boron prediction of future events.**

As certain as it is that, after God has given us the Holy Scriptures, all prophecy has ceased by which new articles of faith are revealed to us, it cannot be denied that some people have already predicted events concerning church and state. The Wittenberg theologian Friedrich Balduin therefore writes: "We do not doubt that God still sometimes reveals future things to certain people, which relate to the state of the church and the state, which they are to proclaim to the people for their benefit and piety." \*) Thus, a whole crowd of gathered godless people, shortly before the outbreak of the French Revolution, had their terrible end predicted by a certain Cazotte. A French writer by the name of La Harpe, who later became a Christian and died in 1803, as a former eyewitness told that prediction as follows: \*\*)

It seems to me - so he tells - as if it had happened yesterday, and yet it happened at the beginning of the year 1788. We were at dinner with one of our colleagues at the academy, a distinguished man. The company was numerous and selected from all ranks, courtiers, judges, scholars, academics, and so on. As usual, a well-stocked table was enjoyed by all. At dessert, the malmsey and cap wine increased the merriment, and increased in good company that kind of freedom that does not always keep itself within the exact bounds.

In those days, the world had come to the point where it was permissible to say anything if the purpose was to arouse laughter. Chamfort had read us his blasphemous and lewd tales, and the distinguished ladies listened to them without even resorting to the fan. This was followed by a whole torrent of mockeries about religion. One led a tirade from the infamous Maid of Orleans by Voltaire, another recalled those philosophical verses of Diderot: "With the entrails of the last of the priests strangle the last of the kings," and all applauded. Another stood up, holding the full glass aloft, and exclaimed: "Yes, gentlemen! I am as certain that there is no God as I am certain that Homer is a fool"; and indeed, he was as certain of the one as of the other; one had just spoken of Homer and of God, and there were guests there who had said good things of the one and of the other.

The conversation became more serious. They spoke with amazement of the revolution that Voltaire had brought about, and agreed that it was the most excellent reason for his fame. He had set the tone for his century, he had written in such a way that he was read in the anterooms as well as in the halls. One of the guests told us in full laughter that his barber, while powdering him, said to him: "You see, sir, though I am only a miserable fellow, I have no more religion than another." It was concluded that the revolution would be completed immediately, and that superstition and fanaticism would have to give way to philosophy.

See Balduin's Commentary on 1 Tim. 4. Compare what Luther writes about Lichtenberger's prophecy. Tom. XIV, 231 ff.

\*\*) We take this piece from the "Kirchen-Blatt" of the Prussian Lutherans of October 1.

The older ones regretted that they would not be allowed to flatter themselves about it. The older ones regretted that they could not flatter themselves about it. The younger ones rejoiced at the probable hope that they would experience it, and one congratulated especially the Academy for having prepared the great work, and for having been the main place, the center, the driving force of freedom of thought.

Only one of the guests had not taken part in all this cheerful conversation and had even quite gently interspersed some jokes in view of our so beautiful enthusiasm. It was Mr. Cazotte, an amiable, original man, who, unfortunately, was completely taken in by the reveries of those who believe in a higher enlightenment. He now took the floor and said in the most serious tone: "Gentlemen, rejoice, you will all be witnesses of that great and sublime revolution which you so desire. You know that I am a little given to prophesying, I repeat it to you, you will see it."

"You don't need a prophetic gift to do that," he was told.

"That is true," he replied, "but perhaps a little more for what I have still to tell you. "Do you know what will arise from this revolution" - (where, namely, reason triumphs in opposition to revealed religion) - "what it will be for all of you, so much yours, what will be its immediate consequence, its undeniable and acknowledged effect?"

"Let us see," says Condorcet, with his simple-minded mien, "a philosopher is not weary of encountering a prophet."

"You, Mr. Condorcet," continued Mr. Cazotte, "you will give out the ghost stretched out on the floor of an underground prison, you will die of poison which you have swallowed to escape the executioners, of poison which the happiness of the times that will be then will force you to carry with you always."

This aroused great astonishment at first, but it was soon remembered that the good Cazotte sometimes dreamed while awake, and they burst into a loud laugh. "Mr. Cazotte," said one of the guests, "the fairy tale you are telling us is not quite as funny as your devil in love." (*Le Diable amoureux* is a neat little novel written by Cazotte.) - "What kind of devil gave you the prison, the poison and the executioners? - What has this in common with philosophy and with the rule of reason?"

"This is just what I say to you," Cazotte replied. "In the name of philosophy, in the name of humanity, of liberty, and of reason, it will just happen that you will come to such an end, and then reason will reign after all, for it will have temples, indeed, there will be no temples in all France at the same time but temples of reason."

"Truly," Chamfort said with a sneer, "you will not be one of the priests of these temples." Cazotte replied:

"This I hope, but you, Mr. von Chamfort, who will be one of the same, and very worthy to be so, you will open your veins with twenty-two incisions with the shear-knife, and yet you will not die until some months afterward."

They look at each other and laugh again. - Cazotte continues: "You, Mr. Vicq d'Azyr, you will not open your veins yourself, but afterwards you will have them opened" six times in a day in a fit of podagra to be all the more sure of your cause, and at night you will die."

"You, Mr. Nicolas! you will die on the Schaffst."

"You, Mr. Bailli! on the scaffold."

"You, Mr. v. Malesherbes! on the scaffold."

"Thank God," exclaims Mr. Roucher, "it seems that Mr. Cazotte has only to do with the Academy, he has just made a terrible slaughter among them, I - thank Heaven -"

Cazotte fell into his speech. "You! - You will die on the scaffold."

"Ha! this is a wager," exclaims one on all sides, "he has sworn to exterminate everything." - —

He. "No, it's not me who swore."

Society. "So we will be subjugated by Turks and Tatars? - and yet -"

He. "Nothing less, I have already told you, you will then be alone under the government of philosophy and reason. Those who treat you in this way will be pure philosophers, will always have the same discourses that you have been dredging up for an hour, will repeat all your principles, will, like you, invoke

the verses of Diderot and the Maid of Orleans."

One said in his ear: "You see that he has lost his mind - (for he remained very serious during these speeches). - Can't you see that he is joking?

and: you know that he mixes marvelous things into all his jesting speeches." - "Yes," said Chamfort, "but I must confess his marvelous is not funny, it is too much gallows. And when, then, is all this to take place?"

He. "Six years will not pass that everything I tell you will not be fulfilled."

"These are many wonders - this time it was me (namely La Harpe) who took the floor - "and you say nothing about me?"

"With you," Cazotte replied, "a miracle will take place that will be at least as extraordinary: You will then be a Christian."

General Ausmfen! "Now I am reassured," exclaimed Chamfort, "if we do not perish until La Harpe is a Christian, we are immortal."

"We, of the female sex," said thereupon the Duchess of Grammont, "we are happy that we are counted for nothing in the revolutions. When I say: for nothing, this does not mean as much as if we did not mix in a little; but it is assumed that because of this, we and our sex are not respected."

He. "Your sex, ladies! will not be your protection this time, and you may not want to meddle in anything, you will be treated just like the men and will make no difference in regard to you."

You. "But what are you telling us, Mr. Cazotte! - You are preaching the end of the world to us."

He. "That I do not know; but what I do know is that you, Madam Duchess, will be led to the scaffold, you and many other ladies, and that on the drudge cart with your hands tied behind your back."

You. "In that case, I do hope that I will have a black-lined carriage."

He. "No, Madame, more distinguished ladies than you will be led like you on the drudge cart, with your hands tied behind your back."

You. "Noble ladies? - How? - The princesses of blood?"

He. "Several more."

Now a visible movement was noticed in the whole company, and the gentleman of the house took on a frowning expression; it was beginning to be understood that the joke was being carried too far. Madame de Grammont, to dispel the rumor, let this last answer fall, and contented herself with saying, in a jocose tone, "You will see that he will not leave me even the comfort of a confessor."

He. "No, Madame! one will not be given to you, neither to you nor to anyone else. The last executed man who will have a confessor by grace," - here he paused for a moment.

You. "Well then, who will be the lucky mortal who will be granted this privilege?"

He. "It will be the only privilege he still retains, it will be the king of France."

Now the gentleman of the house quickly got up from the table and everyone with him. He went to Mr. Cazotte and said to him in a deeply touched tone: "My dear Mr. Cazotte, this miserable joke has gone on long enough. You are carrying it too far, and to a degree where you are putting the company you are in, and yourself, in danger."

Cazotte answered nothing, and was preparing to go away, when Mme. de Grammont, who was always trying to prevent the matter from being taken seriously, and was endeavoring to restore cheerfulness, went up to him and said, "Well, my Lord Prophet, you have made us all aware, but of your own fate you say nothing." - —

He was silent, cast down his eyes, then said, "Have you, Madame, read the story of the siege of Jerusalem in Josephus?"

You. "Certainly, who will not have read them? but act as if I had not read them."

He. "Well, madam! During this siege, a man walked on the ramparts around the city for seven days in a row, in the face of the besiegers and the besieged, crying out incessantly with a pitiful voice: Woe to Jerusalem! Woe to Jerusalem! On the seventh day he cried out, Woe to Jerusalem, woe to me also! And at that very moment an immense great stone, hurled by the machines of the enemy, crushed him."

After these words, Mr. Cazotte bowed and left.

All this happened on time, including that La Harpe became a Christian. God does not mock him. The Berlin political weekly of 1832, from which we take this news, adds the remark that one cannot understand the French Revolution in its world-historical meaning if one does not take into account the state of France before the Revolution and the degree of corruption of the higher and educated society of that time. One sees here the haze of the then enlightened society from the end of the eighties before one's eyes, into which the prophecy of the reign of terror suddenly enters like a ghost. If we visualize that dissolute society, we will not excuse the bloodthirsty men who wielded the axe, but we will find the judgments of God justified, who chastised wickedness by its own natural consequences.

But what, we ask, will become of Germany, which, though warned by France's example, walks more and more in the same evil ways of unbelief and chastity, and indulges in them instead of seeking reconciliation with God, now that there is still time?

### **Double death news from New York.**

I. Again it has pleased God to take a servant of the Word from our midst, who was personally known to most of the brethren in office in our synod, to whom too dear therefore some notes about his life and work shall follow here. Pastor Friedrich Wilhelm Richmann, last chaplain in our two institutions, the Lutheran Hospital and the Wartburg Altenheimath here in East New York, a suburb of Brooklyn, was born on November 9, 1820 at Hartum, Regierungsbezirk Minden, in Prussia. Our Richmann was the youngest of seven children of his parents and like the others he was brought up by his pious parents in discipline and admonition to the Lord. From the age of five, he had to go to church and Christian instruction with the other siblings; for it was the custom of the house that no one was allowed to miss church without necessity. Soon he was also given the task of reciting the songs that were sung at the home service,

since he could read well. He read the Bible stories diligently and with pleasure, and God's word did not fail to have an effect on the boy's heart. This was also expressed in his words and in his behavior, so that he soon received the mocking name "the pastor" from his playmates. He lived in constant contact with his God, i.e. he prayed diligently. When he was about twelve years old, his mother was seriously ill and the doctors had given up hope of her recovery. Then he went into the garden, threw himself on his knees and prayed with tears that God would let him have his mother, and if not longer, at least three more years until he was confirmed. God heard his prayers and prayers, his mother was healed and lived for another 33 years. Since he had attracted the attention of the Confistorialrath Sasse and the Superintendent Winzer during a school examination, these two asked father Richmann to dedicate his son to divine learning. The father agreed, but under the condition that the son would receive some scholarships. From now on, the boy received private lessons from his teacher, Cantor Turner, in order to prepare himself for the Gymnasium, and this was continued until his confirmation. In 1835, after receiving religious instruction, he was confirmed and admitted to Holy Communion. Soon after, one of his main benefactors died; with that, the prospect of scholarships became obsolete and the preparation for theology came to an end, rather he now entered the school teachers' seminary at Petershagen and after being taught there for four years, he emigrated to America. Here in America, our Richmann first went to Columbus, Ohio, and entered the seminary there in order to study theology again. However, because he soon realized that this was not the place where a Lutheran who was a fanatic belonged, and made no secret of it, he was let go, and

He left the institution after only four months, but according to the custom of the Ohio Synod at that time, he was equipped with a license, which authorized the 19-year-old youth to perform all the duties of a preacher. Freshly he also began officiating in several congregations in Fairfield County, Ohio, and two years later was examined, ordained, and received as a member of the Ohio Synod. When in 1846 and 1847 the Synod of Missouri, Ohio and other states was formed and organized, he was one of the first to join it, and with his brethren witnessed, labored, fought and endured for God's pure word and practice to the end. In Lancaster, O., in Grand Rapids, Mich., in Schaumburg and Rodenberg, Ill., in Elgin, Ill., and in Pittsburg, Pa., he worked with diligence and faithfulness in blessing, especially in the way that he always had in mind the spread of the Church of the pure Word through diligent missionary work and the founding of new congregations, for which God had given him a special gift. When the unfortunate Civil War tore our country apart, when thousands from our congregations also had to leave in order to risk life and limb in the field, Richmann also went with the approval of his congregation as chaplain of the 58th Ohio Regiment, in order to bring God's Word and His consolations to his fellow Christians in the camp; after only a few months, however, he had to return sick to his congregation. - From Pittsburg, Pa., the administrative board of the Lutheran Hospital in East New York, as well as that of the Wartburg Home for the Elderly there, appointed him chaplain at both of the institutions mentioned; for they wanted a capable and experienced man as pastor for the inmates and administrative staff of the institutions mentioned. He accepted the job, and in a short time he succeeded in earning the love and trust of his charges to a high degree, and many a patient who came to the hospital sick in body and soul not only left it healthy in body, but also took away a much more precious treasure than physical health; indeed, many who waited in the hospital for the end of their lives will testify to him in heaven that he showed them the way to righteousness. His activity came to an end only too soon. After a severe illness that consumed him for months, but during which his Christian patience proved edifying, it pleased God, after he had received Holy Communion again with his wife on Tuesday, to bring him home gently and quietly on Saturday, November 7, to the dwellings of peace, to rest after his toil. May God rest his soul!

I. P. Beyer. \* \*

The second piece of mourning news from New York, which has just reached us, is that Doctor and Professor Gustav Seyffarth, well known to many in our Synod and dearly loved by just as many, has finally passed away blessedly in the Lord at the ripe old age of 89. Since 1823 Professor of Classical Studies at the University of Leipzig, he petitioned the Saxon government for dismissal from his office, since he had made enemies of many high lords through his outspoken public testimony against Freemasonry, who sought to place all possible obstacles in the way of his effectiveness. He received his dismissal, but with the promise of a life-long professor's pension, which, as far as we know, was to remain with him until his death across the sea.



has been paid over punctually. When Schreiber visited this in the year 1851 with the blessed pastor Wyneken sen. Germany in ecclesiastical matters, already then the deceased declared that he would appear in our midst here in America in a short time. We doubted at that time whether this was meant so seriously; but six years later, in 1857, the dear man really appeared in our midst and offered to teach free of charge both in our Gymnasium and in our Seminary, which at that time were connected with each other here in St. Louis; which our Synod, according to its annual report of 1857, accepted with gratitude and great joy, since it soon became apparent that he, Dr. Seyffarth, was in heartfelt agreement with us in all articles of Christian doctrine. After a few years, however, his love for classical studies drove him to New York, where large public libraries were open to him, in which many rare works in his field were to be found. Here he worked tirelessly in his field of knowledge until his death, as much as the increasing infirmities of old age, to which he was finally almost completely blind, allowed him. As great as his erudition was, so that he gained a great name in the learned world, especially as far as his subject was concerned, he was as simple-minded as a child in matters of faith. Not only was he always an eager attendant of the services in those of our New York congregations within which he happened to be; he was also most zealous in helping to gather congregations and strengthen them in every way. Faithfully devoted to our synod, he also did this by not only giving the writer of this synod a large, valuable, fourteen-volume work of history in his last memory, but also, as we have heard, bequeathing \$1000.00 to the Concordia Seminary here in his will for the endowment of student scholarships. \*) Dr. Seyffarth was born in Uebigau in the province of Saxony. His father was a superintendent at Freiberg in the Kingdom of Saxony. He died on November 17, early 5 o'clock. (Details about his last days and his burial have not yet reached us). "The memory of the righteous remains in blessing." W. [Walther]

### **To the ecclesiastical chronicle.**

**St. Matthew's Evangelical Lutheran congregation** (formerly served by Dr. Stohlmann, later by Dr. Ruperti, now by P. Sieker) voted at its regular congregational meeting on November 5 of this year, with a very large participation of the voting members, with only one dissenting vote, to join the Evangelical Lutheran Synod of Missouri and other states. The dissenting vote stated after the vote that it was not "conscientious objections" that produced its "no" vote, but the opinion that "it is not yet timely to take this step." However, the movement that emerged from the congregation itself, the unanimity of the congregation's action, the unmistakable joy at the step taken showed that the dissenting voice had been mistaken, as people so easily are. The reasons that moved this oldest Lutheran congregation of the East,

\*) We are all the more pleased about this bequest, as the embarrassment of getting our dear poor students through seems to grow with every year.

W. [Walther]

1. the confession of the Missouri Synod is also our confession, as we have now recognized in many years of doctrinal negotiations, especially also in the doctrine of "church and ministry"; namely, that the church of Christ has no lord (pope) over it but JESUS Christ alone, whom it is called to serve with joy; that therefore in no matter has anyone to prescribe for the church, but God alone through his word, as it is declared and confessed in our confessional writings. 2. because one always knows where the Missouri Synod stands. In doctrine and practice it leads an open, honest life. No one need be in the dark about the rightly Christian questions, "What do you believe?" "What do you teach?" And their doctrine is that of the pure, truthful word of God. Because the congregation comes to peace through union, since, according to its history and its knowledge, it cannot belong to any other ecclesiastical body and is continually troubled from without, as long as it stands alone. 4 Therefore all the reasons which God's word suggests to us come to our hearts and consciences with greater force than: "Be diligent to keep unity in the Spirit through the bond of peace, just as you have been called," etc. The congregation was well prepared for this step. Not only had standing doctrinal discussions been held all these years, but the members had also familiarized themselves with the whole character of the synod by studying the Synodal Handbook of our synod and other writings of our publisher. God is a wonderful God and still has thoughts of peace. The whole Eastern Church knows it that the Church of St. Matthew does not live or love anyone too dearly. She will also freely and willingly testify that she did not take this serious step to love her pastor, but for the glory of God and the promotion of the true faith. May God bless her deed of love also to other congregations and grant her one blessing after another by grace! S. (Witness of the truth.)

**"Dance and Theater Attendance."** A booklet with this title has been advertised and recommended in our church bulletins. It contains two lectures by Dr. Walther on each of the things mentioned. Such advertisements are read, but how many make use of them? I have had these lectures sent to me and have read them, and now I cannot but ask: Buy and read. Read again and think about what you have read. These lectures give us a glimpse into the abomination of these sins. Whoever reads them and considers what he reads in the fear of God, will truly lose all desire for dancing and theater, will detest both as filth, will protect his children from them, and as a Christian and member of the congregation will also help to vigorously testify against them. Whoever wants to learn as a preacher how he, as a faithful shepherd, is to protect his commanded sheep from such a dangerous and yet so little recognized enemy, how he is to unmask him and with what weapons he is to fight against him, should read this little book. It will also bring him many other benefits for his office. As long as such testimonies as these lectures are still filed, read and heard among us, God is still with us and, even though the spirit of the world threatens to devour everything, a people will remain among us. C. Penalties.

**Knights of Labor.** Joining ^this order is very often presented as something quite innocent. It is said that the purpose of the order is only to "regulate" labor, and that when joining, one only has to promise to submit to the Constitution. Many do not consider what the "regulation" of work means. They do not consider that by such a promise they make themselves obligated from the outset to obey even ungodly, unlawful orders, whereby the leaders of the order want to regulate the work. Such a pledge cannot be made by a Christian and therefore he must not join this order. - An American Episcopal religious paper, "Churchman," speaks of the "Knights of Labor" as follows: "The arrest of the persons who committed the dynamite outrages in St. Louis, and the report that an association of 'Knights of Labor' there has made the cause of those people its own, confirm what has been said of the responsibility of that society for all such crimes committed by its members. That the Order, in the assemblies of its deputies and through its officials, condemns offenses against property and society, means nothing. That it stirs up passions which it cannot keep in check, and that it puts forward aims which are to be attained without having the power to prevent unlawful attempts to attain them from being made by its own adherents, is sufficient to make it responsible for all the injustice arising therefrom. Consider also that even with this his responsibility is not exhausted. He has committed himself to courses of action which, being extralegal, may at any moment become unlawful, and in so far as they seek redress of grievances outside the law, they bring the law into disrepute and conflict with it. If one adds that the order is secret and thus removed from the salutary coercion of public opinion, that the leaders of it exercise an irresponsible and unrestrained tyranny, and that the rights of the individual are subordinated in a despotic and barbaric manner to the claimed good of the class: it is evident that our free institutions as well as property rights and social order are seriously endangered by the growing power of the 'Knights of Labor'."

**Roman Bible Hate.** A Roman priest, named Giband, in Montreal, Canada, recently preached: "The Protestants are very obliging with their Bibles. They send their agents all over the country. ... And now I repeat again, and I wish to be understood, that the Church forbids you to read these Bibles. If you have such in your house, burn them, and if you will not burn them, bring them to me, and I will burn them."

**Factories of idols,** which are sent as well-paid goods to the heathen countries, are known to exist in England, from where so many heathen missionaries are sent out. Sometimes it even happens that on the same ships that carry the missionaries to the heathen world, there are also the idols made within Christianity. We have just read that our United States is not inferior to its mother country in this abomination. The newspapers report that an idol factory is operated not only by a Chinese in Sacraments, but also by an American in Boston who wants to be a Christian. If only in our country this kind of so-called Christians would make gold their god, the guild of idol makers seems to be, unfortunately, the largest of all local guilds.

W. [Walther]

**The dedication of the Martin Luther Orphanage at Wittenberg, Shawano Co., Wis,**  
took place on the 22nd Sunday after Trinity. Early in the morning, a respectable procession could be seen marching down the main street of Wittenberg toward the new orphanage. At the head of this procession walked Pastors Homme and Nützel; these were followed with merry

Then came two by two the many orphans of the Norwegian Orphanage here, and these were joined at last by Die Dicke, Hudtloff, Daib, Jahnk, Schütz and Schwan with quite a number of church members from Clintonville, Pella Opening, Belle Plaine, Bonduel, Bear Creek and Wittenberg. The entire procession was under the leadership of Father Ebert. Singing cheerfully the Luther hymn, "Ein feste Burg ist unser Gott," they soon reached the orphan home. After the congregants had greeted the dear orphan parents, teacher Bodemer and his wife, they gathered in the festively decorated hall for the festive service, Father Hudtloff said the consecration prayer and K. Nützel from Oshkosh held the festive sermon, in which he showed that the building of Lutheran orphanages is a work pleasing to God and richly blessed by God. The collected money amounted to about K27.00. After the feast, the congregation gathered again at 2 o'clock for a church service, in which K. Fuhrmann preached and showed that neither the desire for honor nor for profit, but only the misery and misery of the poor orphans had moved us to this laborious but blessed work. After the sermon, the Norwegian choir of Father Homme sang two lovely songs. Another collection yielded about \$14.00. Now there was cheerful entertainment until 6 o'clock in the evening, when most of the guests hurried home. However, the committee of the orphanage association stayed behind until the next day to discuss and arrange various necessities. On Monday morning the first half-orphan (a boy of 9-11 years) arrived from Milwaukee. Other children have already been registered and will arrive sooner or later. May all dear churches, however, with their pastors and teachers of our Wisconsin District, take to heart the word of the prophet Hosea: "Let the orphans find grace in thy sight." C. J. S.

### **Stephan Agricola,**

once confessor and court preacher of the Archbishop of Salzburg, was a learned man and gave himself a Latin name according to the custom of the scholars of that time. When Luther began to put the bright light of the Gospel back on the lampstand in Germany, the shining rays also hit Agricola's heart. Through Luther's writings he was led to the knowledge of the pure doctrine and soon proclaimed it with great joy and fearlessness, just as he fought the abuses and errors of the Roman church. His sermons, however, upset the monks so much that they acted as his accusers before the archbishop, suspecting him of inciting a peasant uprising, just as the Romans never tired of accusing Luther of inciting the peasant war. They managed to get the archbishop to have his confessor imprisoned at Mühldorf am Jnn. There the questions were put to him whether he wanted to believe that the pope was the head of the general church, that he could not be mistaken, that everything he spoke or did had to be accepted as a word and deed of Christ, that the statutes and commandments of men bound the consciences just as well as the divine law. Agricola answered these questions in the negative and did not make the required recantation either. Although he was besieged with all kinds of plagues, attacked with ridicule and invective, threatened with sword and fire to kill him, he remained steadfast and never showed fear or dejection. This, however, increased the anger and rage of his enemies. They came to the decision to kill him. They did not dare to do it publicly.

for fear that the people would side with them. Then they devised the following plan. He was to be taken to Salzburg and kept in a tower on the city wall until he recanted his teachings, as he was told. In the tower there were powder barrels. A wretched man was hired to secretly bring fuses into the tower and to arrange everything so that the tower would blow up when Agricola entered. Then they wanted to preach to the people that God had let fire fall from heaven to show how damning the wrong teachings of this heretic were. But God said to this evil advice: "Nothing will come of it! The powder sang fire too early, and the tower blew up while Agricola was still on his way. The hired villain, however, became so frightened by this that his conscience awoke and he discovered the shameful plan to the people. Since the people sided with Agricola, they no longer dared to kill him, but released him after three years of imprisonment in 1524. He came to Augsburg as a Protestant preacher, later stood firm against the Anabaptists, was with Luther in Marburg in 1529, and died as a preacher in Eisleben in 1547. On his tombstone, according to his wishes, were placed the words: What I have lived in the flesh I have lived in the faith of the Son of God, who loved me and gave himself for me. (Gal. 2, 20.)

(Pilgrim from Saxony.)

**"He sitteth himself in the temple of God as a god."**

(2 Thess. 2, 4.)

Thus Paul prophesies of the Antichrist. That this prophecy has been fulfilled by the pope of Rome can

only be denied by those who either do not know the history of the pope, or who are themselves blinded by antichrist! blindness.

Here is just one example.

When Pope Clement the Sixth, who died in 1352, wanted to win over King John of France, he issued him the following letter of indulgence, among others:

"For all times we grant the indulgence that your confessor shall have the power to convert into other works of piety for you and for them those vows which you may have already made and which may be made in the future by you and your successors, as well as the oaths which you have made and which may be made in the future by you and them, and which you and they cannot conveniently keep (non commode). From then on the French kings could confirm anything with an oath without any doubts, because if the keeping of their oath became "inconvenient" for them, they could break it confidently, since the infernal (wants to say, the holy) father had already released them from the keeping of their oath for this so often occurring case!

W. [Walther]

### **What some Roman Catholics have to owe to Luthern themselves confess.**

The pious theologian Philipp Jakob Spener writes in his Evangelische Postille, which has the title: "Evangelischer Glaubestrost", among other things the following:

"I have known of distinguished papists who, even in the presence of distinguished ones of their clergy ha-.

\*) European history of manners by Wilhelm Wachsmuth. Part IV, page 112.

If Luther had not come, the clergy, the nobility, the burghers and the peasants would finally have been forced to eat straw! (Part II, p. 522.)

Incidentally, as is well known, about 40 years ago, even within the Lutheran Church in America, one was well on the way to reintroducing the old priestly rule once driven out by Luther. And whom do the Lutherans here have to thank, next to God, that the once strongly growing desire for priestly rule has been seriously stopped? No one else than our Luther, whose powerful testimonies were not only brought into the field against the Roman papacy, but also against that popery, which even wanted to spread in Lutheran priests' skirts.

W. [Walther]

### **Luc. 21, 1-4.**

Old Mathesius wrote about the poor widow's mite: "This is how much the poor widow or wheel spinner saved at her mouth and gave for God's sake in honor of God and so that she would also do something for religion. Of this widow's treasure the eternal Son of God Himself preached and the Holy Spirit wrote through His secretaries. Christianity has read and sung about it for more than fifteen hundred years, and at the last day the Lord Jesus will again have to praise and testify to God and all the world about this little piece of trash, next to the widow of Sarpath's flour jar, and all the water trunks and parts given in the name of God to the prophets and their children and disciples, when all the trash will be forgotten. - We have to learn from the records that what is given in the name of Jesus Christ with a believing and simple heart, from one's own and well-won good, voluntarily turns to God's glory and to the preservation of Christian schools, church and right poor people, who are considered here as the right *minimos* or minorites and the least people on earth, will be put to eternal treasure." A. Ch. B.

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### **To the regiment**

The people who belong to it are not mean, bad people, nor servants, but heroes, intelligent, wise and courageous people who can be trusted and who look after the common benefit and prosperity and do not seek their own enjoyment and follow their desires. But how many are rulers and lawyers, even councilors, who think of this? They only make a trade and craft out of authority. (Luther 61, 319.)

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### **Ordinations nad introductions.**

On the 24th Sunday after Trin. dignified" Mr. Cand. E. Beil of Springfield, called by the Lutheran congregation in and around Wentzville, Mo. by order of the Honorable President Westl. District ordained byW . Matuschka.

Address: **Uev. L. LeU, Welltrville, 8t. Cöarles Co, L4o.**

On 2S. Sunday after Trin. Mr. Johann Brauer was ordained by the undersigned in the congregations of Orleans and Oxford by order of the honorable Mr. President Hilgendorf and introduced into his office as pastor of the congregations and as traveling preacher. Fr. Cämmerer.

**Address: Uov. d. Lrauer, Orleans, 8arlao Co, 8edr.**

On the 2S. Sunday after Trin. Bergen, appointed by the Lutheran congregation at Wartburg, Monroe Co., Ill, by order of the honorable Mr. President of the Illinois Dtstrict, assisted by Pastors F. Erdmann and F. Schalter, was installed in his new office by the undersigned.

E. O. Lenk.

**Address: Lev. L'r. Learning, ^artdurx, Llonroo Co., IU.**

On the 22nd Sunday after Trtn. Mr. Candidate Hermann Landsky from Springfield was ordained by the undersigned under the assistance of Mr. P. Chr. Merkel after having received and accepted the call of the congregations in Muskoka. The ordination took place, due to compelling circumstances, in the local church. F. Dubpernell.

**Address: Uev. 8. dnvcksk^,**

**karrzf 8ouvä Distr., Out.**

On the 22nd Sunday after Trtn. the Rev. P. Schulte was installed by the undersigned in the congregation at Martinsburg, Nebr. on behalf of the Honorable Presidency of the Nebraska District. H. Wehking.

**Address: Uev. P. Sekultv, lAsrtinsburZ, Dixon 6o., 8ebr.**

By order of Mr. Praeses Wunder, on the 24th Sunday after Trin. Mr. Rev. C. Weber, heretofore of Boone County, Iowa, in his New Parish at Union Hill, Ill, introduced by Fr- Schroeder.

**Address: Rov. 0. Weber, Lovüelcl, Lankukee Oo., Ill.**

On the 20th Sunday after Trin. by order of the Hon. Mr. Praeses Beyer, Pastor N. Sörgel, formerly of Rock- vtile, Conn. was installed in his office at St. Paul's Lutheran Parish, Pittsburgh, Pa. by the undersigned, assisted by Pastors Wambsganß, Hetn and P. Brand.

F. A. Ahn er.

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## Church dedications.

On the 20th Sunday after Trinity, the Lutheran congregation of St. John near Minnesota Lake, Minn. dedicated its newly built church (28X62) to the service of the Triune God. Feast preachers were ck. A. Landeck and I. Grabarkewitz. K. F. Schulze said the consecration prayer. M. Heyer.

On the 22nd Sunday after Trtn. the Martinus congregation at White Lake, Aurora Co., Dak. consecrated their house of worship, a former city school building (24X48), to the service of God. The festival preachers were Father F. Schriefer and Father E. G. Starck. The latter preached in the afternoon in English. The consecration prayer was said by the kastor loei. A. H. Kuntz.

On the 23rd Sunday after Trinity, the Lutheran congregation in Scott, Sheboygan County, Wis. consecrated their newly built church (60X34) with tower and bell to the service of the Triune God. The celebratory preacher was kk. Ph. Wambsganß seo. and F. Herzer. C. M. Otto.

On the 24th Sunday after Trinity, my branch congregation in Oakland, Burt Co., Nebr. consecrated its newly built church. Preaching on this occasion were dte???. Hofius and Müller.

Ad. Bergt.

On the 25th Sunday after Trinity, the Lutheran Immanuel congregation in Butter County, Nebr. dedicated their newly built church (22X32) to the service of the Triune God. The undersigned preached the sermon. In the afternoon, Stud. L. Schmidt.

G. Weller.

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## Mission Festivals.

On the 22nd Sunday after Trin. the St. Johannis congregation at Frankenthal, Huff, Spencer Co., Ind. celebrated a M,sionsfest. - Collecte, intended for inner mission, was -12.00. It was preached by the local pastorW . C. Koch.

On the 23rd Sunday after Trin. the congregation of the sub, drew to William Penn, Texas, celebrated a mission feast. The festival preachers were dte kk. C. Sterks and H. Kilian. The collection, for inner mission in Texas, was -18.50.

P. Klindworth.

At the mission feast of the Toledo, Adrian and Monroe congregations, held at Toledo, O., Pastors Fackler, Querl and Franke preached. For dte Mtssion received -160.26.

C. Franke.

## The Southern District

of the Synod of Missouri, Ohio & a. States assembles, s. G. w., February 3, 1886, at the congregations of Messrs.? Geyer and Kiltan at Serbin, Lee Co, Texas. Subject of doctrinal discussions: The holy Lord's Prayer.

The secretaries of the conferences are reminded to bring their minutes. - When electing delegates, the congregations should "keep in mind" that delegates are to be elected for the Synodal Conference (1886) and for the Synod of Delegates (1887).

Synod members should have reported to Mr. P. Geyer no later than January 17. - On February 2, dte guests will be picked up from Giddings, Lee Co, Texas.

G. W.^Behnkens, Secr.

## Appeal for support of our preacher and teacher orphans and widows.

Once again before the end of the year, the undersigned dares to appeal to the love and charity of our Synod. I say once again, because it has already been done once in the "Lutheran" of August 1 of this year; but that request seems not to have been heeded. At that time there was still a shortfall of -600,00 for the first half of the year; now, however, the fear expressed at that time, that things would look even sadder at the end of the year if no immediate help were forthcoming, threatens to become a sad fact. The end of the year is near; the time has come when the onset of winter will necessitate special expenditures, and the treasury is as good as empty. Fearing that funds might be given where support is not absolutely necessary, I have written to several widows and inquired about their circumstances; but almost all of them affirm that they are very much in need of support and do not know what they should do if it were withdrawn. Requests come from all sides to send the support in order to be able to do the necessary errands for the winter: Purchase of fuel, clothing for mother and children. In the next few weeks -2200.00 should be paid out and I only have \$220.00 at my disposal. This is indeed a sad situation for a cashier, and even more sad for the poor widows and orphans, whose family fathers have held earthly goods in low esteem and have consumed themselves in the service of the Lord out of love for His people, and who are now so sparsely provided for.

For some reason, the widows' fund has received very little this year, and especially recently. From some districts nothing at all has been received in the whole year, from others very little; while all districts should certainly help to bear this burden as much as possible, even those that have no widows to provide for at present; for "where one member suffers, all members suffer with it. They should do this all the more, since their widows and orphans, if they had any, were also supported from other districts.

We do not want to be so ungrateful for the precious Word of God that we leave the survivors of those who have proclaimed it to us in poverty. Our widows and orphans, however, will have to suffer bitter hardship if help is not given quickly. Until now, willing hearts and hands have always been found to help when the "Lutheran" called for help for the poor widows and orphans. So I hope that my request will also be heeded this time. I do not ask in my name, but in the name of Him who says: "Inasmuch as you did it to one of the least of these, you did it to me.

Well then, let us prove our love for Jesus and our gratitude for his word with action! But quick and powerful help is needed. Gifts and contributions should be sent to the district treasurers, whose addresses can be found in the calendar of the year 1885 on page 45, or in next year's calendar, page 44.

the General Treasurer of the Widows' and Orphans' Fund C. F. W. Sapper. F. W. Sapper.

### Revenue into the Illinois District's coffers:

For the synodal treasury: from L. Ratbje in Addison -1.00. Reformattonsfest-Collecten: from P. Hahn's congregation in Staun- ton 12.00, P. Großes Gem. in Addson 23.96 (half), k. Bartling's congregation in Chicago 16.25 (half), P. Großes Gem. tn Hartem 15.38 (half). Abendmadls-Collecten: from k. Schröder's Gem. in Soutb Litchfield 7.00, Fr. Scuricht's Gem. in St. Paul 12.30. Of kk.'s Gem.: Heinemann at Okawville 9.70, Wunder at Lh'cago 36.00, Feiten at Washington Heights 5.10, Schmidt at Crystal Lake 5.10, Muller tn Lake View 10 00, Holiday at Colehour 5.00, Wagner at Chicago 47.00, Engelbrecht there 20.00, Lochner there 1 32 (fromtheSynodalbox), Sippeltn Varna7.00. (p.-234 11.)

To the new building in Addison: From P. Noack's parish in River- dale 2.00. By Lekrer Greve from W. Rotermund in Addison 5.00. By P. Liebe in Wine Hill from H. Prange 5.00, W. Büscher 5.00, F. Alms 1.00, A. Alms 1 00. By P. Holter- mann from the parish in Lost Prairie 16.75. P. Pfeiffer's parish in Wolcottsburgh, N. U., 21.50. From Fr. Drögemüller's Gem. in Arenzville 2.00. Durck Fr. Bartling in Chicago from Job. Möller 1.00. Fr. Engelbrecht's parish there 20.00. From k. Brauer's parish in Ntles 5.00. (p. -85.25.)

For inner mission: Fr. Sipel's parish in La Rose 6.50.

For Negro Mission: By Fr. Wunder in Chicago from I. Nütz 1.00. By Fr. Jung in Mascoutah, ges. bet H. Längs Hochzeit, 5.50. Fr. Strteters Gem. in Proviso 13.12. (S. -19.62.)

For the Laundromat in Springfield: Coll. from P. Schwartz's parish in Mount Carroll 2.15. Through P. Hölter in Chicago from Dav. Weyer 1.00. By Fr. Merbitz in Beardstown "from a friend of the Kingdom of God" 5.00 and Theil. of Coll. on W. Büscher's wedding 1.75. By r. Love in Wine Hill, wedding coll. at H. Habermann Jr, 9.10. (p. -19.00.)

To the Springfield household: P. Mayer's Gem. tn Bremen 3.45. Coll. of P. Scurick's Gem. in St. Paul 11.20. P. Wehrs' Gem. in Oak Glen 6.38. P. Stppel's Gem. tn Varna 5.63. (P. -26.66.)

For poor students in Sprngfield: From Fr. Nachttgall's Gem. in Bethalto 4 85. By Fr. Wunder in Chicago, proceeds of Werfelmann Sickmann's bequest, 10.00. By k. Liebe in Wine Hill, wedding coll. at Heinrich v. d. Brelje, 10.40. Durck Fr. Große in Harlem from Alb. Schneider .50. By Fr. Holtermann in Lost Prairie 4.00 and 5 00 for H. Dahlke. From the comm. in Cbeker for Gust. Müller 5.85. From Cbicago: by P. Wunder for W. Lickt of the Jungfrauen-Verethn 8.50, of the Jünglings-Verein 5.00; for H. L. Matz of the Jungfrauen-Verein 10.00, of C. Warneke 4.00, Anna Evers 5.00. coll. from P. Rabe's Gem. in Warsaw for R. Amstetn 10.50. P. Uffenbeck's Gem. in Lemont for Dürr 7.36. part of wedding coll. at W. Gübert jun. in Red Bud for F. Schalter 2.00. (p.-92.96.)

For poor students in Fort Wayne: Through Fr. Merbitz in Beardstown, part of the coll. on W. Büscher's wedding, for Gerh. Büscker 5.00. Through Fr. Schuricht in St. Paul for K. Albrecht: wedding coll. at Em. Schaal 9.80, from the Women's Association 10.00. (p. -24.80.)

For poor students in Addison: Theil. of Coll. at F. Rosenwtnkel's wedding in Addison for W. Jöckel 10.00. k. Müllers Gem. in Ehester for Karl Decker 5.85. From Chicago: through Fr. Wunder for C. Haase of the Jungfr.-Verein 8.50, Jüngl.Verein 5.00; Reformation Festival coll. by P. Leeb's Gem. for Knut Hansen 18.00; by U. Wagner for H. Konow from A. Beduhn 2.00, Frau Lübke 1.00; by Geisemann Sr. for R. Geisemann 5.00. Coll. by P. Mezger's Gem. at Okawville for Eigel 10.20. Part of wedding coll. bet W. Gübert Jr. tn Red Bud for Otto Skaller 2.00. (p. -67.55.)

For the Milwaukee building fund: by U. Lenk in Mtl- stadt from C. H. 1.00. P. Traub's comm. in Peoria 15.75. by k. Bauer in Brecher 5 00. by P. Strikter in Proviso from Karl Engel 5.00. Hölter's comm. in Chicago, 7th c., 41.00. (S. -67.75.)

For progymnasium and salary in Mtlw aukee: by John Lunow from P. Lewerenz' Gem. in Effingbam 7.95. Re- formation coll. from Kirchner's Gem. in Matteson 3.03. From Chicago: byHölter's Gem. 32.60; by P. Bartling from Fr. Schwartz sen. 1.00 and half of Reformation coll. 16.00; by Fr. Succop's Gem. 42.20; by Fr. Engelbrecht's Gem. 20.00, by L. 5.00, D. Schumacher 1.00; Refor- mattons' Coll. by Fr. Lochner's Gem. 25.85; by Fr. Reinke's Gem. 28.00. Half of the Reformation's Coll. by Fr. Grosses' Gem. in Addison 23.96. Fr. Castens' Gem. in East Wheatland 3.30. (p. -209 89.)

For poor students in Milwaukee: From Chicago: By U. Wunder for A. Leutbäuser of the Jungfrauen-Verein 8.50, Jünglings-Verein 5.00; by U. Succop of the Jünglings- Verein for C. Abel 15.00. Part of the Hochzeitscoll. bet W. Gübert jr. for Paul Skaller 2.00, Ed. Fischer 2.00, Herm. Gübert 2.00. (p. -34.50.)

For the widow's fund: P. Mueller's congregation in Ehester 8.50, H. Bode's 5.00. Reformation coll. from P. Wegener's congregation in Altamont 5.50. P. Noack's congregation in Riverdale 6 45, Durck P. Schroeder in South Litchfield from N. N. 5.00 and surplus from travel money of Southern Pastoral Conference of Illinois District 1.75. Durck Fr. Ostmann in Collinsville from Mrs. N. N 2.00. From Chicago Teachers Conference 20.00. By Fr. Drögemüller, Reformations-Coll, from Gem. tn Arenzville 4.15, to Indian Creek 8.15, from ibm itself 2.00. k. Wangerins Gem. bet Sollst 12.00. (p. -80.50.)

For the deaf and dumb: By Fr. Miracle in Chicago by I. Nütz 1.00.

For orphanage near St. Louis: Durck Fr. Schroeder in Soutb Litchfield 5.00. Half of Harvest Festival Coll. of k. Brunns Gem. in Strasburgh 8 50th (p.



-13 50th).

For studierende Watten aus Addison: Theil der Coll. bet F. Rosenwtnkels Hochzeit in Addison 8.72. By I'. Miracles in Ehicago by C. Warneke 2.00. (p. -10 72.)

For the congregation in Utica, N. A.: P. Mueller's congregation in Ehester 10 00.

For support of the German Free Church: P. Mueller's congreg. in Cbest r 10.00. Communion coll. vpn U. Drögemüller's congreg. in Arenzv'lle 2.75. P. E-ßfeldt's congreg. in South Chicago 12.00. (S. -22.75.)

For the congregation in Council Bluffs, Iowa: By k. Holtermann at Lost Prairie 4 25. p. Mueller's Gem. at Ehester 10.00. p. Strteter's Gem. at Proviso 11.80. p. Roeder's Gem. at Arlington Heights 10.00. p. Wagner's Gem. at Chicago 15 20. (p. -51.25 )  
Addison, Ill, Nov. 15, 1885; H. Bartling, Cassir.

**Revenue into the Minnesota and Dakota District coffers:**

For the synodal treasury: From Fr. Landeck's congregation bet Hamburg -20.00. Fr. Streckfuß's congregation at Uoung America 5.00. Fr. Rupprecht's congregation bet Hart 17.90. Fr. Rüdiger and his Paulus congregation in Town Bergen 4.50. Fr. Mäurer's congregation in Belvtdere 5.65. (Summa -53 05.)

On the seminary building in St. Louis: ?F. Pfotenhauer 1.00.

To seminary building in Addison: P. H. I. Mueller's comm. at Uellow Creek 7.25. P. Roll's comm. at St. Paul 8.75. r. Clöter's Gem. at Valley Creek 5.50. p. Vomhof's Gem. at Goodhue 15.00. p. Vetter's Gem. at Fatrfield 50.00. (p. -86.50.)

For professor's apartment in Milwaukee: P. LangesGem. to Hay Creek 12.00. r. H. I. Mueller's Joh.-Gem. 10.43. k. Landeck's congreg. bet Hamburg 14.00. P. Rolf's congreg. tn St. Paul 9.25. P. Braunwarth & family in Rusb City 5.00. By Mr. H. Harms of the congreg. in Benton 21.36.?. Clöter's congreg. bet Woodbury 15.00. P. Vomhof's Joh. congreg. 10.00. P. Bernthal's congreg. bet Lewiston 8.50. P. F. Pfoten- bauer's Imm. - Gem. 5.90. By P. Mäurer of Fr. Kypen 1.00. P. Schaaf's Gem. at Claremont 4.62. (S. -117.06.)

For the housebound in Milwaukee: Fr. Vomhof's Joh.- Gem. 5.00. Fr. Horst's Gem. in Courtland 15.00. By k. Mäurer of Peter Cordes 1.00. (S. - 21.00.)

For the orphanage bet Addtson: P. Clöters Gem. at Woodbury 5.00. From the piggy bank of Kl. Karl u. Adolf Mesierli in St. Paul 1.50 each, Angelika .25, Gottfried .10. (S. -8.35.)

For the orphanage in Wittenberg: Through President Sievers from Mr. Eppele in Duluth .65. Through Landeck from N. N. in Benton 5.00. (p. 5.65.)

For the widow's fund: By P. A. Müller, wedding collecte bet Herm. Müller, 8.26. P. Friedrich's Gem. in Town Watertown 8.65. Clöters' Gem. at Valley Creek 4.29. k. Stülpnagel's Gem. bet Potsdam 10.90. F. Pfothenhauer, contribution, 4.00. P. Landeck's Gem. at Hamburg 5.00. By the same of N. N. at Benton 2.00. (S. -43.10.)

For the deaf and dumb: Clöters Gem. bet Woodbury 3.60. By P. H. I. Müller, wedding collecte at E. Lüdtkke 9.30. (pp. -12.90.)

For Negro mission: Fr. Nickels' congregation at Rockester 10.00. ? Clöters' Gem. at Valley Creek 9.83. F. Pfothenhauer's Paulus Gem. 8.41. P. Melcher's Gem. at Freeman, Dak., 17.25. P. Landeck's Gem. at Hamburg 5.00. By k. Hertwig of N. N. at Leaf Valley 1.25. (p. -51.74.)

For poor students in Springfield: I?. Rumsch's Gem. at Yankton, Dak., 1.50.

For poor students from Minnesota and Dakota: k. H. I. Mueller's branch at Perch Creek 4.80. P. Rolf's comm. at St. Paul 2.85. P. Bernthal's comm. at Lewiston 8.00. By k. Mason of Bro. Eppen .50. By P. H. I. Mueller, squat- time collecte at G. H. Hickman, 3.36, desgl. a collecte tn Lake Crystal 2.21. (S. -21.72.)

For Jewish Mission: By Praeses Sievers of Wittwe Jäger in Mtnneapolls .50. P. Melchers Gem. in Freeman, Dak, 15.00. (S. -15.50.)

For emigrant mission: Fr. Landeck's parish near Hamburg 5.00.

For the Free Church in Saxony: By Pres. Sievers from F. C. Schütte at Maple Grove 1.00. Fr. Mäurer 1.00, from Peter Cordes 1.00, Father Bolland .15. Fr. F. Pfothenhauer's preaching place bet Milbank, Dak. 3.00. (S. -6.15.)

For the congregation in Council Bluffs, Iowa: By Mr. H. Harms of the congregation in Benton Dec. 7. P. Landeck's congregation near Hamburg Dec. 5.00. (S. -12.12.)

For?. Hübeners Gem. in Hannover, Germany: k.. F. Pfothenhauers Imm.-Gem. 2.00.

For the storm-stricken congregation in Detroit, Minn: Fr. Ross' parish at Arlington 10.00, Th. Streifguth there 2.00. Fr. Fackler's parish at Maple Grove 10.00. k. Vombof 1.76, whose Joh. Gem. 5.95, Gnaden Gem. 8.29. k. Mäurer 1.00. Fr. Grabarkewitz's Gem. bet Blue Earth City 7.00. Fr. Rolf's Gem. at St. Paul 9.51. Fr. Scaaf's Gem. at Claremont 3.25. Krumsieg's Gem. 7.60. (p. -66.36.)

For inner mission in Minnesota and Dakota: Fr. Clöters' parish at Woodbury 5.20 and 5.15, at Valley Creek 5.15. ? Nickels' church in Rochester 20.00. Fr. Horst's church in Court- land 21 90, Hochzettscoll. bet Gust. Pöhler 16 00. From Mr. W. Bickel in St. Paul, sunk interest, 5.00. Desgl. from T. H. M. 5.00. P. Ross' Gem. at Arlington 8.00. I>. Friedrich's Gem. at Waconia 13.00. P. A. Pfothenhauer's Gem. at Morris 7.04, bet Johnson .50. By P. Maurer of Peter Cordes 1.00. P. Hertrich's Gem. at Hollywood 9.50, at Hel- vetta 2.50. P. Berntha's Gem. bet Lewiston 52.50. Praeses Sievers' Gem. at Minneapolis 13.20. Fr. Rådeke's Gem. at Carver 9 00. Fr. Braunwartb's Gem. at Nord Branch 3.20, tn Wyoming 3.79, at Rush City 4.36. 1?. Bösches Gem. tn Bradford 2.97, in Stafford 1-55, by ibm itself .48. Fr. Ruediger and his Paulus Gem. in Town Bergen 4.50. F. Pfothen bauers Bethlehem's Gem. 5.30. Fr. Melchers Gem. in Freeman, Dak., 50.00. P. F. Pfothenhauers Imm.-Gem. 13.38, Zions- Gem. 6.15, Dreleinigkerts-Gem. 1.53. P. Rolf's Gem. tn St. Paul 16.37, Collecte bei Einwclbung der Missionskavelle an West 7. Straße 16 36. By Kasstrer E. F. W. Meier 750.00. ?. H. I. Mueller's Joh. comm. 10.63. by P. Landeck's comm. at Hambyrgh 15.00. by P. Rumsch's comm. at Dankton, Dak. 37.00. by P. A. Pfothenbauer of W. Wollin at Johnson, Minn, 1.00. by?. Fackler of F. C. Schütte at Maple Grove, 5.00. by P. F. Pfothenhauer .66. by P. Maurer's Gem. at Belvidere, 2.00. by Fr- Eppen 1.00. by Grabarkewitz's Gem. at Blue Earth City, 33.00. by P. Krumsieg's Gem. 9.70. by I?. Destinon's Gem. at Plato 2 30, jn Glencoe 5.00, P. Hertwig's Gem. at Leaf Mountains 2.40, at Carlos 1.50. (P. -1205.77.)

St. Paul, Nov. 18, 1885. Th. H. Menk, Kasstrer.

#### Revenue to the Western District's coffers:

For the synodal treasury: From Fr. Griebel's congregation in California -4 20. Fr. Bariels' congregation in St. Louis 10.00. By Mr. Umbach from Fr. Wangerin's congregation in St. Louis 22 25. Fr. Hoyer's congregation in Spring Valley 4.71. By?. Gräbner from sr. Schuricht from Fr. Hanier's congregation in St. Louis, Reformattons- fest-Coll., 76.40. Fr. Roschke's congregation in Freistatt 5.25. Fr. Germann's congregation in Fort Smitt 11.35. 1?. Achenbach's Gem. at S. St. Louis 12.00. P. Polack's Gem. at Untontown 6.60. k. Proft's Gem. at Lohmann 6.35. (Summa -176.61.)

On the college building in St. Louts: Fr. Wolf's Gem. in La Grange 10.50.

To the Ne ubau'tn Addison: Griebels Gem. in California 2 00.? Mießler's Gem. in Des Peres, 5th payment, 11.50. (p. -13.50.)

For the Progymnasium in Concordia: Fr. Vettters Gem. tn Atckstson 13.00. Fr. Matthias' Gem. in Block 11.68. k. Janzow's parish in St. Louts 15.40. Fr. Willes' parish in Concordia 15.85. By Mr. Kröncke in Concordia, surplus, 6.00. Fr. Wolf's parish in La Grange 11.00. (p. -72.93.) For debt repayment: From Fr. Michels' parish in New Haven 4.00.

For inner mission in the West: By Mr. Kühnert of Fr. Köstertng's congregation in Altenburg, Reformation Coll., 15.00. Fr. F. W. Pennekamp's congregation in New Wells 10.00. k. Dornseif's Gem. in Denver, partial payment, 300.00. By Mr. Steinkamp of P. Brandt's Gem. in N. St. Louis 19.35. By Mr. Schwartz of P. Janzow's Gem. in St. Louts 10.00. P. Mießler's Gem. in Des Peres 6.70. k. Roschke's congregation in Freistatt 5.00. By Fr. Nething in Lincoln from Mr. Herm. Eckhoff 6.00. P. Michels' congregation in New Haven 3.00. By P. Achenbach from Mr. H. Behrens 2.00, by F. Hahlemeter 1.00. P. Polack's congregation in Untontown 8.60. ? Polacks Sr. Gem. in Herkimer, Reformattons-fest-Coll., 13.50. (S. -400.15.)

For Negro mission: Through Fr. Griebe! by Mr. A. Backhaus 1.00. Fr. Roschke's congregation in Freistatt 4.30. Through?. Nething by Mr. Herm. Eckhoff 3.50. (p. -8.80.)

For the mission to the Jews: By Fr. Griebe! from Mr. A.Böck- haus 1.00. By Fr. Nething from Mr. Herm. Eckhoff 1.50. By Fr. Tönjes from Mrs. Zeidler 1.00. (p. -3.50.)

For emigrant mission: Fr. Zschoches Gem. in Frohna 13.00. By Fr. Nethtng from Mr. Herm. Eckhoff 2.00. (S.-15.00.)

For the widows' fund: St. Louis Teachers' Conference 3.75. Fr. Jben's congreg. bet Harvester 5.50. By Fr. Gräbner in St. Charles, Thanksgiving coll. sr. Gem. 13.10. Fr. Mahr's Gem. in Ellsworth 4.00. By Fr. Nething of Mrs. Herm. Eckhoff 3.00. By Fr. Achenbach, Coll. on Mr. Karl Lind- horst's wedding 1.00, on Mr. H. Wensel's wedding 7.00.?. Profts Gem. at Lohmann 3.50. By P. C. C. E. Brandt in N. St. Louis from the Women's Association in sr. Gem. 10.00.?. Stöckhardt in St. Louts 5.00. (p. -67.85.)

For sick pastors and teachers: Fr. Stöckhardt in St. Louis 3.00.

For the orphanage near St. Louis: By Fr. Nething tn Lincoln 8.80. By Fr. Michels from Mr. H. Uphoff 3.00. By Fr. Achenbach from Mr. H. Behrens 3.00. By Fr. Mueller's congreg. at Beaufort, Thanksgiving coll., 3.75. By Fr. Link from N. N. 5.00. (S. -23.15.)

For the deaf and dumb: Through Fr. Nething by Mr. Herm. Eckhoff 2.00. Fr. Müller's congregation in Beaufort, Thanksgiving coll., 3.00. (p. -5.00.)

For poor students in St. Louts: By?. Achenbach by F. Hahlemeter 1.00. P. Polacks sen. Gem. in Herkimer 11.00. (S. -12.00.)

For P. Brandt's student fund: By P. Link from N. N. 5.00.

For poor students in Springfield: By Fr. Nething from Mr. Herm. Eckhoff 2.00. By Fr. Achenbach from Mrs. Klausen, Sr. 3.00. By Fr. Polacks, Sr. Gem. in Herkimer 11.00. (S. -16.00.)

For the Saxon Free Church: From Mr. Geo. Allen- bach in Sands, Ill, 1.00. P. Janzow's Gem. in St. Louis 18.00. (S. -19.00.)

For the comm. in Sedalia, Mo.: Fr. Jbens comm. bet Harvester 5.00.

St. Louis, Nov. 21, 1885. H. H. Meyer, Cassirer.

#### For our progymnasium

received gifts of love: Through Mr. Teacher Markworth of Sheboygan 15 sacks of potatoes, 5 p. of turnips, 4 p. of cabbage, 3 p. of flour, 1 p. of peas, 1 p. of beans, 1 p. of lentils, 1 barrel of lard. From P. Rohrlack's comm. in Reedsburgh of miscellaneous groceries one whole rail road-car full, 24,400 pounds. From P. Damm's comm. in West Bloomfield, Wis, 38 p. Potatoes, 1 p. beans, 2 p. grain, 23 p. Flour. From ? Keller's comm. in Racine from Mr. Stopper 1 p. rice. Through ? Leyhe in Grand Rapids 20 p. Potatoes from the communities in Sigel and Grant. From P. Hudtloff's comm. (P. O. Bomke,

Shawano Co.) 12 p. Flour, potatoes, cabbage, turnips. From ? Baumann's Gem. in Jackson, Wis. 4 S. flour, 1 S. potatoes, 6 S. cabbage, 4 S. turnips, 1 S. apples, 1 S. beans, 1 S. onions, 34 lbs. butter, 1 pot lard. From?. Aulich's comm. in Ellitsville, Wis-, 18 p. Potatoes, 13 p. Wheat, 1 p. flour. From Centralia through P. F. L., 20 p. Potatoes, 1800 pbd. From Red Wing by H. Helmeke through C. F. Arndt at Hay Creek 16 p. Potatoes, 1720 lbs. from ? Endeward's comm. at Muscoda, Wis. 3 p. potatoes, 2 p. cabbage, 3 p. turnips, 1 p. flour; from the other comm. at Hoaz 8 p. Potatoes, 1 barrel cobl, 1 p. cabbage, 1 barrel cabbage & onions, 1 p. flour. From ? Frederick's Gem. at Fall Creek, Wis. from F. Waathke 1 p. potatoes; F. Knuth 1 p. do.; F. Märten 1 p. flour, X bushel onions; A. Katz 1 p. potatoes, 1 p. flour, Bush. Onions; M. Märten 1 p. potatoes, S. flour, 1 p. turnips; S. Welke 1 p. potatoes, >2 Bush. Onions; F. u. Aug. Mathwig 1 p. flour; I. Bucdbolz 1 p. mebl; A. Sempel p. flour; M. Wellne

S. Flour; M. Zimmermann 1 p. potatoes; M. Finnel 1 p. do-; A. Klüchmann 1 p. do.; I. Börnke 1 p. flour; G. Srelter 1p. Wheat; F. Geske 1s. Potatoes, 1 p. flour; F. Haß 1 p. flour; W. Müller 1 p. potatoes; I. Schmidt 1 p. do.; L. Beetz 1 p. do.; F. Geßner 1 p. do.; A. Reetz 1 p. do.; Ferd. Geßner 1 p. do., p. flour; A. Block 1 p. flour; C. Bremel u. R. Wellne 1 p. flour; C. Zimmermann 1 p. flour; G. Stubbe 1s. Wheat; A. Haß 1 p. potatoes; M. Kühn 1 p. do., 1 p. flour; Aug. Zempel u. F. Geske have done Führen. Through W. A- Plötz of the Oshkosh Women's Association 1 dozen shirts, 1 dozen. Bed sheets, 1 dozen. Pillow case, 1 dozen. Towels, dozen. Handkerchiefs, 8 pairs of woolen socks.

Many thanks.

Milwaukee, Oct. 26, 1885.

H. H. Schröter.

#### **For poor Michigan sophomores**

have been received: From Kassirer Schmalzrtdt -38.30. Mr. H. Schmidt in Tecumseh 10.00. Fr. Markworth's parish in Wyandotte for L. W. 6.00. Durck the same, sent on Trier's wedding, for L. W. 4.00. Mrs. B. Weiß in Saginaw for L. W. 1.00. Durck Fr. I. Sckmidt, sent on G. W. Raffer's wedding in Saginaw, for L. W. 3.60, from N. N. for I. 15.00.?. Spehr's Gem. in Fräser 13.00. By P. Qucll, Theil of the Mission Festival Collecte, 7.50. P. Speckhardt's Gem. in Jonia 8.56. P. Weisel's Gem. in Jda for D. 8.00. P. Lohrmann's Gem. in Lcnnox 3.00. By P. Torney, ges. on Heidmann's wedding, 5.00. P. F. Sievers' Gem. in Monitor 7.75. By ? G. Bernthal, s. at Jdner's wedding, 4.60. (Summa -135.31.)

Monroe, Mich. 14 Nov. 1885, C. Franke, Cassirer.

Received for the community in Sedalia, Mo: By Louis Lange Publ. Co. printing of petitions; by 8. F. Rohlfing in Alma, Mo., Kltngebeutelcollecte of his Gem. -16.65; from werthen Frauenverein sr. Gem. 5.00; by 8. I. W. Miller in Stuttgart, Art. of, 1.00; by teacher H. H. Eggebrecht in St. Charles, Mo. of, 1.00; by teacher W. Gräbner in Lake Creek, Mo. of, .50 ; by 8. W. Matthes in Jackson, Mo. of, communion offering money sr. Comm. 4.65; by comm. 8. I. Ne- thtngs in Lincoln, Mo., 15.00; by 8.. I. P. Fackler in Can- ton, Mo. from the mission treasury sr. Gem. 1.00; by Claus Haßhagen in Cole Camp, Mo., 1.00; by individual members of the 8. I. H. Ph. Gräbner in St. Charles, Mo., 40.00.

Many thanks to the donors and God bless!

C. F. Gräbner, 8.

Received with thanks for F. Zoch by 8. G. Buchschacher -3.00, collected at the wedding of Mr. Joh. Burzuk; for I. Klausung by 8. A. Brömer 2.57, collected at the infant baptism of Mr. W. Hoffmann; for F. Vermiede by 8. 8. Schulze 20.00 from several young men and maidens of his parish; for F. Randt by 8. A. Chr. Großberger 1.10, collected at the wedding of Mr. C. Goltz in Martinsville; for H. Bügel by 8. I. Matthias 5.00, collected at the wedding of Mr. W. Protbe.

Fort Wayne, Nov. 23, 1885.

H. Dümmling.

From the valuable women's association of the congregation of Mr. 8. Zorn in Cleveland for Stud. Reinhart -39.00 & -7.00. From the congregation of Mr. 8. M. Meyer, Bielefeld, Mo., for the household -10.00.

Many thanks

IF. Beeper.

For poor students received with great thanks from Mr. H. Schoenewald in Cleveland, O., -5.00. By 8th Ad.'Bergt tn Hooper, Nrbr., from some members of his St. John's congregation (spec. for Spannuth) 12.00.

C. F. W. Walther.

## New printed matter. Proceedings of the 28th Annual Meeting of the Michigan - Districts of the German Lutheran Synod of Missouri, Ohio, &c. St. 1885.

In this synodal report, the final negotiations are found on a very important subject, namely on the holy sacraments in general and on holy baptism in particular. After it has been clearly demonstrated with regard to the holy sacraments that they require faith and are only beneficial to those who receive them in faith, it is shown with regard to holy baptism what the essence of it is, which persons are to be baptized, what God's word says about the fruit, effect and benefit of baptism, how the grace of baptism is lost, but how the covenant of grace of holy baptism remains firm on God's side.

For those dear readers who wish to grow in knowledge and to get weapons in the fight against papists, reformists, Anabaptists, etc., this synodal report also offers an excellent opportunity.

It is a pleasant fact that a second edition has become necessary for some of our synodal reports this year.

This Synodal Report (of 72 pages) costs 15 Cts.

G.

## Bible reading notes for the church year 1885-1886. 2nd volume of the "Bibelzettel". Compiled by Rev. A. O. Engel. Reading, Pa. 1885.

What we said in the first number of this year's "Lutheran" about the first volume of this "Bibel-Lesezettel", we can only repeat for the recommendation of the now published second volume. For the morning and evening devotions of each day in the coming church year, a Bible passage is given for reading in such a way that those who follow it will have read through the Old Testament in 3 years and the New Testament every year. The plan is excellent, the execution clean. The booklet is available from bookseller L. Volkening in St. Louis, Mo. and in all German bookstores. The price is: 1 copy 6 Cts. (for single orders, enclose the amount in poststamps), the dozen 60 Cts. (with postage 65 Cts.), 50 copies -2.30 (with postage -2.45), 100 copies -4.20. May blessings rest on this modest little work for the promotion of Bible reading by the Lord. W. [Walther]

## Changed addresses^.

Rev. I. I). II6886, Zckar<:u8, Ckerolcee Co., Iowa.

Rev. I.6utdL6U86r, Colou, 8auucksr8 Co, Hebr.

Rev. 3. I.O68CÜ6", üI6r6<Zo8ia, Llor^an Co., Ill.

Rev. 0. lck. Otto, Leecliwoock, SUEboz^au Co, Issi8.

**8. II. C. Loeok, 61117. 81L 8tt., ä.tttU8O", Kav8.**

Wm. 8. IVelssdrockt, Oraucl l8landl, Hall Co, Lsodr.

The Lutheran is published twice a month for the annual subscription fee of one dollar for out-of-town subscribers, who must pay in advance. Where it is brought to the house by porters, subscribers have to pay an extra 2b "Tent" porter's fee.

To Germany, the "Lutheran is sent by mail, postage paid, for -1.2L "he".

Only letters containing information for "da" paper are addressed to the editorial staff, while all other letters containing business, orders, cancellations, etc. are sent to the following address: "Adrrffe". All other letters containing business, orders, cancellations, monies, etc., are to be sent to the editor: Luty. Ovavoräla-Varia-" LI. C. Lartkei, ^zvut), Ooruer of Lliarm Street L Ingjau" Avauue, 8t. Louis, Llo., to be sent to. - In Germany, this " sheet z" be obtained from Heinrich I. Naumann. 36 Ptmalsche Street, Dresden.

**Lnttrocl at tdo 8ost OKc" ab 8t. I-cmls, Llo., as seeoLcl-lass mattsr.**

Volume 41, St. Louis, Mon. 15 December 1885, No. 24.

## Synod Sermon.

Col. 3, 3. 4.

"You have died and your life is hidden with Christ in God. But when Christ your life shall be manifested, then shall ye also be manifested with him in glory."

Venerable fathers and brothers, beloved in Christ, everyone!

What we hear here are strange things; things that no one understands but those to whom they are said. And these are only the Christians who are true Christians. But these also know what the holy apostle means, and hear with ever new joy what he says here. For them, these words are full of light, comfort and strength. They are words that always give their hearts the right impetus upwards.

If everything that is founded and strengthened in Christianity is in itself suitable to put Christians who gather for Christian purposes in the right mood, the contemplation of these words can undoubtedly serve us in a special way as preparation and introduction for the subject we will be dealing with these days.

Let us then take this text before us and follow it word by word. The holy apostle Paul speaks here

### **Of the inward life of Christians,**

and shows,

1. what it consists of,
2. how little it recognized here,
3. But how gloriously it will be revealed one day.

#### **I.**

"You have died", St. Paul begins, but then immediately continues: "and your life" and so on. Aren't these strange words? He speaks to people who were still on earth, and yet he says: "You have died"; but of these dead people he immediately says again that they were alive. How does this rhyme? One cancels out the other. He who has really died is no longer alive. And who in truth

If a man is still alive, he can't have died. Truly, if the governor Festus had heard these words, he would once again have exclaimed, "Paule, you are racing!" But Paul does not rave, but speaks reasonable words. There are really such people here on earth, who have died there and yet also live. These are the Christians. And their Christianity consists precisely in this, that they have died and yet are alive at the same time, that they are always dying and yet are always alive, yes, that they die in the midst of life and find life in the midst of death.

And how and through what does this miraculous dying and living happen? Through something that is just as miraculous. Through faith; through faith in the man who also died and lived, through faith in Jesus Christ. This faith makes them die, this faith makes them live. And this dying and living by faith makes it that they are Christians and remain Christians. For through this faith in Christ they died **with Christ** and became alive **with Christ**.

But now, what does this actually mean? Imagine that at the time when Christ was hanging on the cross, a man was nailed to the same cross; this man would have died at the same moment when Jesus gave up his spirit; he would have been laid in the same grave at the same time, or, if this were possible, he would have been raised from this grave at the same minute when Jesus rose from the dead. Now, could it not be said of this man with truth that he died and came to life with Christ? Certainly. And should one not think that this was something so great that it could not possibly have remained without blessing for him? that it must have been a salvation for him? But that would be a great mistake. All this would not have been of the slightest use to that man for salvation; with all this he would rather certainly have gone to hell if he had not believed in Jesus as his Savior. But he who believes in Christ does not need to be crucified or laid in a rocky grave, and has died and risen with Christ from the beginning, to eternal, blessed life. If a man, even the greatest

If the sinner really comes to true faith in Christ and becomes certain that Christ also died for his sin, then this person has died, truly and really died, certainly not before men, but before God. In the sight of God, the sinner is no longer there. What condemned him to death is now dead and gone. He himself, who had nothing but death to look forward to, now stands before God as one who has already suffered this death, and has already completely expiated the guilt and punishment of all his sin. Just as an evildoer who has been put to death by the sword is justified from his wrongdoing before men, according to Paul's word, so every sinner who believes in Christ has already died before God and is justified from all his sins. And why? Because the most high judge in his heavenly judgment counts the death, which Christ, this sinner's substitute and debt payer, has suffered for him, now in incomprehensible grace, as if he himself had suffered this death and as if he himself had completely redeemed all his sins. Therefore, God sees him as one who has died. - But at the same time with this being dead before God's eyes now also a dying begins in his own heart and that by the same faith. And as long as man remains in faith, so long he dies away and away. He dies to sin, he crucifies his flesh and drowns the old Adam through daily repentance and penance. Behold, this, this is what the apostle means in our text when he says: You have died. O wonderful, blessed dying!

But through faith in Christ, man not only dies, but also comes to life. At the same moment when he comes to the right faith and becomes certain through the Holy Spirit that Christ was not only given up for his sins, but that he was also raised for his righteousness, that is, that Christ was raised again so that he too could become righteous, the same judge counts this resurrection and this life of Christ as entirely his own and sees and accepts him for the sake of his risen life.

and living substitute, as one who has risen from the dead and has come out of the death of sin into a new life, a completely new man. And here, too, not only has a new life arisen before God's gracious eyes, but a new life now also begins in the heart of the pardoned person through faith. He now lives, according to the new man, no longer to himself, but to Him who died and rose for him. O sweet, blessed life this!

Thus, dying and living are at the same time in the Christians and therefore, of course, also a constant struggle. However, as long as faith exists, the new man not only always stands before God as the victor, but also, if once overthrown, he must always stand again and finally win and keep the victory.

And all this is not only the case with a few great saints, but with all Christians, weak or strong, if they are only sincere in their Christianity. For all without exception, whom he could consider Christians according to love, St. Paul means when he says: "You have died."

For this very reason, however, this death and life is also a sure sign by which each of us can test whether his Christianity is of the right kind or not. If you, my listener, have not yet heard of this miraculous death and life, if you do not want to hear or know about it, then be afraid of yourself! For there you have an unmistakable sign that your Christianity is nothing but a delusion by which you deceive yourself. You are not yet a disciple of Jesus Christ, you have no right before God to sit in the council of Christians, you can do nothing for Christ's kingdom on earth that pleases God, you have no part in the kingdom of glory. Either you have died with Christ, or you are eternally corrupt! - But if, when you hear these words, you sigh to yourself: "Oh, what should have died with me long ago still lives; and what should live always wants to die again," do not despair. Do not let yourself think that only those are true Christians who have already left sin and the world so far behind them and who have risen so high that no temptation could reach them. Do not think that only such saints are able to serve the Lord and His kingdom. No, he cannot use them. They are already much too high above heaven for him to look at them. He looks at the wretched and the brokenhearted. Just in these his power is mighty. So let him who is ashamed of his weakness take courage and listen confidently to what the holy apostle has to say.

For after he has shown in what the intrinsic essence of the Christians actually consists, namely in dying and living, he now describes this life further and shows what form it has on earth, how the world looks at it, how little it is recognized here. Secondly.

## II.

"Your life is hidden with Christ in God," the apostle continues. Your life is "hidden". Let us notice first: it does not say: your right life is not yet present, you do not have it now, it must first come, only in heaven will you attain it. No, he says: it is there, you already have it, and it is also the true, spiritual, heavenly, eternal life that you have. And not only a few among you have it. No, you have it, whoever you may be, as many as are sincere Christians. Christ himself said: He who believes in the Son of God has eternal life.

But now he also notices how he has it here on earth. Admittedly, not yet in the way he will have it in heaven. Here it is still hidden. It is not yet revealed to the whole world. Not everyone can see and feel that in you Christians there is a completely different, a divine life. No, on the contrary, this life is hidden, remains hidden here, so secretly hidden and concealed that most of the children of men do not feel and notice the least bit of it.

How does this work? Answer: This life has the very special quality that no one can recognize it in another, unless he has it in himself. That is why the world does not know it. It does not want to know anything about the spirit of Christ, therefore it should not hear anything about the life of this spirit in the Christians. It does not consider itself worthy of eternal life, so it should not be worthy to recognize it in others. Yes, it should consider it to be nothing but delusion and pretense, lies and deceit. This is the judgment of the world. And so we find it in fact. The true children of the world either do not notice at all the great miracle that God works in his Christians; or when it becomes too clear to them that a change has taken place in a man since he was converted to Christ, they think: "The last is worse than the first. First he was a fool, now he is a hypocrite and a wicked man." Yes, the Christian's inner life is hidden.

And if only that were all! But this life is not only hidden from others, it is often hidden from Christians themselves. Whoever thinks that God's children always feel only light, life, joy and gladness in themselves is very mistaken. Oh, they often feel nothing but fear and distress and death. But how is that possible? Is the life of God not really in them? Certainly, as long as faith remains. But the old Adam is still there with all his evil desires. And it also makes itself felt; often so much so that they cannot sense the new man in themselves. The new life in them is often so much hidden by all kinds of weakness, foolishness and sin that only the one who searches the heart can hear the hidden groaning of the spirit in them. Then many a sincere soul thinks: "Now I am certainly no longer a child of God. My heart is too cold, too dead. Nothing divine stirs in it anymore. I notice nothing but the sin that rages and rages in it."

Now whoever has experienced something of this will know what a storm this arouses in the conscience. And whoever does not want to suffer shipwreck in it, let not the anchor that holds alone be lost; let him hold fast to the word of him who promised to hold him fast; also to the word that he speaks in our text through the mouth of his apostle. Of course he says: Your life is hidden; so it is, so it shall be; I have told you beforehand. But he also says something else: "It is hidden with Christ." With Christ? What does that mean? Whatever it may mean, this much is first of all clear: Even if our life is hidden, it is still hidden with Christ, is hidden where



Christ is hidden. Christ is not a thousand miles away from us. And if this is certain, truly, our life is least of all in no bad company! We need not yet fear to death. If there are enough other things to be ashamed of, we do not have to be ashamed of this society. But what St. Paul actually wants to express with these words makes us even more certain and confident. He does not want to say anything else than what the holy apostle John expresses with the words: "He was in the world and the world did not know him", and: "As he, so are we in this world." But this means: Be content, you Christians are just as our Lord himself was when he walked on earth. As he was not known, you are not known. And so it is. Besides the natural life, which all men have, he had another life in him, a divine life and being. "All the fullness of the Godhead dwelt in him bodily." But how many have noticed this? No man has recognized this from himself. This life in him should be hidden, in the humiliation, under the servant form. Well, similarly it should also happen to us. And we wanted to be dissatisfied about it? Tell us, what harm did it do him that the world did not recognize him? He remained the Son of God, even though he was called a fellow tax collector and sinner. Well then, what harm can it do us that our inner life is hidden from the world? We remain God's children, the world may call us what it will. - But even more. Even our Lord had to sigh on the cross: "My God, why have you forsaken me? And if this happened to him, would we grumble if something similar happened to us? Is then the disciple above the Master? After all, it is our own fault that we are in such a situation. But what he suffered was not his fault, but ours alone. Would it be fair if we refused to taste at least a few drops from the bitter cup that he had to empty to the yeast for us? Should we not rather consider it an exceedingly high honor that he was also like us in this respect, so that we might be like him in this world? So be confident! If our life is hidden here, it is hidden with Christ, and Christ is with us in the same vessel. What do we ask for heaven and earth, if we only have him?

But further. We have heard that our life is hidden with Christ. Now the question is: But where is it hidden? It must be somewhere. "In God," answers our text. In God? Well, perhaps someone says, in God, of course, are all things. Everything lives, weaves and is in God, even the bird in the air, the fish in the water, the worm in the dust. So what is that special? How can that comfort us? But whoever thinks like this forgets something, and that is the main thing. The text does not say: Your life is in God with the sparrow on the roof, but: With Christ it is in God. But this changes the matter. When Christ gave his life with the words: "Father, into your hands I commend my spirit," where did it go? Into God's hand. There it remained hidden until he took it back. Now no one can say where and how this happened.

But in any case, Christ's life will have been in God in a different way than the bird, which can be bought for less than a penny. - But now it is not only Christ's bodily life which was in God during those three days, but also his divine life and being was in God and that at all times, was hidden there as long as he walked on earth, is and remains hidden also to us as long as we are here in the flesh! Therefore, even if we do not yet know how the Son is with the Father and how the Father is with the Son, we do know that the life and being of Christ and His heavenly Father must be so inseparably united and one with each other that where, how and what the one is, the other is also there. And this is enough for us. For, what follows from this? If Christ's life is hidden in God, as the apostle says, and if our life is hidden with Christ, then the highly happy conclusion follows: that our life too, the life which we poor, frail Christians live in faith and spirit, must be in God, in God Himself. But if it is in God, ei, there is no need, because there it is well kept, there it is well preserved, there it is set in a place where the world, sin and death cannot reach. As safe as ZEsu's spirit once was in his Father's hands, so safe in the same almighty hands of grace rests our spiritual life. For it is hidden with Christ in God.

Well, are we not yet satisfied with that either? Do we want more? Is this not enough?

### III.

Someone might say: Oh yes, that would be enough, more than enough, if only we had enough faith to grasp this glory. But faith is lacking. And when there is a lack of faith, all kinds of thoughts arise. They speak: Well, even if our life is with Christ in God, it is still "hidden, very hidden, shamefully hidden and remains hidden. Even though this word promises us honor and glory, no one sees anything of it. Everything with which we are comforted, all happiness, all joy and honor that is presented to us, is actually only in our thoughts; we can see and feel nothing of it. On the other hand, everything that weighs us down and troubles us can be grasped with our hands. We have to see, feel and taste it day by day. Wouldn't it therefore be good if our lives were not so completely hidden? Wouldn't it be better if the world saw something from time to time, and a good part of it, so that it would finally get other thoughts from us? Wouldn't it be better if we ourselves felt more of this life? Wouldn't we become much braver people?

Now, my beloved, it is no wonder that such thoughts arise in us now and then; but they are quite foolish thoughts. First of all, what we Christians have to suffer in and from the world today is not so dangerous. Just think of the first Christians! They had to suffer quite differently. Instead of talking a lot about the hatred and persecution of the world, we would do better if we asked ourselves with all seriousness where it comes from that the world does not hate and persecute us as much as it once hated the first witnesses of Christ. Then say yourself, what would happen if all the world saw with their eyes what glorious people we are?

we are Christians, and if even we ourselves felt and admired this all the time? The whole glory would soon come to an end. Our arrogance would bring it to nothing. No, all things considered, it is better that it remains as it is. But finally consider: even if it remains a little longer, it will not remain forever as it is now. Our dear Lord did not live forever in a state of humiliation. Neither shall we. There comes a time when the tide turns. To this time the holy apostle now finally directs our spiritual eyes and shows how gloriously also our hidden inner life will one day be revealed. But of this, so that we do not anticipate our synodal negotiations, only a few more words.

"But when Christ your life shall be manifested, then shall ye also be manifested with him in glory." Well, what do you say to that? Ah, someone may think, if only it were only so far! But how long this can still last! How few are there, therefore, who still hope for it? Only confidently, dear soul! Let the scoffers still say so much: Where is the promise of his future? Let the enthusiasts with the chiliastic telescope in their hands still assure so often: The Lord is not coming for a long time yet! The scripture will remain the same: "Little child, it is the last hour. The Lord is near. The Lord is at the door." - Perhaps he has already laid his hand on it. Who knows whether this door will not open today? And what will happen then? Christ will reveal himself. He is not seen now. That is why his enemies have such great courage. But then they will see him. Even if they do not want to; even if they say: Mountains, fall upon us! They must. And there they will see something completely different than they would like. For then they will not go again by night and fog to the stable and to the manger. They would still put up with that. No, then it goes, brightly like the lightning, on the clouds of the sky, with the thousand times thousands, under the rock shout, which fills sky and earth, towards the chair of the glory, before which all, which is flesh, gathers. This is how Christ will reveal Himself. And then all that was hidden will be revealed. No matter how many veils the hypocrite has covered himself with, the light of the great day will shine through and show his true face to all the world. Yes, everything that was hidden in the deepest depths of the heart will then lie exposed before heaven and earth.

Yes, someone interjects here, but how can the holy apostle present this to us for consolation? This takes away all hope. If all people have to be revealed before the judgment seat of Christ, then we have to be revealed as well. Woe, woe, what will come to light in my case! How will I then stand in the shame of my nakedness! - But, dear fearful soul, listen to what St. Paul says. He does not say, "You will be revealed with the ungodly," but "with Christ. He does not say, "You will be revealed in sins and sins, but in glory. So not our sins, but our glory will be revealed. Why not our sins, you ask? But when we stand at his right hand in that day, whether risen or changed, where shall our sins be revealed?

come? They are then not only long since forgiven, but also forgotten, so that they shall never be remembered; and not only forgotten, but also "blotted out", not only before God, but also in us "like a mist", which has been completely absorbed by the sun. But if sin is no longer in us and what is in us must be revealed, then nothing but glory can be revealed. For Christ dwells in us. He is "our life," says the apostle. If Christ is revealed, he must also be revealed in us, his glory must also shine forth from us. And if this glory of his, while he was still in a state of humiliation, could make his garments brighter than snow, what will it be able to do on that day? It must then be a real trifle to shine through us, body and soul, in such a way that we all shine like the stars of heaven. So take note and hold fast in faith what is written here - even if you feel so wretched and miserable in yourself - you shall one day be revealed with Christ in glory.

Am I supposed to describe this glory in detail? I cannot, because it did not please God to let us describe it that way. And why did he not want that? Methinks God does with us in the play as we do with our children when Christmas approaches. What do we parents do there? Do we tell them beforehand, piece by piece, what they are to receive? Do we describe to them in detail what they will get? Or do we even give them the beautiful things in advance? We do not do that. We only tell them that there will be something good there. Why don't we say more? So that the anticipation may last longer and the surprise may be greater when they see that there is more than they expected. Behold, our heavenly Father does the same with us. He does tell us, and this in clear words and more than once in the Scriptures, that he has prepared a glory for his children and that this is a great glory; but he does not let us enumerate and

describe everything that will be there, but he often lets dark words be used, yes, about some things he lets us remain completely in the dark. In this way, he wants to awaken in our hearts a heavenly longing, a holy desire. We shall have a long anticipation and finally find that everything is even more beautiful and glorious than we could have imagined.

Well then, let us now do as our children are wont to do before Christmas. They talk about it, they imagine what it will be like, they count the days, they try, if they can, to get a glimpse of the Christmas hall through keyholes and cracks in doors. - The promises of the Gospel are the keyholes, cracks and crevices through which we can see into the bright hall of heaven and always catch a glimpse of something new and beautiful from the future glory. Let us then look through them quite often and quite attentively. Not only at this meeting, but at all times. This will not only put us in the right mood for our upcoming negotiations, but will also give us the right momentum upward, so that even if our feet have to tread the dust of the earth, our heart, courage and mind will always strive upward, longing for the "high-built city" and singing: Eia, would that we were there! Amen.

## Conversations of the Heart with the Infant Jesus.

In preparation for Christmas.

(Drawn from Valertus Herberger's writings by J. J. Weigel. \*)

Empress Helena built a beautiful church in Bethlehem, in the place where Christ's crib stood. Not far from there, Jerome (the old church father) lived to a ripe old age; he received an honest (honorable) call that he should become a noble bishop, but he answered: "They do not take me from the little manger of Christ, I am nowhere better. Just in the place where God gave me his Son from heaven, I will send him my soul up to heaven." But shortly before his end he writes: "As often as I look at this place, my heart has its sweet conversation with the infant JEsu. I say: Oh Lord JEsu, how you tremble, how hard you lie in the manger for the sake of my blessedness, how shall I repay you more and more? Then it seems to me, as if the child answers me: I desire nothing, dear Hieronymme, but sing: Glory to God in the highest! Let it be only dear to you, I want to become still much smaller in the oil garden and at the holy cross. I continued: Dear JEsulein, I must give you something, I will give you all my money. The child answered: Heaven and earth are mine before; for mine is both silver and gold, I have no need; give it to poor people, I will accept it, as if it had happened to me myself. I say further: Dear JEsulein, I want to do it gladly, but I must also give you something for your person, or I must die of sorrow. The child answers: "Dear Hieronymme, since you are so generous, I will tell you what you should give me: give me your sin, your evil conscience and your condemnation. I say, What wilt thou do with these things? Jesus says, "I will take it upon my shoulder, and it shall be my dominion and glorious work, as Isaiah (Cap. 9:6) said long ago, that I will bear your sin and carry it away. Then I begin, saith Jerome, to weep bitterly, and say, O child, dear child, how thou hast stirred my heart! I thought thou wouldst have something good, so thou wilt have all that is evil with me. Take away what is mine, give me what is yours, and I will be free from sin and assured of eternal life.

Dear heart, but how we ourselves should address and accept our newborn King of honor, and win him speech, our devout ancestors instruct us from the history of St. Paul (Apost. 9, 5. 6.) and say, we should say: Lord, who are you? Lord, what do you want? Our heart should hold a conversation with him, as it was said by St. Jerome. In the 18th chapter of the first book of Moses Abraham talks with the Lord JEsu six different times. We want to do the same.

Dear, newborn King of Joy, tell us yourself: Who are you? Listen how he himself gives us an answer from Moses: I am your shield (with me

These talks can be found in the following beautiful book: "Geistliche Herzens-Lust und -Freude für betende Christen. For the best of the inner mission in the sense of the Lutheran church, newly put to light by J. J. Weigel. If these discussions seem too childish, consider the word of the Lord: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. (Matth. 18, 8.)

W. [Walther]

You can protect yourself in all your troubles) and your very great reward; what the ungrateful world will not reward you, that shall be amply repaid to you by me in heaven. Defy all your enemies, if they want to harm you without my permission; only be pious and do not worry about the salary; you shall not reproach me with the shame that you served me in vain. I am the Almighty God, I will make a covenant with you, you shall be my dear brother and sister, I will be your faithful brother, and if all the powers on earth come together against you, I will devour them by my omnipotence. I am God and man in one person: that I am true God, that is your defiance against all the gates of hell; that I am true man, that is your highest comfort and your greatest honor before all other creatures. I am the Lord, your physician, I will heal the damage of your conscience from the bottom up.

2 Dear sweet child of honor JEsu, give thanks for your sweet speeches, you have many words of life; behold, I have refrained from speaking with you: Who art thou? My heart is not yet satisfied with your comfort. Hear the answer from the book of Psalms: I am a worm and not a man (Ps. 22:7); here I lie in a manger as a poor little worm. What do the little worms mean when they crawl out of the earth? That it will be summer. Well, the summer of eternal bliss is near to you from now on, I am your heavenly summer harbinger, you shall come by virtue of my birth into the beautiful summer field of eternal bliss; in heaven

you shall become a merry summer bird; but I will become much more miserable in the time of my suffering, then I will let myself be pushed, swept and crushed like a miserable little worm, so that by the red ink of my blood your name will be inscribed in heaven. (Luc. 10, 20.) I am your help, you cannot help yourself, rely on me. Be still, know that I am God, I will bring glory among the nations (among the enemies of your blessedness); I will bring glory on earth (Ps. 46:11), you shall know it in your heart; I will do a deed, all the world shall know to sing and say of it.

Give thanks, pious and loving Jesus; ah, press your words into my memory, that I may never forget them. Your words are so sweet, I can't help it, I must continue to talk to you; I ask you for the third time: Who are you? Hear the answer from the prophet Isaiah: I, I blot out your iniquity; it is I who teaches righteousness (in my mouth no deceit has been found); I am a master to help (good to all who trust in him); I alone tread the winepress of God's wrath (to me alone you also have the great work of blessedness to thank). I am the Lord who does not lie. It is impossible that I should deceive; all my words have the force of an oath, and are therefore sure as amen.

4 Do not be angry, dear King of honor, Lord Jesus, that I talk more with your majesty; I must ask further: Who are you? Hear the answer from the gospel history of St. John: I am the bread of life; if thou hunger and thirst for the righteousness that is before God, come to me; thy soul shall be satisfied, thou shalt have life and full sufficiency. I am the light of the world; if it becomes dark in your heart, then get fire and light from me, all sadness shall disappear. It is I who spoke from the beginning with the forefathers; I will not deny you my comfort. I am a good

Shepherd, you are my sheep; no one shall snatch you out of my hand. I am the door to life; enter through me into everlasting joy. I am the resurrection and the life; he that believeth in me, though he die, yet shall he live; and whosoever liveth and believeth in me shall never die. I am the way, the truth and the life, he who believes in me finds a right road to eternal bliss. I am the vine, you are the branches; from me you shall have sap and strength, so that you will not be thrown into the hellish fire as dry brushwood. I am a king; where I am, there you, my servant, shall be also. I will indeed know how to behave toward you in a royal way.

(5) Behold, I have refrained from speaking with the Lord; I will dare the fifth time. Let me continue to enjoy your blissful lips: Who art thou? Hear the answer from the Acts of the Apostles and the Revelation of St. John: I am Jesus, your Savior and Beatificator; I will let you experience the power of my name as often as you need to. I am the Alpha and the Omega, the First and the Last, the Beginning and the End, and all in all in your welfare, the Root of the family of David, the Bright and Morning Star of your heart; when I rise, the Bright and Clear Day of your salvation will immediately follow.

(6) Oh do not be angry with me, O gentle Jesus, because I am speaking only once more; tell me also, for good measure, what do you want? What do you desire from me? Hear the right answer: Repent, the kingdom of heaven is at hand. Unrepentant heads are an abomination before me, but repentant, humble, wistful hearts are a mirror in my eyes. Come unto me, all ye that labor and are heavy laden, and I will refresh you; let no man perish in his sins; remember my word: Be of good cheer, my child, thy sins be forgiven thee. Watch and pray! When ye pray, say, Our Father which art in heaven. He that believeth and is baptized shall be saved. Do this in remembrance of me. This is my commandment, that ye love one another. If any man will come after me, let him deny himself, and take up his cross, and follow me. I will that where I am, there be also those whom the Father has given me. Where I am, there shall my servant be also. I will come again, and receive you unto myself, that ye may be where I am.

Thanks be to thee, dear JEsulein, for thy blissful speeches. Now I am sent to a Christian life and blessed hour; come, if you will, let it be according to your will. Help, dear JEsulein, that your comfort may also be applied to my soul; how great must be your love, which compelled you, great Lord, to become our dear brother and blood friend! Ei, dear JEsulein, how shall I always be grateful enough to you for this? To great grace belongs great gratitude; ei, what I cannot owe, that I will remember the longer, I will praise it eternally in heaven. Eia, if we were there, in God's heavenly hall! Now sing with pleasure: "Look up, my heart, and see, what lies there in the manger? It is the righteous (true) JEsulein, which lets us notice clearly from all circumstances of its birth that we have to provide ourselves all good to it. Let him take the little house of our love, let him enter the crib of our believing heart; let him dwell in the inn of our house and mouth; let him occupy all the rooms in our whole life, and be a constant guardian of our welfare, and always more than all the others.

he blessedness. Yes, the King of honors, the Lord strong and mighty, the Lord mighty in battle, the Lord of hosts, our newborn Duke of life, Jesus Christ, enter into the little manger with all his Christmas treasures, and keep us strong and mighty for eternal life, when he will take care of us right royally!

### **To the ecclesiastical chronicle.**

#### **I. America.**

**"Free Evangelical Congregations."** - It is a fact that here in America some preachers, if they do not find acceptance in a decent synod or cannot play a role in one, then try to gather a so-called "Free Evangelical Congregation", which is not supposed to have anything to do with any synod, by preaching to the people that if they do not join any synod and do not bind themselves to the creeds of any church, only then are they true free Evangelical Christians. This is such a gross deception that if so many Germans did not lack all Christian knowledge, they would soon see through the deception. For the matter stands rather thus: If a congregation joins a righteous synod that confesses the right faith and has good supervision over its pastors, this is a great protection of its freedom, because its preacher cannot control it and seduce it into a false faith; On the other hand, if she does not belong to any synod and her preacher is not bound to any church confession and is without any supervision, then she is at the mercy of her preacher, who can preach to her whatever comes into his head and, with all kinds of flattering speeches, plays the pope in miniature in the congregation. We have just read in the local political newspapers that such a small parish has also gathered here in St. Louis a so-called "Free Evangelical Congregation", which is now announcing: "that the new church congregation calls itself so, because it is not under any synod, does not allow its faith to be dictated to it, and does not impose any constraints on free research. Only Christ is its teacher and to him alone it will listen". Poor blind people, who allow themselves to be swindled by such hollow chatter, and do not realize that under the title of freedom they allow themselves to be shamefully subjugated by a single person who seeks only freedom for himself! For in such a "free community" no one is free except the pastor who laughs up his sleeve. W. [Walther]

The situation of the **Roman parish schools** here in America is described in several articles of the "Herald of Faith". There we read: "We Catholics of German tongue have indeed - a teachers' seminary at St. Francis near Milwaukee, but only the one. The English Catholics, however, as far as we know, do not have a single institution that is exclusively concerned with the training of parish school teachers. Therefore, teachers are largely taken from where they can be found." - If we really had orderly parochial school conditions, there would probably be few more desertions. But as long as our parish school system is still an experiment in the zeal and skill of individual clerics," (priest) "we should not be surprised that so few candidates for the teaching profession find their way to St. Francis, while so many tried and tested teachers change their profession for another. A correspondent complains that "teachers are often displaced by sisters" (nuns). The first reason given is: "He (the teacher) costs too much, namely, usually twice what is demanded for a teaching sister. Of course, a nun can live far more cheaply than a teacher."



"Another reason speaks for this practice: In so many smaller communities male teachers were also employed for a true starvation wage in his time. They were also afterwards, namely mostly scattered, German students, who understood 'salamander rubbing' (a special way to drink to someone's health 2c.) 'better than pedagogy, but who nevertheless, in order not to have to become bar waiters or railroad workers, 'are transitions to the teaching subject'. These people without a teaching profession have already caused a lot of mischief. Their cheapness has taken terrible revenge. It is no wonder that the pastor, in order to prevent scandals in the future at least, handed over his school to teaching nurses. They don't make any inn scandals, even if they only do good deeds for cheap money." - The priest demands a diploma or a certificate of competence from a teacher. The sisters" (nuns) "are trained by their fellow sisters in the convent, as well as circumstances allow. Whether an exam was taken, whether the teaching sister passed it, whether the teachers themselves understand something about teaching: all this the priest simply has to assume. The religious dress is sometimes already made by the teacher. The sister is sent and the priest has to take her. There is indeed a diocesan law according to which the parish priest hires the teaching staff, but this seems to apply only to teachers; for to send a teaching nurse home would at most cause expenses, annoyances and perhaps even be interpreted as a lack of nobility."

## II. foreign countries.

**The Prussian Uniate General Synod**, which met in Berlin in October, also passed this resolution, among others, "that those who participate in sectarian acts of worship are to be put under church discipline. The "Pilgrim from Saxony" of October 25 makes the good remark: "May church discipline also be applied against those who despise the Word of God and the sacraments, so that stricter action is not taken against those who offend against the national church than against those who sin against God's commandment! A danger into which all national churches easily fall." - Unfortunately, it does not remain with the mere danger. Unfortunately, it is now part of the character of the national churches that transgression of God's commandments is not punished at all, but transgression of the commandments of men is punished most severely.

W. [Walther]

### "Cattle Drunk."

If one says of a man who drinks himself mad and full, so that in his drunkenness he is deprived of the use of his reason, he is drunk as a beast, that is quite right. In other respects, however, it says too little. Such a person sinks even below the cattle by his abominable vice. The "Lutheran Church Messenger for Australia" reports the following as proof of this assertion: "From Tasmania (in Australia) J. A. B. reports the following as a true incident: A traveling merchant by the name of Ludlow regularly passed by our school on his way to and from Launceston, and each time he stopped at the inn opposite, where he spent a lot of time and, as I believe, also a lot of money. He had a gray horse, to which he gave some beer in a bucket to drink each time. The horse seemed to like the beer and wait for it properly. One day Ludlow stopped at an inn close to Launceston and gave his horse his measure of beer as usual. When When some gentlemen saw that the horse liked beer so much, they had fun with it and gave him so much that the poor animal got completely drunk. But this one time was enough for Ludlow's horse, from that day on he could never get him to taste even a drop of beer again, but with a snort he turned away as soon as he smelled that there was beer in the bucket. " W. [Walther].

### From our communities.

1. protected and preserved from all evil. The following happened on a farm in my community. Two boys, already quite grown up, were ordered by their father to drive manure to the field. After they had harnessed the wagon heavily and fully loaded with two strong horses and were about to drive off, a little brother of just over four years of age asked them urgently that his brothers should take him with them to the field. And because the boys are very fond of the faithful little brother and, as boys are, do not think twice about what to do, they lift the child onto the cart and one of the older brothers sits down next to him. Now the journey goes forward in loud joy and laughter. When they reach a gateway, they stop. The gate is opened. But when the horses pull up again with a jerk, the little boy falls off the wagon. The older one is frightened and drops the reins. The horses go on. The wagon, weighing over 2000 pounds, goes over the child. One of the front wheels goes over his chest. Then the older boy, who opened the gate, falls into the reins of the horses. They stand still. Full of fear, the boys look after their brother. They are horrified to see that the rear wheel has not passed over him, but that the child is still lying under the wheel, the wheel

standing on his smoothly pressed chest. In a moment, one of them jumps back to the horses and drives them so that the cart comes off the chest. Then they pick up the baby as if it were dead. The breath is gone. Full of wailing and lamenting, they call his name, move him back and forth, pat him on the back. Then he takes a deep breath and opens his eye. They bring the boy as a dying man to his mother, who is almost scared to death. She has only one thought: he must die; only one request: Lord Jesus, take the child in your faithful arms, do not let him suffer too long. She asks her little son, who has already heard of the Savior and learned to pray: My dear child, do you also want to go to your Savior in heaven? The child whispers, "Yes!" Meanwhile, in the greatest haste is sent to the doctor. He comes, examines the child, but can find no fracture, no contusion. He wants to come back the next day, then it will show whether internal injuries have taken place. When the doctor arrives the next morning, he finds the little boy in the yard, eating a good piece of butter with his other brothers with great appetite. - The child had suffered nothing from the double accident except a small bruise on his neck. God had protected and preserved him from all harm. - And now the conclusion of the first article resounded from the house of the parents from all the members of the household: "and all this out of pure fatherly, divine goodness and mercy without all our merit and worthiness, for which we find it our duty to thank Him, to praise Him, and to serve and be obedient for it; that is certainly true.

Crete.

E. A. Brauer.

When a six-year-old, who has only been attending the parochial school since September, brought home our calendar, he was delighted to show his mother the calendar.

Cover, depicting the birth of JEsu, with the words, "Look, Mama, there is God born." - "Have you never read: Out of the mouths of babes and sucklings hast thou prepared praise for thyself? Matt. 21:16."

H. F-

### Christ's double birth.

(Ps. 2, 7. Gal. 4, 4.)

"Christ's first and second births must be distinguished from one another: the first is a birth without beginning, the second without its equal; the first without mother, the second without father. The first unthinkable, the second inexpressible." - Thus writes the old Wittenberg theologian Quenstedt.

### Trauerbotsch aft.

The Rev. K. L. Moll in Detroit, Mich. has just written us the following:

"Once again it has pleased God to take away a faithful, pious and gifted servant of His contending church. It is Heinrich Ludwig Dulitz. He died on his birthday, November 27, 65 years old. A little over a year ago he resigned his office in Napoleon, Ohio, chiefly on account of his dreadful head ailment, came to Detroit late in the summer, resided in my parish, and received a verbal appointment from my congregation to be my assistant. His head ailment abated last winter, but another illness set in, cardiac dilation. His cross was heavy in the last six weeks; spiritual challenges, as well as anxiety and fear as a result of the physical illness left him no peace day and night. But God graciously heard his prayer and ours, shortened his days of affliction, and kept him in faith in his Savior to the end. He was also a great cross-bearer in other respects. He therefore longed greatly for the rest of God's people. Well done to him now! He found it, for he sought it at the right source. On November 30, his earthly remains were given a Christian burial. Pastors from the surrounding area were the bearers and I had to deliver the memorial sermon, since the designated preacher did not appear, on Luc. 12, 42-44."

### Ordinations and introductions.

On the 24th Sunday after Trinity, Candidate Immanuel Gihring was ordained and inducted by the undersigned on behalf of President F. Sievers. A. H. Ku n tz.

Address: Rvv. Immanuv! LidrivA,

kukvkuna, Lrule 6o." Dakota.

By order of the Honorable Presidency Western District, Henk. W. Sandvoß, formerly of Augusta, Mo. was installed in his new office at Appleton City, Mo. on the first Sunday of Advent. C. I. Umbach.

Address. R "v. IV. Savüvoss,  
Lox 77, Hppwtov 6it^, 8t. 6lair 6o., Llo.

On the 2nd Sunday of Advent, Rev. Joh. Löschen, called of the Lutheran congregation at Indian Creek, Cass Co. Ill, was inducted by order of the Rev. I. Drögemüller.

Address: Rev. ck. Doesekev, blereckosis, Llorgan Oo., Ill.

### Church dedications.

On the 24th Sunday after Trin. a little church was dedicated to the glory of God in Township 119, Range 71, Fault Co, Dak. T. Hinck.

On the 25th Sunday after Trinity, the Lutheran Emanuels congregation at Town Rose Hill, Cottonwood Co., Minn. consecrated their newly built little church to the service of the Triune God. Mr. C. Roß and Mr. Krüger were the preachers. The prayer was said by I. F. Rubel.

On the 26th Sunday after Trin. the church (24)<M) of Trinity Parish at Germantown, Sherman Co, Nebr. was dedicated. Mr. P. Flach preached in the forenoon, and the undersigned in the afternoon. C. G. Schroeder.

On the 1st Sunday of Advent, Trinity Parish near Van Meter, Iowa, dedicated its newly built church to the service of the Triune God. Festive sermons were preached by Messrs. kk. Ehlers and I. Deckmann, the former in German, the latter in English. The consecration prayer was said by

G. A. Bernthal.

On the 2nd Sunday of Advent, the Lutheran congregation on Wolf Creek, Hutchinson Co, Dak, dedicated their little church to the service of the Lord. Officiating were ck. G. Rumsch and

E. F. Welcher.

### Mission Feast.

The Lutheran congregation bet Uankton, Dakota, celebrated its annual mission feast on November 1. Festival preachers were Mr. P. C. Runge and undersigned. Incoming are 350.00. G. Rumsch.

### Renewed Petition.

The undersigned feels compelled to declare it to be a great error, if one thinks in so many cases that for the so hard-pressed parish of Hubbard in Hardin County, Iowa, more than enough love gifts have already been received. The situation is rather such that of the absolutely necessary sum, hardly more than a third has been received so far and that if at least 3800.00 are not contributed, the poor parish will finally have to lose everything and will then be exposed to the ridicule of its enemies.

The undersigned therefore takes the liberty of humbly recalling to the memory of all dear congregations and their pastors the cry of distress that the poor congregation in its helplessness sent out through Praeses Crämer. At the same time, in the name of his dear congregation, he expresses his heartfelt thanks to those dear Christians who took the bitter plight of their sister congregation to heart, with the sincere wish that the rich God may reward them abundantly for their love in time and eternity.

G. Hair, Pastor.

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To all those dear congregations who have not yet taken into consideration the petition sent out by the above-mentioned distressed sister congregation! To all those dear congregations who have so far ignored the petition sent out by the above-mentioned sister congregation, we recommend the following statement for your kind attention.

I. L. Crämer, President.

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## Conferenz displays.

The "Concordia Teachers' Conference" will meet, s. G. w., from Monday, December 28, to Wednesday, December 30, at the school of St. Paul's Parish of P. P. Schwan, Cleveland, Ohio, beginning at 9 o'clock in the morning. - Registration to be made to Mr. Teacher E. Lutz, 333 8ü "rdrook 8tr.

I. P. Meid ohm.

T h e mixed pastoral conference of Manitowoc and Sheboygan counties, Wis. will meet, s. G. w., Jan. 5-7 (Thursday noon) in Sheboygan Falls. - Registration is required. I. Herzer.

Tte Missouri Teachers' Conference in and around New Uork City will meet, s. G. w., from Monday, Dec. 28, 2 o'clock in the afternoon, until Wednesday, Dec. 30, at the church of Mr. P. Steup. - School Local 119th Str>, between 2nd & 3rd avenues. A. E. Franke, Lake.

The Peoria Specialconference meets, s. G. w-, at Peoria, January 19-21, 1886. - Papers: Paper on "Christ's Office" (G. Traub) ; paper on the 9th and 10th commandments (Mennicke) ; catechesis on the 3rd commandment (teacher Rosseau).

Gottlieb Traub wishes you an early registration.

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### Income into the coffers of the Canada District:

For the church building in Deer Lake: Collecte in Fr. Andres' parish in Petersburg 33.75. Geo. Renfer 2.00, Eckh. Ste' 2.00, I. G. Reiner 3.00, all in Wellesley ; Communion coll. in Fr. Andres' congreg. in Shantz Station 6.44.

For the student caste: Surplus from the sale of photographs by Fr. Andres .80. Mrs. Holwell and Mrs. Dölle in Petersburg .25 each. Wedding collection from Chr. Fischer in Ehavtz Station 2.38. From a widow 3.00. Subsequent gifts to the Harvest Festival Collect in Sebringville 1.00. Through Fr. Dubpernell in Sebringville 5.00. Harvest Festival Collect in Fr. Kirmis' parish in Lmwovd 2.07. Eckh. Stein in Wellesley 2.00. Communion coll. in Fr. Frosch's parish in Elmira 9.60, desgl. in Floradale 4.20. Mrs. Knüpfe! .20, Mrs. Rüster .25, both in Petersburg. I. G. Reiner in Wellesley 3.00. Thanks.

sacrifice of H. in W. 25. communion coll. in P. Ltenhari's congreg. in Logan for Theo. Lrenkart at the Progymnasium in New Orleans 2.77. Thanksgiving coll. in P. Bruers Gem. in Carrick - 14.46. Hockzeit coll. at C. Kühl's in Carrick for Dommann tn Springfield 6.00.

For the Districts synodal fund: harvest festival coll M tn P. Ltenhart's congreg. in Logan 5.60.

For the general synodal treasury: Harvest Festival Coll. in k.

Bruers Gem. in Howick 24.25.

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For the church building in P oole: Thank offering from Mrs. C. F a Ottmann in Wellesley 2.00.

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For the Preacher's 2c. Widows & Orphans Fund: W Eckh. Stein in Wellesley 1.00. Thanksgiving coll. in P. Bruers Z Gem. in Normanby 26.39.

D

For the deaf and dumb in Norrts: Eckh. Stet" 1.00, I.

G. Reiner 1.00, both in Wellesley.

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For inner mission: I. G. Reiner in Wellesley 3.00.

Subsequent gifts to the mission festival coll. in Normanby 1.80. 1 For the Saxon Free Church: From Mrs. Siefert in Z Minto 1.00.

Wellesley, Ont, Dec. 1, 1885, G. Renfer, Cassir. H

#### Incoming to the Illinois District Coffee: 1

For the synod treasury: from W. Grote in Addison i K1.00. Harvest Festival Collecte from Fr. Döderlein's congregation in! Homewood 20 9Z. By Jak. Neu from P. Lochner's Gem. in Springfield 16.92. Reform. coll. from P. Brauer's Gem. in Eagle Lake 21.50. Half of coll. on 1st Sunday of Advent from - k. Great Gem. in Addison 26.09. (p. K86 44.)

H

For new construction in Addison: Durck P. Reinke in Chicago D of Joh. Rahn. Joh. Thumel, Georg Eherm, Alb. Sielaff, 4 H. Plpho, Bro. Niemann, Karl Deutscher, Bro. Katk, Bro. Vöiz, 1 Aug. Sroike, Joh. Lange II. each 5.00, Werner Schimdtke, Ed. Mama, Joh. Goike, Aug. Krczwyda, Karl Rickert, Herm. A Schurnke, Alb. Rickert, Albertine Rickter, Alb. Sänewe, Fr. H Neumann, Joh. Düver, W. Panzer, Jod. Arndt 3.00 each, Karl z Radtnitz, Ferd. Langosch, Karl Bock, Ch. Jürs sen., Joh. Rosen- H treter, Herm. Goike, Fr. Kantes, Ferd. Sielaff. Theod. Sonntag, L Ed. Karschnick, Ferd. Latall, Ferd. Blum, Aug. Blum, Herm. j Karschnick, Leo Kamradt, Franz Jannusch, Franz Krause sen., j Heinr. L. cht, Karl Trog, Ernst Scknedse, Fr. Ebeling, Ludw. Freitag, Karl Mielke sen., Ludw. Sklof, Ed. Bartz, Heinr. Lück, Fr. Icke, Gust. Kreutzer, Karl Knust, Alb. Gongoll, Gust. Schalk, Joh. Graf II, Will). Meyer, Ferd. Kmdt 2.00 each, Karl Rahn, Aug. Faantz, W. Mäde, Rud. Krause, Heinr. Manzel, Fr. Rettke, Karl Latall, Karl Mionske, Mick. Hagemann, Joh. Strissel, Herm. Krause, W. Gade, Franz Schwirte, Alb. Bach, Gust. von der See, Karl Rohre, Karl Fick, Joh. Hermann, Heinr. Sondermann, Ernst Milatz, Aug. Kormann, W. Knorr, Ernst Milarg, Karl Held, Aug. Radall, Joh. Kamradt, Jul. Schmidt, Joh. Schuld, Louis Zens, Gust. Becker, Joh. Beyer I., Aug. Reetz, Friedr. Bohl, Alb. Behnke, Job. Kamradt, Ferd. Hertz, Karl Dieball II. each 1.00, Aug. Höfc, Louise Darter, W. Wenzlaff each .50, Wittwe Mama 2.00. By teacher Garb sch from P. Ramelow's parish in Elk Grove 30.00 and 25 00. By Joh. T. Boltz from P. Janzow's parish in St. Louts 30.00. By P. Sapper in Bloomington from G. Ehrlich 5.00. By ?. Wunder in Chicago from Fr. Rank 2.00. Through Lehrer Greve from L. Blecke Sr. in Addison 2 00. Through H. C. Zulterme ster tn Chicago from Jungfr.-Verein in P. Wagners Gem. 4 00. Through P. Feddersen, Erntefest Coll. from Joh.-Gem. in New Berlin, 14.00. (S. K314.50.)

For inner mission: Fr. Miller's congregation in Schaumburg 17.00. Fr. Meyer's congregation in Lincoln 20.00. (p. K37.00.)

For Negro Mission: Durck P. Döderlein in Homewood by Hch. Benzemann 2.00. P. Meyers Gem. in Lincoln 2.50. (S. P4.50.)

For mission to Jews: P. Meyer's Gem. in Lincoln 2.50.

For poor students in St. Louis: From Chicago: By ?. Bartling for W. Kohn from the Gem. 15.00, from the Jungfr.- Verein 1.00, for Ed. Albrecht from the Gem. 15.00, from the Jungfr.- Verein 1.00; by P. Reinke for Joh. Meyer from Joack. Niemann, Fr. Niemann, Otto Moünhauer, Rosalie Moünhauer, Albert Ehlers .50 each, Emma Schönfeld, Auguste Schwichtenberg .25 each, Wthelmine Sylvester 1.60, Herm. Krenz 1.00. (p. P38.10.)

To household in Springfield: harvest festival coll. by k. Hah-s Gem. in Staunton 10.85. Coll. by P. Dorns Gem. in Pleasant Ridge 10.55. By P. Schroeder in South Litch-, field by W. D. 5.00. (S. \$26.40.)

For the Springfield Laundry Fund: By P. Meyer tn Lincoln from the Women's Club 6.00.

For poor students in Springfield: By Fr. Weisbrodt in Mount Olive, Missionary Hours Coll., 4.23. By Fr. Wunder in Chicago from Mrs. Joh. Schwankt 2.00 and for H. L. Matz from the Women of the Gem. 14.00. Fr. Meyers Gem. tn Lincoln for Obermove 10.50. Durck Fr. Schröder for Fr. West- phal from Predtgt Square in Litckfield 8.00, from W. D. from sr. Gem. in South Litckfield 5.00. By P. Reinke in Chicago for H. Bode of the Women's Association 16.00. (S. H59.73.)

For poor students in Fort Wayne: Durck I?. Reinke in Chicago for W. Sckönfeld from Jungfr.-Verein 20.00, from Jüngl.-Verein 6.00, for Herm. Bokl from Jungfr.-Verein 20.00, from Jüngl.-Verein 6.00. (S. H52.00.)

For a new seminary organ in Addison: By Lebrer W, lde in Wme Hill, ges. on H. Helmer's wedding and W. Werre's silver hock time 4.00.

For poor students in Addison; P. Meyer's congregation in Lincoln 6.00. By P. Brauer in Eagle Lake from N. N. 1.25. By Kassirer H. H. Meyer in St. Louis 10.00. By P. Succop in Chicago for G. Nuoffer from the Young Reformers' Association 18.50. By k. Bartling there for H. Baumann from Herm. Baumann 5.00, from Jungfr.-Verein 10.00. P. Dödeileins Gem. in Aomewood for L. Eigel 10 78. By P. Brauer in Eagle Lake for G. Nuoffer from F. Wilke 6.50. W. G. in Richmond, Va , for B. Göpsaith 5 00. (S. A73.03.)

For poor students in Milwaukee: By Fr. Erdmann bet Red Bud for Emil Deffner 10.00.

For the building fund in Milwaukee: Through teacher Schmidt from P. Succops Gem. in Chicago 6.00.

For college maintenance in Milwaukee: Harvest Festival Coll. of ? Steeges Gem. in Dundee 14.05.

For salary of professors in Milwaukee: P. Sapper's parish in Bloomington 13.08. By? Sckübler at Joltet by C. Tatze 5.00. By Fr. Kollmorgen at Nashville by one parishioner 3.00, by another 1.00. Half of Coll. on 1st Sunday of Advent by Fr. Great's parishioner at Avdison 26.08. By C. G. Blum by? Ottmann's parishioner at Collinsville 11.15. By Fr. Schroeder at Kankakee 2.50. (S. -61.81.)

For the widow's fund: By W. Mäerten, Reform. coll. of? Hüds Gem. in Bethlehem, 10.85. P. Kniefs Gem. in Golden 5.25. P. Müllers Gem. in Schaumburg 10.00.?. Kirchner in Matteson 2.00. By Fr. Döderlein in Homewood by Hch. Rathe 1.00. By Fr. Estel in Fountain Bluff, ges. on W. Arbeiter's wedding, 5.00. By Lebrer in Wtne Hill, ges. on W. Werres silb. Wedding, 10.00. By P. Estel in Fountain Bluff, ges. on I. Brunkborst and I. Versmann's wedding 4.00. P. Sapper in Bloomington 5.00. P. Brauer in Eagle Lake 4.00, Lekrer Fathauer there 4.00, Mrs. D. Neuer 2.00. P. Dorns Gem. in Pleasant Ridge 8 36.?. Kollmorgen near Nashville 2.60, from a virgin there 1.00. ? Wunders Gem. in Chicago 35 50. (p.-110 56.)

For the deaf and dumb: Fr. Kollmorgen's Gem. at Nashville 5 40. By Fr. I. A. Detzer of Joh. V. Feth of Glen- coe 3.00. By John Lunow of Fr. Lewerenz' Gem. at Effing- ham 7.90. (S.-16.30.)

For the Free Church in Saxony: By Fr. Müller in Ehester from H. Bode 1.00. By Fr. Reinke in Cbicago from Cb. Dörfeld 2.00. W. Grote in Addison 1.00. (S. -4.00.)

For the congreg. in Council Bluffs, Iowa: Fr. Sapper's congreg. in Bloomington 10.00.

For the congreg. in Utica, N. A.: P. Sappers congreg. in Bloomington 10.00.

Addison, Ill, Dec. 1, 1885. h. bartling, cassirer.

**Incoming to the Middle District Coffee:**

AumBauin Addison: From P. Lothmann's Gem. in Akron, 8th ed, -7.90. P. Niethammer's Gem. in La Porte 25.50. ? Berg's Gem. in Adams Co. 14.50. P. Husmann's Gem. bet Arcadta 61.00. Out?. Trautmann's Gem. in Columbus, 3rd Cir. 34.50. P. Mohr's Gem. in Jnglefield 10.00.?. Kaiser's gem. in Liverpool 6.00. P. Saurr's gem. at Dudley- town, last tally, 60.20. L. G. in P. L sts gem. in AdamsCo. 1.00. From P. Dröge's job. gem. in Auglaize Co. 8.22.?. Jcx's Gem. in Logansport, 2nd c., 31.65. (p. -260.47.)

To the new building in St. Louis: Fr. Husmann's Gem. at Arcadia 9.00.

For the building fund in Spring field: P. Werfelmanns Gem. in Neu-Dettelsau 5 00.

For the synod treasury: Fr. Dreyer's congregation in Lancaster 5.00. Fr. Haffold's congregation in Huntington 5.00, its rural congregation near Huntington 1.00. Fr. Seuel's congregation in Indianapolis 40.00. ? Wesel's comm. at Pomeroy 6.60. Reformation Coll. at ? Hagel's gem. in Van Wert 5 40. P. Schoeneberg's gem. in La Fayette 39.35. P. Schmidt's gem. in Elyria 15 25. from ? Preuß's Gem. in Avilla 4.00. Fr. Werfelmann's Gem. in Neu-Dettelsau 14 40. Reformation's Gem. in Fr. Gößwein's Gem. in Vincennes 14.18. Fr. Mertz's Gem. in Brownstown 7.05. Fr. Heinze's Gem. in Elkhart 6.00. C. D. F. Jr. in?. Niemann's Gem. in Cleveland 2.00. P. Gross' Gem. in Fort Wayne 55.57. Abendmabls coll. in P. Horst's Gem. in Florida 2.80. P. Jox's Gem. in Logansport 17.00. P. Kolbe's Gem. in Independence 8.00. (P. -248.60.)

For the needy co-religionists in Saxony 2c.: ? Husmann's congreg. at Arcadia 2.90, in Tipton Co. 4 25. G. N. in Fr. Koch's congreg. at Hufs .50. By Fr. Rupprecht of N. in North Dover 1.00. Thanksgiving coll. in Fr. Sieving's congreg. at Fairsseld Centre 9 35. (S. -18 00.)

For the community in Council Bluffs, Iowa: M. in?. Michaels Gem. in Göalein .50. P. Rupprecht's Gem. in North Dover 4.70. G. Wckbarm in P. Trautmann's Gem. in Columbus .50. P. Ernst's Gem. in Euclid 8.00. (S. -13.70.)

For the congregation in Utica, N. sff: P. Werfelmann's congregation in Neu-Dettelsau 5.00. P. Ernst's congregation in Euclid 8.27. (p.-13.27.)

For inner discord: Fr. Niethammer's preaching place in Wilders 6 63; by dens-, insert in God's box, 1.00. Mission feast coll. in Fr. Dankwortb's congreg. at Cleveland 42.50. ? Schöneberg's congreg. at La Fayette 9.70. Fr. Koch's congreg. at Hoff 12.00. Communion coll. at Fr. Jüngel's congreg. at White Creek 10.75. Fr. Gotsck's congreg. at Hoagland 3 23. Fr. Schmidt's congreg. at Elyria 14.50. Tbeil of the mission feast coll. of the congreg. of? Zorn u. Ernfi in Cleveland-Encl'd 150 00. Fr. Mahr's Gem. in Jnglefield 8.50. Part of the M'sfionsfelicoll. Fr. Kaisers in Liverpool 10.00. Fr. Heintz'Gem. in Winfield 128.?. Kleifis Gem. in New Haven 6.00. Virgin Jaeobt in Vincennes (for mission in the West) 5 00. (p. -281.09.)

For Negro Mission: By Fr. Schöneberg of Fritzsche in La Fayette 1.00. By Fr. Preuß' congregation in Avilla 3.00. By Fr. Rupprecht of N. in North Dover 1.00. Fr. Siek & congreg. in Taylor^ Creek 6.50. Part of mission festival coll. in Fr. Kaiser's congreg. in L'verpool 10.00. Fr. Heids congreg. in South Bend 5.15. By teacher Hafner in Goeglein 1.00. Reformation festival coll. in Fr. Sieving's congreg. in Fatrfield Centre 8.50. (p. -36.15.)

For mission to the Jews: Through Fr. Niethammer, deposit in God's box, 1.50. Part of mission feast coll. in Fr. Kaiser's parish in Lwerpool 8.00. (p. -9.50.)

For Emtgr. mission in New York: Fr. Lothmanns Gem. Akron 1.00.

W For emigr. mission in Baltimore: P. Lothmanns Gem. Rn Akron .50.

k For poor students in St. Louis: Fr. Michaels Gem. rin Göglein for Tb. Claus 10.32. By Fr. Koch from Wittwe Mbr. Ries in Hufs 3.00. On Fr. Saalfrank's hock time in? kZickockes Gem. in Marion Township ges. for Sam. Glaser ".41. By P. Sauer in Fort Wayne for E. Block 20.00. M. -39.73.)

U For poor students in Springfield: For C. Schleicher: W. Seuel's Gem. in Indianapolis 25.60, from N. N. 5.00.

Reformation feast coll. in?. Weseloh's Gem. in Cleveland for C. Giese 16.00. I. Reimers in Vincennes 1.00. For Klawitter: by P. Sauer in Fort Wayne, sent on A. Kaiser's wedding 4.50, on H. Heimsotb's wedding 3.50. (p. -55.60.)

For poor students in Fort Wayne: For Guckenberger: by P. Trautmann in Columbus, ges. on Stickaus Hockzeit 5.70, on Vogelfangs Hockzeit 3 80. By P. Schmidt in Elyria for A. Rimback: by?. A- Ernst's Gem. 11.66, P. E. Denninger's Gem. 5.00. By I?. Niemann in Cleveland, ges. on W. Reiner's squat time, for Als. Möller 6.50. (p. -32.66.)

For poor seminarians in Addison: For L. Plotbe: through P. Franke at Fort Wayne from H. Stelhorn, G. Rode- wald a. Mrs. Schmidt 1.00 each. Collected at the wedding of Konr. Frewert 6.50. Part of the mission festival coll. of the congregation of? Zorn u. Ernst in Cleveland-Euclid for H. Rosenberg 22 91. Collecte in P. Niemann's Gem. in Cleveland 6130. For O. Kleist: ges. on H. Willes Hockzeit durck?. Kleist 5 00, on D. Pollitz's Hockzeit in New Haven 1.50. (p. -100.21.)

To the household in St. Louis: Communion coll. in?. Trautmann's congreg. in Columbus 13.00. Fr. Werfelmann's congreg. in New Dettelsau 5.00. (S. -18 00.)

To Springfield household: by Fr. Trautmann in Columbus, ges. on Jrls Hockzeit 5 21. Two-thirds of Reformation feast coll. in Fr. Zorn's Gem. in Cleveland 43.02. k. Werfelmann's Gem. in New Dettelsau 6.00. (p. -54.23.)

Forwashcashin Springfield: Von Haartje in Vincennes 1.00. G. H. A. in P. Niemann's Gem. in Cleveland 1.00. (S. -2.00.)

To the household in Fort Wayne: P. Dunsing's Gem. in Kouts 2.08. P. Schmidt's Gem. in Indianapolis 22.44. One-third of the Reformation Festival Coll. in? Zorn's Gem. in Cleveland 21.51. By P. Hassold of Mrs. M. Weber in Huntington 1.00, G. Gerten's that. .25. P. Werfelmann's Gem. in Neu-Dettelsau 5.00. (P. -52.28.)

To the household in Addison: P. Werfelmann's Gem. in New Dettelsau 5.00.

For the orphanage in Addison: Teacher Hormel's school children in Fort Wayne 2.00. Thank offering from Mrs.?. Siek in Taylors Creek 4.00 & thank offering from the children?.. Sieks, 1.50, offered that God saved husband and father from nervous fever. (S. -7.60.)

For the orphanage bet St. Louis: Through Fr. Jüngel, ges. on W. Meier's wedding to Wbte Creek, 5 55.

For the orphanage at Wittenberg, Wis.: From N. in North Dover durck P. Rupprecht .50.

For the deaf and dumb: Fr. Kolbes Gem. in Jndependence 9.00.

For the widow's fund: Fr. Sckmidt in Seymour 5.00, his congregation in Seymour 15.00. Fr. Michael in Vöglein 5.00. ?.. Seuel in Indianapolis 4 00. Fr. Seuel's congregation there 20.35. By Fr. Scköneberg of Hencke in La Fayette .50. Fr. Koch's congregation in Huff 6.00. Fr. Kunsckik's congregation in Leslie 6 00. ?.. Hunziker's Zion's Gem. in Williams Co. 3.13. whose Joh. Cong. 4.22. Hockzeitcoll. bet Fr. Hockemeyer durck Fr. Gotsch at Hoagland 12.25. Reformationcoll. in Fr. Horst's congreg. in and near Florida 3.00. Fr. Frank's congreg. at Fort Wayne 13.00. From Fr. Preuß' congreg. at Auburn 3 60. Fr. Horst's congreg. near Dublin 3.25. I. Reimers in Vmcennes 1.00. P. Heintz Gem. in Crown Point 5.33. P. Lists Gem. in Adams Co. 8.00. P. Kolbe in Newburgh 5.00. P. Hassolds Gem. in Huntington 6.57 & 1.00. Wittwe Lang in Florida .50. Durck ?. Sieoing in Fairfield Centre for Wittwe Steinback: ges. at Herm. Heß' wedding 3.00. Subsequently for Wittwe Steinbach by dens. .25. (p. -132.95.)

Correction:

In my last receipt "For poor students in St. Louis" I it: Hockzeitscoll. bei L. Griebel -7.09 instead of "12.09".

Fort Wayne, Nov. 30, 1885. d. W. Röscher, Kassirer.

#### Income into the coffers of the Eastern District:

For the synodical treasury: From the congregation of P. Hein tn Pittsburgh -16 50. congregation in Pine H II 1.00. congregation tn College Point 6.00. congregation in Paterson 8.33. congregation in Wol- cottsburgh 5.00. N. N. in Baltimore 5.00. Gem. in Reserve 2.45. Gem. of Fr. Ahner in Pittsburgh 39.57. Gem. in Allen Centre 4.50. Gem. in East Boston 6.11. Gem. in Utica 4.00. Gem. in Martinsville 4.65. Gem. of Fr. Gram 8.60. (Summa -111.71.)

For the progymnasium in New Uork: Gem. of?.Steup 12.68. Gem. of P. Gram 9.52. (p.-22 20.)

For internal discord: Tbeil of mission collecte of Mat- tbäus congreg. in Pittsburgh 24 82. congreg. in Freedom, Pa., 5.51. M. Krebs in Pittsburgh 3.00. Theil of mission collecte of congreg. in Kmgsville, Md., 19.00. Durck P. King of N. N. 1.00. E. v. Ette in Boston 1.00. (S. -54.33.)

For Emigr. mission: mission festival collecte of the congreg. in Pittsburgh 11.44. By Kassirer Meyer in the Westl. District 20.00. (S. -31.44.)

For emigr. mission in New Uork: Durck Kassirer Sckmalzrtdt in Mich gan-Distr. 30. 67. By Kaff. Roscker in Mcktl. Distr. 13. 66. comm. in reserve 6.50. By Kaff. Meyer in Westl. Distr. 10.00. (p. -60.83.)

ForJewishmission: Durck Kaff. Sckmalzrtdt in Micht- gan-Distr. 28.70. By Kaff. Meyer in the Westl. Distr. 47.50. By Kaff. Röscher in Mittl. Distr. 6.00. Gem. in Wolcotts- burgh 4.00. By Fr. König of N. N. 1.00. (S. -87.20.)

ForNegermtision: Gem. of Fr. Schmidt, collected by N. N. 3.00.. Mission feast coll. of the congregation in Pittsburgh 25.00. Durck Fr. König of N. N. 1.00. congregation in Wellsville 3.00. E. v. Ette in Boston 2.00. (S. -34.00.)

For mission in Erie: St. Paul's parish in Eden Valley 8.50.

For Misston in New Uork City: Gem.desk.Steup 12.67.

For mission in the East: mission festival coll. of congregations tn Pittsburgh 25.00.

For mission in Lockport, N. A.: St. Paul's parish in Eden Valley 9.05.

For Emigr. mission in Baltimore: By Kassirer Sckmalzrtdt in Mickigan-Distr. 10.71.

- To seminary building in Addison: Gem. in Lockport 4.50. Gem. in Ptne Hill 1.00. By Fr. Her in Ktngsvtlle of I.

Pillhöfer 3.00, I. Dietz2.00, W. Wirsing 4.00, F. Wirsing 1.00, I. Steinmetz (2nd contrib.) .50, I G. Herold .50. I Bair .25. Martini Gem. in Baltimore 3.00. Gem. am Kreuzwege 1.00. From the Gem. in Allen Centre by W. Wäscke 1.00, H. Müller .50, I. Gallmann .50, W. Bebrends 1.00, C.Behrends .60. St. Paul's Gem. in Eden Valley, 3rd mission, 8.00. (pp. -32.25.)

For the widow's fund: M. Krebs in Pittsburgh 1.00. Gem. of P. König 19 50. Martini-Gem- in Baltimore 8 00. Durck P. König of N. N. 1.00. E. v. Ette in Boston 1.00, H. K. there 4 00, W. Krebs 1.00. (S. -35 50.)

For Utica comm.: comm. in Cohocton 6.68. comm. tn Wellsville 20.00. (p. -26.68.)

For the comm. in Columbus: Martini comm. in Baltimore 2.00.

For the comm. in Lockport: comm. in Wellsville 10.00.

For the comm. in Erie: comm. in Wellsville 9 00.

For sick pastors: Durck Fr. King of N. N. 1.00.

For poor students in Springfield: Matth.Congreg. in Allegbeny for Maßmann 25 31. Congreg. in Wolcottsburgh 5.00. St. Paul's Congreg. in Kingsville for Her 14 00. Reformattons- coll. 5.00. Congreg. in Reserve for Dabke 10.36, for dens. from Trinity Congreg. in Buffalo 10.00. For Restin: from the comm. in Allen Centre 4.00, P. Gallmann, C. Gallmann each 1 00, Women's Association of the comm. in Wellsville 10.00, H. Buch, Mrs. Schribner each 1.00. (P. -87 67.)

For poor sck students in Fort Wayne: Trinity Comm. in Buffalo for Otto Larger 26 25.

For poor students in St. Louts: Heinr. Hacke in Pittsburgh 2 00, Anna C. Hacke das. .50.

For the Wasck lasse in Springfield: Gem. am Kreuzwege 1.17. Mrs.?. King 2.00.

For the deaf and dumb: Mich. Schwartz in Pittsburgh 10.00.

For Springfield seminary: St. Pauls comm. tn Eden Valley 9.50.

For P. Brunn's Anstalt in Steeden: H. Fries u. Maria Bernreutber in Eden Valley 3.00.

For the Bible Society: M. Krebs in Pittsburgh 1.00.

For the Indian Fund: By P. King of N. N. 1.00.

For the orphanage near Pittsburgh: N. N. in Eden Valley 1.00.

For the orphanage near West Roxbury, Mass.: Gem. in Wolcottsburgh 5.00, Hockzeitscollect- das. 3.00. Gem. in Olean 6 58, Women's Club of the Gem. in Olean 4.62. Gem. in Allegany 8.75, Elts. Roschky 1.00. comm. in Wellsville 4.00. (p. -32.95.)

For Student Fleckenstetn: Martini-Gem. in Baltimore 19.70.

For Lutheran Free Church in Germany: Trinity congregation in Washington 18.00. Wittwe Leistner in Pittsburgh 1.00. By Kaff. Roscker in Middle Distr. 30.50. Gem. in Wellsville 7.87. H. Fries in Eden Valley 1.00, Maria Bernreuther das. 1.00. (S. -59.37.)

Baltimore, Nov. 30, 1885, C. Spilman, Cassirer.

**Incoming to the Kaffe deS Nebraska District:-**

For the synod treasury: Durck? Harms from sr. Gem. -6.00. By Fr. Buraer, desgl., 10.30. By Fr. Leut- bauer, Reformation Festivalcoll. sr. Gem., 8.00. Durck?. Noam, desgl., 7.20. Durck Fr. Meeske. Harvest festival coll. sr. Gem., 8.50. Durck?. Weller von sr. Z'vns-Gemetnde 16.67. (p. -56 67.)

For the St. Louis Orphanage: Durck? Meeske, Hockzeitscoll at A. Heidemann, 11.10. By P. Becker from Sarah Lavpe 2.00. (S- -13.10.)

For poor students in Svrinafield: Durck Fr. Frincke by Karoline Thümers 1.00. Durck Fr. Frese by A S. 5.00. By Fr. Weller by sr. Imm. - Gem. 4 05. (S. -10.05.)

To the new building in Addison: Durck P. Müller by Ludw. Kngelbrecht 5 00, W. Ucke 2.00, H. Stockamv 6.00 By ?. Kivle by sr. Gem. 17.00. By Fr. Becker, degl., 9.00. (S. -38.00.)

For the widows and orphans: Durck P. Frese, Hockzeitscoll. at H Scaffner, 6.25. By P. Leuthäuser from sr. Gem. 6 50. (p. -12.75.)

For the widow's fund: By Fr. Endres from sr. Joh.- Gem. 7 00.

For internal dissonance: Durck?. Möllering von sr. For internal dissonance: Fr. Möllering of his congregation, 3.25. Fr. Biedermann of his congregation, 7.83. Fr. Jok.-Gem. 20.50. Durck P. Kipvl of sr. Gem. 5.00, Mrs. H. Z-egelbein 1.00. (S- -37.50.)

For the Free Church in Saxony: Through Fr. Endres by Mrs. N. N. 2.00.

For the seminar in Svingfteld (Waschkafse): Durck P. Düver, R formationsffstcoll., sr. Gem., 1.00.

For the congregation tnL' ncoln: By Fr. Becker of sr. Pauls Gem. 12.50. Durck?. Bremer, Reformation Festcoll. sr. Gem. 5.57. Through Fr. Düver, desgl, 5.00. (p.-23 07.->

For student C. Seltz in Springfield: by?. Burmeister of sr. Gem. 9 60.

For poor students in Addison: Through Fr. Biedermann from sr. Gem. 6.67. (Total -207.41.)

Omaha, Dec. 1, 1885, F. C. Festner, Cassirer.

**Incoming to the Coffee of the Western District:-**

For the synodal treasury: By Mr. Barthel of?. Rickter's congregation in Ellisville -5.50. P. Keller's congregation in Palmer 4.50. (Summa -10.00.)

ToNew Addison: Fr. Wiles Gem. in Concordia, 4th Zblg, 26.00.

For the Progymnasium in Concordia: Durck Hrn. Sklimpert of Fr. Zkckockes Gem. in Frohna 25.00. Fr. Holls' Gem. in Osage Bluffs 7.40. (S. -32.40). Fordebt repayment: Fr. Grimm's parish in Washington 10.00. By Präies Biltz of ?- Sennes parish 15.00. (pp. -25.00.)

For internal missions in the West: by Mr. Barthel from Mr. Fr. Melier in Goldendale, W. T., 1 00, by Mr. Joh. I. Weis in Ellisv lle 5.00. Fr. Becker's congregation at Fair- vtew, Kans., 3.60. Fr. Wille's congregation in Concordia 8.55. By



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?. Meyr in Friedkeim, Hockzeitscollecte, 10.45. Fr. Obermevers Gem. in Little Rock 15.00. Fr. Pennekamvs Gem. in Topeka 9.35. Fr. Griebes Gem. in California 6.75. Fr. Budenthal's St. Paul's Gem. in Jefferson Co. 3.20. (S. -62.90.)  
 For Negro Mission: By Fr. Hanser in St. Louis from Father Busse 1.00. By Mr. Steinkamp from Fr. Brandt's parish in N. St. Louis 5.00. (S. -6.00.)  
 For mission to the Jews: By Fr. Hanser from Father Busse 1.00.  
 For the widow's fund: By Mr. Barthel from Mr. Spindlec in Scuykill, Pa., 1.00, by Mr. Melzer in Golden- dale, W. T., 1.00. P. Grimm in Wasbington 2.00. By ? . Budentkal by Th. Jörn 1.00. P. O. H. 1.00. St. Louis Teachers' Con- ference 4.75. (S. -10.75.)  
 For the Orphanage bet St. Louis: By Fr. Link in St. Louis from Mrs. Schönewand 10.00. By Fr. Nützels Gem. tn West Ely 7.00. By Fr. Grtebel from Mrs. W. Bertram 1.00. By Fr. Beck in Osage Bluffs from Mr. Konr. Beck 10.00. (S. -28.00.)  
 For the deaf and dumb: By Fr. Meyr in Friedheim, Wed. coll. 10.00. Duxch Fr. Link by Mrs. Schönewand 5.00. (S.-15.00.)  
 For poor students in St. Louis: Through Mr. Barthel from Mr. Bro. Melzer in Goldendale, W. T., 2.55.  
 For Stud. Rupprecht in Fort Wayne: By P. Hanser from Father Busse 2.00.  
 FürdtWaschkassetn Springfield : By P. O. Hanser by N. N. 1.00.  
 For Saxon Free Church, P. C. Brauer's congreg. in Eagle Lake, Ill, Thanksgiving coll. 35.00.  
 For the congregation in Kansas City: By P. O. Hanser by Mr. G. Trömel 10.00.  
 St. Louis, Dec. 6, 1885. H. H. Meyer, Cassirer.

### Incoming Wisconsin District Coffee:

For dte building fund of Concordia College in Milwaukee: Bon den Gemm. der???.: Estel in Fountain Bluff -5.00, Her- rer in Plymouth 13.56, Erck in Wausau 6.25, Feustel 10.00, Roblack in Reedsburg 8.35, Seuel in Portage 11.00, Georgit in Cedarburg 5.75, Pröhl 10.00, Strafen in Watertown 48.46, Ledebur, Trinity 4.05, Job.-. 2.71, Friedrich, Joh.-22.00, Wichmann in Freistadt 15.92. Of the Zlvns comm. in Jackson 11.00. (S. -174.05.)  
 For Profksoengehalte in Milwaukee: Of the Gemm. of the??: Keller in Racine 10.07 u. 2.72, Hiebei in Wilson 5.40, Feustel 7.00, Schütte in Milwaukee 21.47, Küchle in Milwaukee 29.65, Strafen das. 13.50, Sievers das. 22 30, Löber das. 7.50, Skblerf 10.20, Winter in Loganville 5.78, Präger in Granville 10.00 u. 7.00, Leybe in Stgel .78, in Grant 1.28, in Randolph 1 45, Okerhus in Milwaukee 10.00, Pröhl 7.00, Sagehorn tn Ravtoul8.60, Schilling in Stevens Point 4.46, in Amkerst4.79, Oetjen in Town Springfield 6.60, in Richforb 3.65, in Neshkoro 3 69, Barth 4.00, whose branch 2 00, Siebrand in u. bet Spencer 8 35, in Wein 2.65, Dicke in Washington 5.00, Hudtloff 4.00. Von N- N. 2.00. Mrs. Marie Seidel in Milwaukee 1.50. (S. -267.97.)  
 For emigrant mission in New York: Wittwe Flöter 1.00.  
 For mission to Jews: Wittwe Flöter 1.00. Mrs. Lüdtk 5.00. Women's Association of Imm. Cong. in Milwaukee 10.00. (S -16.00.)  
 For Wisconsin District inner mission: women's vereth^of^Imm. congreg. in Milwaukee 8.00.  
 For Negro Mission: Fr. Roblack's congreg. in Reedsburg 6.75. Imm. congreg. women's club in Milwaukee 10.00. (S. -16.75.)  
 For poor students in Addison: Fr. Wolbrecht's comm. 9.00, whose women's club 15.00. (S. -24.00.)  
 For poor students from Wisconsin: Wedding coll. at P. Schönhals in Freistadt 6.38.  
 For poor students in Springfield: Gem. of?. Wambsganß in Adell 19.73. Mrs. Minna Damköhler 2.00. (S. -21.73.)  
 For the deaf and dumb: Wittwe Flöter 2.00. P. Aulichs Gem. 3.41. (p. -5.41.)  
 For the synod treasury: P. Keller's congregation in Racine 2.72. ? Hieber's parish in Herman 10.60. Fr. Wambsganß' parish tn Hancock 8.50. Fr. Wolbrecht's parish in Sheboygan 17.00. (p. -38.82.)  
 For orphanage in Wittenberg: P. Hieber's Gem. tn Sheboygan Falls 3.95. Gem. of P. Wambsganß in Adell 8.16. Teacher Evmann's pupil 1.88. Wedding coll. at Hinner's in Reedsburg 6.75. School children in Hancock 4.50. W. Zastrow tn Milwaukee 1.00. P. C. Seuel 1.25. C. Fritz.25. R. An- clam in Adams Co. .50. Minna Lange .50. Marie Hteber .25. S. Olga Hiebei .25. teacher Rosentbal's pupils in Manitowoc 2.75. P. Schneider's Gem. in Wayside 8.00. P. Leyhe's children 2.48, whose school children 2.02. Mrs. Elevin, thank offering, .50. ?. Ratdjens Gem. 4.00, wedding coll. at H. Schlieder u. E. Wildgrube 5.00. (p. -53.99.)  
 For?. Schütz's Gem. inCaledonia: P. Wichmann's Gem. 23.72.  
 For the Free Church in Saxony: Imm.-Gem. in Milwaukee 81.72.  
 For new construction in Addison: P. Wambsganß' Gem. in Adell 81.00. P. Winter 2.45, whose Gem. in Town Reedsburg 3.55, A. Lucht 2.00. P. Wolbrecht's Gem. in Sheboygan 18.00. ?. Koths upper Imm. comm. 100 00. from Janesville by Heinr. Hell 3 00, H. Lemke 2.00. N. N. in Logansville 10.00. (S. -172.00.)  
 FürdtWaschkassetn Springfield: Gem. des?. Wambsganß in Alell 5 25. P. Rohrlack 1.00. P. Barth .50. Tauf- collecte bei A. Barthel in Freistadt 1.52. (S. -18.27.)  
 For poor students in Milwaukee: wedding coll. at A. C. Schöfsov 6.76. P. Schumacher 1.00. (S.-7.76.)  
 On the Springfield household: P. Winters Gem. in La- valle 7.84.  
 For the widow's fund: P. Pröhl 4.00. P. Sagehorn 2.00. Coll. at the foundation feast of the Singchor in Freistadt 3.80. H. Lucht in Laval 1.00. Trinity - Gem. in Milwaukee 47.12. (S. -57.92.)  
 To the household of Concordia College in Milwaukee: From Sheboygan by H. Pfenzer, E. Krüger, F. Seifert, W. Berid- ler, Aug. Bakr, Alb. Wenbt 1.00 each, G. Weinert .50, Grandmother Wein .50. p. Baumann 5.00. p. Aulich's Gem. 8.50. ?. Plehns Gem. at Chipveva Falls 4.47, at Dutck Settlement 2.15, on "front" Uellow River 2.48, on butt Uellow River 1.00. John Lucht at Laval 2.00. Zions Gem. at Jackson 4.25. (S. -31.85.)  
 Milwaukee, Nov. 30, 1885. c. Eißfeldt, Kassirer.

### To the college household in Fort Wayne

in gifts of love received: From Fr. Daib's parish: from Chr. Prange 2 sack potatoes, 2 p. oats, 2 p. grain; 2 gallons Molafses, 1 peck beans; Bro. Scheumann 27 pounds butter; Bro. Gallmeier 1 p. oats, 2 bush. Potatoes, X doz. Krautköpfe u. rothe Rüben; Ernst Bück 2 Bush. Potatoes, 2 galt. Apple butter, 2 gal. Lard, 1 p. apples; D. Bück 6 gall. Apple butter, 4 gall. Skcmalz, 16 lbs. butter, bush. Beans; W. Jäbker 1 p. turnips, 11 lbs. soap, 1 gall. Lard; W. Witte 2 p. potatoes; Ehler Reefe 1 p. wheat, 1 barrel apple butter. From P. Stocks Gem.: Fr. Nahrwald 3 p. grain; Konr. Kohlenberg 1 p. wheat. 1 p. oats, 1 p. grain; W. Gallmeier 1 p. wheat, bush. Turnips; G. Hormann 1 p. wheat; Br. Prange 2 bok. Wheat, 4 bush. Oats, 1 bush. Grain, 1 p. potatoes; Wittwe Louise König 17 heads of cabbage; Gottl. Schaper 2 bu. wheat, 2 bu. oats, 1 bu. grain; Konr. Piepenbrink 2 bu. grain, 1 bu. oats; Diedr. Rodenbeck 1 bu. wheat, 2 bu. grain, 1 bu. reuben, 30 heads of cabbage; Jak. Zelt 1 bu. grain, 1 bu. turnips, 30 cabbage heads; Heinr. Rodenbeck 1 p. wheat, 3 p. grain, 1 p. turnips, 8 cabbage heads; Fr. Hitzemann 2 p. grain; Aug. Marhenke 1 p. grain; Chr. Wiese 2 p. wheat, 2p. Korn, 2 S. Kartoffeln, 30 Krautköpfe; Fr. Bradt- müüer jr. 1 S. Korn, 1 S. Kartoffeln, 10 Krautköpfe; Heinr. Marhenke 1 S. Ka "4offeln; Heinr. Hoffman" 1 S.Korn; Wilh. Bradtmüller jr. 1 S. Weizen, 1 S. Hafer, 1 S. Korn, 1 p. potatoes, 1 p. apples; Chr. Prange 1 p. wheat, 2 p. oats, 10 cabbage heads; Ernst Bradtmüller 1 p. potatoes, 1 p. grain, bush, red beets; Aug. Wirke 1 p. grain; Chr. Nretret 3 p. wheat, 3 p. grain; Heinr. Nttert 1 p. wheat, 1 peck beans, 1 peck onions; Bro. Heine 2 p. potatoes, 6 cabbage heads; Bro. Hormann -2.00 for Ferd. Stock; Heinr. Weisheit 2 "s. grain; Heinr. Hartmann 1 p. grain, 1 p. potatoes, 15 cabbage heads; Bro Mcyer 1 p. Grain, 1 p. oats, 1 p. apples; Bro Schaper 1 p. wheat, 1 p. oats, 1 p. grain; Ernst Schaper 1 p. wheat, 1 p. oats, 1 p. grain, 1 bush, yellow turnips, 1 p. apples; Bro Bradtmüller -5.00 for Herm. Miller; W. N>emeyer 2 p. grain; Br. Rrbber 2 p. potatoes, 2 p. grain, 1 p. wheat : Chr. Rebber 2 p. apples. 2 p. potatoes, 3 p. wheat, 3 p. oats; W. Hartmann 2 p. grain, 1 glazier, 10 st. cabbage; H. Theismann 1 p. oats. From ? . L's Gemeinde: through Mr. Werling a wagon load of natural goods, consisting in wheat, grain, oats, potatoes, cabbage and apple butter from various members of the community"; through Mr. W. Macke a wagon load received in kind, as wheat, grain, oats, potatoes, cabbage 2c.; from Andr. Werling 2 p. wetz, 2 p. oats, 2 p. apples, 4 bush. Grain. From ? . Maisch's parish in Gar Creek: by Mr. H. Busse from Gottfr. Salzbrenner 1 p. grain, 25 pc. cabbage; Wittwe Fiedler 2 p. grain, 1 p. cabbage; Bro. Reichhardt 2 p. grain; Bro. Beckmann 1 p. oats, 1 p. grain; Heinr. Bofselmann 1 p. grain,

S. white turnips, S. yellow turnips; Heinr. Hockemeier 1 S. potatoes, 1 S. turnips, 24 cabbage heads; Joh. Bremer 1 S. grain, 1 S. yellow, 1 S. white turnips, 12 cabbage heads; Diedr. Gallmeier 3 Bush. Turnips. 6 st. cabbage; Wttiwe Schlegel 2s. Grain; Fr. Gallmeier 2 p. grain, 1 p. turnips;

Heinr. Busse 1 p. grain, 1p. Potatoes, 15 pc. cabbage, 1 book, yellow turnips; Heinr. Gevers 2 p. potatoes, 1 p. white turnips, Bush, red turnips; P. Maisch 1 p. potatoes. Subsequent from?. Lifts parish from Gottl. Bieberich 2 p. potatoes, 2 p. cabbage, 4 gall. Apple butter. From P. Zschoche's parish: from Heinr. Schlaudraff 1 p. oats, 1 p. grain. By? Hafsold from his. Huntington, Ind. parish: from Gottl. Waller 1 p. potatoes; Mrs. Meitzler 1 gall. Lard; Joh. Brandt 1 gall. Apple butter, 1 p. turnips, 1 p. potatoes; Heinr. Gundermann 1 p. wheats; Bro. Schröder 2 p. wheat, 1 p. potatoes; Joh. Hauenstein 2 p. wheat, 2 p. potatoes; Gottl. Pöhler 1 p. wheat, 2 p. potatoes; Jak. Rippers 1 p. wheat, 1 p. potatoes.

Sincerely thanking all the kind donors

Fort Wayne, Nov. 30, 1885, A. Schust, superintendent.

For the local household I have received with heartfelt thanks: A quantity of natural goods from the congregations of Pastors Achenbach, Bartels, M. Meyer (Bielefeld, Mo.), H. F. Grupe. From the worthy women's association of the Bethlehem congregation in St. Louis 50 gall. Apple butter. From Mr. A. Läuffer, Bloomington, Ill., -1.00. From the parish of Mr. P. Senne, Alma, Kans. 1 barrel of butter.

Concordia Seminar on St. Louis, Mon.

B. C. Hoffman," property manager.

#### **For poor students from Iowa**

Received by the undersigned from August 7: Through Mr. Kassirer Ttarks -14.74, 76.71, 26.41. From Mr. H. Sittler hieselbst .50. Through P. Maaß, Collecte sr. By P. Mallon 1.00. By P. Ehlers' Society for C. Herwarth 20.25, by several members of this Society for the same 5.00. By P. Dörffler 1.00. By P. ^ähr von W. W. 1.40. By ?. Brandt 2.00. By Fr. Reisinger, part of the Misstonsfest congregation, 20.00. Fr. Budach's preaching place at Livermore 4.00. Fr. Runge's congregation, part of the Mission congregation, for Kirschke 10.00. By Fr. Ehlers of several members of his congregation for C. Herwarth. Gem. for C. Herwarth 2.50. By ?. Studt from sr. Gem. 5.55, by F. Völz 1.00. P. Wiegner's Gem. 5.50. Collecte at a wedding by Unterz. 3.55.?. Gülkers Imm.-Gem. 4.50. By P. Grafelmann of W. W. 1.00. P. W. Herrmann 5.00. P. Chr. F. Herrmann's Gem. 3.25. P. Bretscher's Gem. 10.50. P. Runge for G. Kirschke 6.00. P. Dörffler 1.00. P. Bährs Gem. 3.50. Dnrch Hrn. F. L. Weiß von der St. Paulus-Gem. zu Fort Dodge für Chr. Däumler, L. Kolb u. A. Böhm 16.40. P. Chr. F. Hrrrmanns

To the household of Concordia College in Milwaukee: From Sheboygan by H. Pfenzer, E. Krüger, F. Geifert, W. Bend-ler, Aug. Bahr, Alb. Wenbt 1.00 each, G. Weinert .50, Grandmother Wein .50. Baumann 5.00. R. Aulich's Gem. 3.50. ?. Plehns Gem. at Chtpvewa Falls 4.47, at Dutck Settlement 2.15, on front Aellow River 2.48, on lower Aellow River 1.00. John Sucht at Laval 2.00. Zions Gem. at Jackson 4.25. (S. -31.85.)

Milwaukee, Nov. 30, 1885. c. Eißfeldt, Kassirer.

#### To the College - Household in Fort Wayne

in gifts of love received: From Fr. Daib's parish: from Chr. Prange 2 sack potatoes, 2 p. oats, 2 p. grain; 2 gallons molaflles, 1 peck beans; Bro. Scheumann 27 pounds butter; Bro. Gallmeier 1 p. oats, 2 bush. Potatoes, X doz. Cabbage heads & red beets; Ernst Bück 2 Bush. Potatoes, 2 gall. Apple butter, 2 gall. Lard, 1 p. apples; D. Bück 6 gall. Apple butter, 4 gall. Lard, 16 lbs. butter, X bush. Beans; W. Jäbker 1 p. turnips, 11 lbs. soap, 1 gal. Lard; W. Wirte 2 p. potatoes; Ehler Reese 1 p. wheat, 1 barrel apple butter. From P. Stocks Gem.: Fr. Nahrwald 3 p. grain; Konr. Kohlenberg 1 p. wheat. 1 p. oats, 1 p. grain; W. Gallmeier 1 p. wheat, X bush. Turnips; G. Hormann 1 p. wheat; Br. Prange 2 bok. Wheat, 4 bush. Oats, 1 bush. Grain, 1 p. potatoes; Wittwe Louise König 17 heads of cabbage; Gottl. Schaper 2 p. wheat, 2 p. oats, 1 p. grain; Konr. Ptependrink 2 p. grain, 1 p. oats; Diedr. Rodenbeck 1 p. wheat, 2 p. grain, 1 p. turnips, 30 heads of cabbage; Jak. Zelt 1 p. grain, 1 p. Ruben, 30 cabbage heads; Heinr. Rodenbeck 1 p. wheat, 3 p. grain, 1 p. turnips, 8 cabbage heads ; Fr. Hitzemann 2 p. grain; Aug. Marhenke 1 p. grain ; Chr. Wiese 2 p. wetz, 2s. Korn, 2 S. Kartoffeln, 30 Krautköpfe ; Fr. Bradt- müller jr. 1 S. Korn, 1 S. Kartoffeln, 10 Krautköpfe ; Heinr. Marhenke 1 S.Kailoffeln ; Heinr. Hoffman" i S.Korn ; Wilh. Bradtmüller jr. 1 S. Weizen, 1 S. oats, 1 p. grain, 1 p. potatoes, 1 p. apples; Chr. Prange 1 p. wheat, 2 p. oats, 10 cabbage heads; Ernst Bradtmüller 1 p. potatoes, 1 p. grain, X bush, red beets; Aug. Wtebe 1 p. grain; Chr. Nietert 3 p. wheat, 3 p. grain; Heinr. Nttert 1 p. wheats, 1 peck beans, 1 peck onions; Bro. Heine 2 p. potatoes, 6 cabbages; Bro. Hormann -2.00 for Ferd. Stock; Heinr. WerSheit 2 p. grain; Heinr. Hartmann 1 p. grain, 1 p. potatoes, 15 cabbage heads; Bro Mcyer 1 p. grain, 1 p. oats, 1 p. apples; Bro Sckaper 1 p. wheat, 1 p. oats, 1 p. grain; Ernst Schaper 1 p. wheat, 1 p. oats, 1 p. grain. 1 bush, yellow beets, 1 p. apples; Bro. Bradtmüller -5.00 for Herm. Miller; W. Niemeyer 2 p. grain; Bro. Rebber 2 p. potatoes, 2 p. grain, 1 p. wheats; Chr. Rebber 2 p. apples, 2 p. potatoes, 3 p. wheat, 3 p. oats; W. Hartmann 2 p. grain, 1 p^oats, 10 st. cabbage; H. Theismann 1 p. oats. From

L?,rs Gemeinde: through Mr. Werling a wagon load of natural goods, consisting of wheat, grain, oats, potatoes, cabbage and apple butter from various members of the community"; through Mr. W. Macke a wagon load received in kind, as wheats, grain, oats, potatoes, cabbage 2c.; from Andr. Werling 2 p. wheat, 2 p. oats, 2 p. apples, 4 bush. Grain. AuS k. Maisck's parish at Gar Creek: by Mr. H. Buffe from Gottfr. Salzbrenner 1 p. grain, 25 pc. cabbage; Wittwe Fiedler 2 p. grain, 1 p. cabbage; Bro. Reichhardt 2 p. grain; Bro. Beckmann 1 p. oats, 1 p. grain; Heinr. Boffelmann 1 p. grain, IX p. white reuben, X p. yellow turnips; Heinr. Hockemeier 1 p. potatoes, 1 p. turnips, 24 cabbage heads; Joh. Bremer 1 p. grain, 1 p. yellow, 1 p. white turnips, 12 cabbage heads; Diedr. Gallmeier 3 bush. Turnips. 6 st. cabbage; Wittwe Schlegel 2s. Grain; Fr. Gallmeier 2 p. grain, 1 p. turnips; Heinr. Buffe 1 p. grain, IS. Potatoes, 15 pc. cabbage, 1 book, yellow turnips; Heinr. Gebers 2 p. potatoes. 1 p. weiße beets, X bush, rothe beets; P. Maisch 1 p. potatoes. Subsequently from k. Lifts Gemeinde from Gottl. Bieberich 2 p. potatoes, 2 p. cabbage, 4 gall. Apple butter. From P. Zschoches Gemeinde: from Heinr. Schlaudraff 1 p. oats, 1 p. grain. By Fr. Haffod from his. Gemeinde in Huntngton, Ind.: from Gottl. Walter 1 p. potatoes; Mrs. Meitzler I gall. Lard; Joh. Brandt 1 gall. Apple butter, 1 p. turnips, 1 p. potatoes; Heinr. Sundermann 1 p. wheats; Fr. Schröder 2 p. wheat, 1 p. potatoes; Joh. Hauenstein 2 p. wheat, 2 p. potatoes; Gottl. Pöhler 1 p. wheat, 2 p. potatoes; Jak. Rippers 1 p. wheat, 1 p. potatoes.

Sincerely thanking all the kind donors

Fort Wayne, Nov. 30, 1885, A. Rascal, superintendent.

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Concordia-Semtnar to St. Louis, Mo.

B. C. Hoffman," Hans Administrator.

### New printed matter.

**Proceedings of the 26th Annual Meeting of the Middle Districts of the German Lutheran, Synod of Missouri, Ohio, et al. St. 188s. Price 15 Cts.**  
**Fifth Synodal Report of the Canada - District of the German Lutheran Synod of Missouri, Ohio a. St. 1885. price 10 Cts.**

The first-mentioned synodal report contains a paper on the doctrine of angels. It sets forth what God's Word teaches about angels, both good and evil, showing how this teaching serves to comfort, cheer, warn 2c. us.

The report of the Canada-District brings two presentations: The Chrst in his earthly profession and: Pulpit fellowship with false believers. These are extremely important, timely topics. May they find many attentive readers!

### A new image representing the birth of Jesus Christ,

has just appeared, painted by our dear brother Wehle. We have already seen many beautiful representations of the Nativity of our Savior; we have had the opportunity to admire the original of the highly famous painting "The Holy Night" by Correggio, one of the greatest masters in painting; but we can testify in truth that we must place Mr. Wehle's painting above all those we have ever seen. First of all, because it depicts Christ's birth exactly according to what is revealed to us in the Holy Scriptures. That picture "The Holy Night", where all light emanates from the newborn Savior as from a bright star in the middle of the night, is indeed, we would like to say, enchantingly beautiful; but it does not correspond to the Holy Scripture. For according to the Scriptures, Christ was born "like another man, and was found in appearance like a man"; therefore, only faith could recognize in Him the Lord of Glory; therefore, the representation of the rays of light from Him is an untrue attribute of the painter. In addition, Mr. Wehle, while strictly adhering to the Bible, combines everything individually into such a magnificent whole that a believing Christian cannot get enough of it and even the unbeliever must get a deep impression of it. There we see the shepherds, who have just entered the stable and sunk down on their knees in adoration before the newborn, as they visibly look in faithful longing for the Savior, while Mary presents her heavenly child to them, Joseph, so that he may be looked upon, illuminates him with a burning lamp, and crowds of angels, hovering over the first dwelling place of the God-Man on oaths, long to behold the mystery of the incarnate eternal love.- Set then the lovely picture to all who love the Lord JEsu, hereby heartily recommended. It is a lithograph of 22X28 inches. Price \$1.00. It may be obtained through Concordia Publishing House and Mr. F. W. Wehle himself (115 Wisconsin St., Milwaukee, Wis.).

W. [Walther]

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